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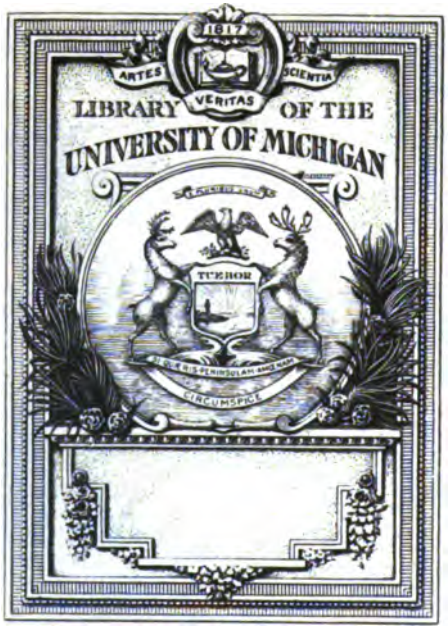
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AN HISTORICAL ESSAY Upon the LOYALTY Of PRESBYTERIANS

In *Great-Britain* and *Ireland* from the Reformation to this Present Year 1713.

WHEREIN

Their steady Adherence to the *Protestant Interest*, our happy *Civil Constitution*, the *Succession* of *Protestant Princes*, the just *Prerogatives* of the *CROWN*, and the *Liberties* of the *People* is demonstrated from Public *Records*, the best Approv'd *Histories*, the Confession of their *Adversaries*, and divers Valuable *Original Papers* well attested, and never before Published. And an *ANSWER* given to the Calumnies of their Accusers, and particularly to two late Pamphlets *viz.* 1. *A Sample of true Blue Presbyterian Loyalty* &c. 2. *The Conduct of the Dissenters in* Ireland &c.

In Three Parts.

With a *PREFATORY ADDRESS* to all her Majesty's Protestant Subjects, of all Persuasions, in *Great-Britain* and *Ireland*, against the *Pretender*, on behalf of the *PROTESTANT* Religion, the *QUEEN*, the House of *HANOVER*, and our *LIBERTIES*.

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A PREFATORY ADDRESS

To all her Majesty's Protestant Subjects of all Persuasions, in Great-Britain *and* Ireland, *against the* Pretender, *on behalf of the Protestant Religion, the* Queen, *the House of* Hanover, *and our Liberties.*

THE *Flaming Divisions of Protestants have no where been a greater scandal to Religion, nor more dangerous to the Civil Liberties of any Nation in the World, than amongst us in* Great-Britain *and* Ireland: *All* Europe *knows it, and all the Contending Parties Confess it. And yet alas! the fatal Disease continues: This makes us appear to the sober thinking Part of Mankind, as if we had a mind to dispute our selves out of our Religion and our Liberties, as if we scorn'd our Deliverance, and courted our Ruin, while Unity amongst our selves (the chief, if not the only means under God, of saving us)* instead of Meeting *with a due Regard, is treated with Insolence and Contempt: And* Moderation *and* Moderate *Men loudly Decry'd, and Ridicul'd both from* Press *and* Pulpit; *And now we are brought to that Pass, that those who won'd cure our Divisions,* can't; *and they who* can, won't.

If we search into the unhappy Causes of these continu'd Divisions, we'll find 'em all Reducible to Two *General Heads.* 1. *The different Sentiments that are amongst Protestants, about* Church-Government, Liturgies and human Ceremonies *in* Divine *Worship, and about the Terms both of* Ministerial, *and* Private Christian *Communion with respect to these Things.* 2. *Their not Exercising themselves according to the Common Principles of the Protestant Religion, wherein they are all agreed, and the true Interest of* British *Subjects. As to the first, 'tis neither the Design of this* Book *nor of this* Address, *to touch the Merits of*

the Cauſe, or to enter upon the Controverſies that are Agitated amongſt British *Proteſtants upon thoſe Heads. But the* ſecond *Cauſe is what I am reſolv'd to lay open, and to offer my humble Advice for the ſpeedy and effectual Cure of it. And I am confident that all Pious and Good Proteſtants will find from Experience, that wou'd we all do what the Common Principles of the Proteſtant Religion we are agreed in oblige us to do, our differences about the debated Points wou'd either inſenſibly dwindle away, and be Compromis'd; or, if continu'd, wou'd be Manag'd with that Charity and Meekneſs that wou'd allay our Heats, and prove the Glorious Harbinger of the Peace of* Jeruſalem, *as well as a ſtrong Pillar for the ſupport of our happy* Civil Conſtitution. *While any Proteſtant,* Epiſcopal, Presbyterian, *or* Independent *ſtands Muſing with himſelf what can be the reaſon why all the Deſires and Endeavors of good Men for the Union of Proteſtants have met with no better Succeſs; it wou'd very well become him, to make an Enquiry whether Proteſtants of all* Denominations *have not provok'd an Holy God to permit a Spirit of Diſcord to rage amongſt 'em, as a puniſhment for their not Practiſing the Matters they are agreed in, which are the* Subſtantials *and* Vitals *of Religion. It is certain, that the ſhining Beauties of true Holineſs are Attractive of the Love and Reverence of all good Men, it Unites their Affections, and links 'em into a Harmony of Meaſures.*

Brotherly Love *and* Meekneſs, *the Eſſential Ingredients of true Religion, have ſo much of the Temper of Heaven in 'em, that they wou'd ſoon make us all eaſy. Charity wou'd put the* beſt Conſtruction *upon the Principles and Practices of one another. It wou'd not ſtrain Conſequences, nor infuſe groundleſs Jealouſies, nor wilfully miſrepreſent* Matters *of* Fact, *nor uſe bitter Scurrilous Expreſſions, to alienate the Affections of Proteſtants and keep 'em at a diſtance from one another. It wou'd cover and forgive* real *Faults, inſtead of Raking into* Imaginary *ones. It wou'd make all good Men Honor Men of worth and real Goodneſs, tho' of a different Perſuaſion from themſelves, much more than the* Debauchees *of their own Perſuaſion. A Charitable Churchman wou'd eſteem a pious Presbyterian much more than a Profligate Wretch of his own Communion, who thinks to recommend himſelf by* Curſing, Swearing, Drinking *and* Mobbing for the Church; *and ſo wou'd a Charitable Presbyterian have a real value for the Image of God in a Churchman, and deſpiſe a Prophane Presbyterian, let him profeſs what Zeal he pleaſes for Presbytery to the higheſt Degree. This wou'd make Men Impartial in their Judging of Principles and Perſuaſions, and not load a Community with Reproaches upon the Account of the Faults of ſome* Knaves *and* Fools *which belong to it. In a Word, it wou'd make us all abandon every baſe* Party-Intereſt; *it wou'd cure* Bigotry *on all ſides, and keep Men from running Matters to* Extremes. *And as the Angels re-*

rejoyce over one ſinner that repenteth, whether he hath obtain'd that Repentance by the Goſpel. Preach'd in a Pariſh Church *or a* Meeting-Houſe; *So wou'd this Heavenly Quality of Love to God and the Souls of Men, make us all rejoyce in the real Good that is done or got by any of* another *Perſuaſion, and renounce and bewail the ſin and folly of any of* our own.

This Holy Religion which all of us profeſs, and which teacheth us all theſe Divine Leſſons I have been mentioning, ought to be inviolably maintain'd, by uniting *our* beſt Intereſts *and Endeavors againſt the Common Enemy. It can't be unknown to diſcerning Proteſtants, that ſince our Happy Reformation from Popery,* Hell *and* Rome *have been at Work, always by* ſecret fraud, *and ſome times by* open Violence, *to reintroduce into theſe Nations the Tyranny, Idolatry, Hereſy and other abominable* Superſtitions *of the* Roman Antichriſt, *& that for compaſſing their Accurſed Ends they have always employ'd their* Engines *of* Diviſion *for deſtroying our Happy* Civil Conſtitution, *and embroiling the* State. *They have endeavor'd to debauch our* Morals *and deſtroy our* Liberties, *that by being made* Atheiſts, *and* Slaves, *we may be made* Papiſts *or* any *thing. For he that can renounce his God and his Country, will ſtick at nothing; for he has nothing left him that's worth keeping.*

The great hopes of that wicked Party have been ſtill rais'd by the Expectations of a Popiſh *Prince upon the Throne. What encourag'd the* Popiſh Plot *in King* Charles 2's *Reign, but the hopes of a* Popiſh Succeſſor? *And they could never hope for Succeſs, but by blinding the Eyes of Proteſtants, and makig 'em* Tools *to promote their Intereſt. The Noble Patriots of that Reign us'd their utmoſt Intereſt for Carrying the* Bill of Excluſion; *and yet Proteſtant Hands muſt throw it out to the* Diſhonor *of Religion, and the* Enſlaving *theſe Nations. But Almighty God who ſent us the Great King* William *and the late* Glorious Revolution, *to convince us of the Obſtinacy and Folly of theſe who had given Occaſion for it, hath bleſt the Crown and Kingdoms with a* Train *of Succeſſive Glories; one of the* greateſt *whereof is, a perpetual Law of* Excluſion of all Popiſh Princes *from the Throne; and our* Noble Legiſlature *have ſettled the Succeſſion in the* Illuſtrious Proteſtant Houſe of Hanover; *in whoſe Intereſt our* Religion, *Her Majeſty's Happy* Government *over us, and our Civil* Liberties *are deeply embark'd; and without which they can't in all human Probability, be preſerved. And therefore our Common Principles as Proteſtants and Loyal Subjects lay us under the moſt* ſolemn *and* Indiſpenſable *Obligations, to maintain it, and to oppoſe the Popiſh Pretender.*

Tho' we be ſo unhappy, as not to agree in our Religious Sentiments about the Eſtabliſh'd *Terms of Church-Communion, yet this is a Noble* Center *of* Union,

for

for us all to join in as one man *in defending the* Reform'd Religion, *the* Queen, *the* Hanover-Succeſſion, *and our* Country, *againſt the* Pretender *and his* Abettors. *Our greateſt danger is from the* Proteſtant Jacobites *the* Monſters *of our Age, and thoſe who are blindly led into their Meaſures. And therefore let us all unite againſt them, and practiſe the Advice given us by our late Glorious Deliverer in his laſt Speech to his Parliament*; ' *Let me Conjure you* (ſays he) *to* ' *Diſappoint the only hopes of our Enemies by your* Unanimity. *I have ſhown and* ' *will always ſhew, how Deſirous I am to be the COMMON FATHER of all my* ' *People. Do you in like manner lay aſide Parties and Diviſions. Let there be* ' no other Diſtinction *heard of among us for the future*; *but of thoſe who are* ' *for the* Proteſtant Religion, *and the* preſent Eſtabliſhment; *and of thoſe who* ' *mean a* Popiſh Prince, *and a* French Government.

It is near Forty Years ſince England *has been ſtruggling for a* Bill of Excluſion, *and it cou'd not be obtain'd until we were all ready to be devour'd by* Popery *and* Slavery, *and until our Gracious God ſav'd us by a* Revolution, *which was next to a* Miracle; *and thus he taught us as* Gideon *taught the Men of* Succoth *by* Briars *and* Thorns; *may his Infinite Mercy prevent the Neceſſity of a ſecond inſtruction of that kind. Shall we be ſuch an Ungrateful Generation both to God and Man, as to reject our Mercy and* Freedom, *and prefer our old Chains to our Valuable Liberties! For God's ſake, let us not follow the Wicked Example of the murmuring* Iſraelites, *who were for returning to the* Egyptian Bondage, *after God had delivered 'em from it, and brought them thro' the* Red Sea. *Can Infatuation it ſelf do worſe, than to throw up at once all the Religion we have gain'd ſince the* Reformation, *and all the* Privileges *we ever had ſince we were a People? Or, ſhall we be ſo vain and Credulous, as to believe that the* Pretender, *who if he comes to the Crown, muſt come fraughted with all the Vengeance that Enrag'd Reſentments of his ſuppos'd Father's being unjuſtly Dethron'd and himſelf injur'd can ſupply, will ever protect the Religion and Liberty, which he has been taught from his Infancy to deſtroy? Shall we be ſo Demented, as to think that the Model of a* French *Government, and the Doctrines of the* Popiſh *Religion will ever ſute the Complection of a* Britiſh *Proteſtant? Or, can any man of ſenſe believe, that the* Ridiculous *Report of the* Pretender's *turning Proteſtant has any* Reality *in it*; *our Adverſaries are ſo ſenſible of the ſtrength of the Proteſtant Intereſt in theſe Nations, that they dare not attempt to obtrude the* Pretender *upon us, but under a* Proteſtant mask: *But the accurs'd Diſſimulation of the* Pope *and* Jeſuites, *and their* diſpenſing *with* Oaths *and* all that's Sacred *to ſerve a Turn, has made 'em too Infamous, to gain Credit to ſuch a Forgery, as the* Pretender's *being Proteſtant.*

Let any wise Man consider his Education *in a* Court *which hath destroy'd one of the* famousest Protestant *Churches in the World, aim'd at the Ruin of* all *the rest, and who wou'd never have Maintain'd him unless they had been assur'd of his being a true* Son *of the Church of* Rome; *in which his Interest has been so great very lately, as to procure the Promotion of a* French Abbot *to a* Cardinal's Cap. *And he has never shown the least disregard to what the* French *Court Authoriz'd to be Publish'd as his Father's Dying Advice to him, viz.* That he shou'd never change his Religion, and always look on the French King as his Father. *When he attempted to invade* Scotland *Anno* 1708. *he did not so much as pretend to be a Protestant. And during the whole War, while he had any hopes of a* French *Power to force him upon us, never allow'd his Friends once to suggest his Change in Religion. But now when there seems to be* no hope *left him, but by* Dissembling *a Change, nor no other way to* blind *the People and put an Argument into the Protestant* Jacobites *Mouth, he's,* all of a sudden, given out for a Protestant. *Did not his* Pretended Father *for some years, while Duke of* York *call himself a Protestant, yet no man in* England *doubts of his having been at that very time as much a Papist as he was in the moment of his* Abdication; *but he put on a* Protestant Mask, *to deceive the People, until he had ripen'd matters, by procuring the* severe Persecution *of the* Protestant Dissenters, *the Disgrace of all* Moderate Churchmen, *and the exalting of all men of* Arbitrary Principles, *and doing everything which the then Court gave out for an advancement of the Glory and Grandeur of the* Church *of* England; *by which they meant only a* Party, *rais'd to ruin their fellow-Protestants, and by that means to make way for the next Bloody* Popish Scene *that was to be open'd. Let any man compare all this with the* familiar *Arts and Impudent* Forgeries *of the Church of* Rome, *and try if he can reconcile himself to the report of the* Pretender's *turning Protestant.*

And yet this gross Artifice *is pursu'd with such Impudence by some of the* Jacobites, *as they stop not to insinuate their hopes of bringing in their* Popish Master, *under the Notion of a* New Convert, *by the* Legislature, *and in* form *of* Law: *This they suggest to weaken and discourage the Friends of the* Hanover-Succession. *But this can't go down with any, but with those who have a mind to asperse our* Noble Legislature *as a Company of worthless Abject Slaves, as men abandon'd to all that's* Sacred, *and Dear to them and us as* Men *and* Christians.

There is not one Member of Parliament that can sit or vote in either House, until he has first Abjur'd *the* Pretender *and sworn to maintain, to the utmost of his Power, the* Hanover-Succession. *And is it possible to imagine that the Peers and Commons of* Great-Britain *shou'd render themselves so Infamous to the whole world, & fix such an indelible stain of Perjury upon themselves to all posterity? Shall a Rogue be pillory'd and Crop't for false swearing, when he aims but at the Estate and*

life of one Subject; and shall the Parliament *of* Great-Britain, *the most* August *and* Honorable Senate *in the whole World, at once perjure and destroy themselves, and ruin the Crown & Subject, & Religion the Honor of both? The* Legislature *were it possible for 'em to arrive at that Monstrous degree of Wickedness, are too wise to do a thing which all good Protestants must look upon as a* Nullity *in it self, as being founded in* Perjury, *and the* vilest *of* Crimes.

They know that tho' a Jacobite's *Conscience be preparing a Solution for our* Oaths *against the* Pretender, *it is not possible for all the* Jesuitical Quibblers *to advance any thing that's Tolerably Plausible. 'Tis true, 'tis more than whisper'd, that our Oaths oblige us only to maintain the* Hanover-Succession, *while it continues to be settled by Act of Parliament, but if the Legislature shou'd alter the* Succession *that our Oaths determine, & are no farther Obligatory. The Weakness of this* Unconscionable Divinity *will appear, if we consider, that besides that God has a Right by our Oaths to our utmost Endeavours to perform the thing we have vowed to him, which Right no human Law can supersede; besides this, (I say) the Legislature have no power to alter the Succession: not only because they have* sworn *and must swear before they can act any thing, that they will* never alter it *(having sworn to maintain it to the utmost of their Power, to which nothing can be a more direct Contradiction than the altering it) and therefore* altering *it being an Act of* Perjury, *is a* Nullity *in it self. And no Christian can have the face as to say, that the* Perjury *of* one *Man or of the* whole Legislature *can excuse the* Perjury *of* another.

They have Abjur'd *the* Pretender *without leaving any Room for receiving him, let his Profession of the Protestant Religion be what it will. For they have sworn to* maintain, defend and support the Succession as the same stands limited *&c.* to the Princess Sophia and the Heirs of her Body being Protestants; and *therefore let the* Pretender *call himself what he will, we must stand by the House of* Hanover, *or be Perjur'd. The Law settling the Succession in that Illustrious Family hath provided, that if any of them shou'd turn* Papist *or* Marry a Papist, He *or* She *so doing shall lose their Right for ever to the* Crown, *and the next* Protestant Heir *shall succeed as if He or She were dead; from whence it is plain, that there is* no Room left *for receiving such a Person again upon his* turning Protestant, *for he is looked upon as* dead, *and the* next Heir *has as sure a* Title *as if he were* dead. *Our Laws are so careful for preventing a* Popish Successor, *and for Securing the Crown to Persons, whom the Nations may have no just Cause to* suspect *of* Popery, *that they render* Papists uncapable for ever of inheriting the Crown. *And when a* Protestant *Prince, only for his Marrying a Papist shall* lose the Crown, *tho he ever was and continues to be a Protestant, and is yet* disabled *from* Succeeding; *and all for fear of* Popery *and* Popish Councils *shall any Protestant of Common Sense think it safe for us to receive the* Pretender, *whose being a* Bigoted Papist *all his days,* Educated *in Principles Destructive*

to

to our Religion and Liberties makes him much more dangerous to us (let him profeſs what he will) *than a Proteſtant who only* Marries *a* Papiſt, *and continues a* Proteſtant *himſelf*; *who yet ſtands excluded by our Laws: and ſeeing the* Abjuration-Oath *was impoſ'd for ſecuring the Government and Nation againſt all thoſe Evils, 'tis reaſonable from the Intention of the Impoſers and the Nature of the thing, as well as from the expreſs Words of it, to interpret it in the* utmoſt Latitude *poſſible againſt ever paying Allegiance to the* Pretender *upon any* Pretence whatſoever.

And we ought farther to obſerve, that the Hanover-Succeſſion *is not a* meer Act *of the* Legiſlature, *but an* Indiſſoluble Covenant: *for it is one of the Articles of the* Union *of* Great-Britain *by a Poſitive Covenant between the two* Britiſh *Nations, upon which they became* one: *and the* Parliament *of* Great-Britain *muſt firſt have a Power to deſtroy themſelves and the Fundamental Conſtitution of the Kingdom, before they have any Power to alter the* Succeſſion; *which is now become a Covenant with the* Dutch, *who are* Guarantees *of the Succeſſion: and whoſe Intereſt can* never allow *'em to conſent to the* Alteration *of it.*

From all theſe Reaſons it is plain, the Hanover-Succeſſion *is an* Unalterable Fundamental *Conſtitution of theſe Kingdoms, by our Obligations to God, and the World, the Reformed Religion, the Liberties of* Great-Britain *and* Ireland, *and even of all* Europe. *We have therefore one of the* beſt *of Cauſes to aſſert, the firmeſt human Laws that can be deviſ'd to ſupport it, & our Gracious Queen at the* Head *of 'em,* all *the* Proteſtant *Churches in the* World *on our ſide, and none but* Papiſts, *and ſome* Diſtracted *People who* call *themſelves* Proteſtants, *againſt it; whoſe part no Proteſtant can take but at the* Expence *of his* Conſcience, Honor *and* Intereſt.

Let us then contend for it as for OUR ALL, *Let us not render one another Uncapable of Defending the Common-Cauſe, or reſiſting the Common Enemy; let us not* perſecute *or* diſgrace *one another, when our* United ſtrength *is all little enough againſt thoſe who wou'd rejoyce in nothing more than in* widening *our Breaches large enough for letting in the* Pretender, *to ruin us all; and becauſe, as matters are ſtated, the Church of* England *is the only Party that have Power enough to Oppreſs the Presbyterians, therefore the* Papiſts *and* Jacobites *are at work to puſh 'em on to* Perſecution, *a thing ſo Oppoſite to the Nature of the Proteſtant Religion, and declar'd by the Church of* England *to be againſt her Conſtitution. And yet ſome* Unwary Bigots (*not conſidering whoſe Cauſe they manage*) *are Induſtrious to Miſrepreſent the Presbyterians in* Great-Britain *and* Ireland *as men of* Diſloyal Principles *and* Practiſes, *as* Jacobites *and* Incendaries; *the utmoſt*

Charity that is due to those who are guilty of reproaching them; is, that this proceeds from a blind Zeal *against 'em, which makes 'em take every thing upon Trust, that is said against a* Presbyterian. *But I must observe, that a Man can't do more Effectual Service to the* Pretender, *than to create a Jealousy between the Church of* England *and Presbyterians, and to make the World believe the* Latter *to be* Jacobites. *For, if the Church of* England *believes the Presbyterians to be* Jacobites, *pray what heart will the honest* Hanoverian *Church-men have, when they conclude that all the* Papists, *the Presbyterians, and a part of the* Episcopal *Church (which every body owns) are for the* Pretender? *Won't this exceedingly discourage* Hanover *and his Friends? and indeed, were it true, it were, to be fear'd the* Pretender *wou'd not long delay paying us a visit. And the Design I had in Composing the following Book, is to shew the* Ridiculousness *and* Madness *of those who serve the Interest of the* Pretender *by Aspersing the Presbyterians with Disloyalty. Their* Keenest Adversaries *can't find an handle to go upon, but by reproaching them in the first place: for, if they be supposed to be Loyal Subjects, all Protestants wou'd call it* Persecution *to* molest *them; and therefore seeing they can't persecute 'em without* pretending *'em guilty of* Disloyalty, *every one must see, that reproaching 'em is a step towards their Persecution. And seeing there is not any Party of Protestants within Her Majesty's Dominions that are more united in their* Zeal against *the* Pretender *and for the* Hanover-Succession *than they, and that all Men must own 'em to be a very Considerable Body, it's humbly submitted to all Protestants, whether the persecuting, disabling and disheartning of such a* Loyal People *be not* one *of the most* Effectual ways *to ruin the Protestant* Religion *and* Succession. *I beg the Reader may seriously consider what I have offered upon the Methods and Severities of K.* Charles 2d's *Reign against the* Protestant Dissenters, *where I have prov'd, from the* Votes and Addresses *of* Parliaments, *the* Speeches and Authority *of the* Greatest Patriots *in* England, *and of the Communion of the Church too, that all these Severities were contriv'd and executed either by* Profest Papists *or their* Protestant Tools, *to serve the* Popish Interest, *advance the* Popish plot, *and bring a* Papist *to the Crown. And therefore I beg, that when the* Protestant Jacobite *wou'd just play the same* Game over again, *and by the same* Means, *that we may grow wise from Experience, and shew that the Friends of the* Queen *and* Hanover Family *shall* ALL STICK TOGETHER.

And for the Encouragement of all honest Gentlemen of the Churches of England *and* Ireland, *to join hands with the Presbyterians, and to confide in 'em, I have in the following Book shown the* Loyalty *both of their* Principles *and* Practices; *wherein I have not propos'd to my self to serve any* Party-Interest, *but to promote*

and

and remove the Jealousies, which if entertained, may be Fatal *to all true* Protestants, *and hinder them from uniting against the Common Enemy. I have sincerely designed to promote her Majesty's Interest, and the Preservation of the* Protestant-Succession *in the illustrious House of* Hanover, *by shewing that the* Presbyterians *may be* depended upon *as Cordial Friends to* both. *And I am Confident all honest Men of the Churches of* England *and* Ireland *will rejoyce in it, and therefore I perswade my self that no* wellaffected *Protestant* of any *Perswasion will be offended at my undertaking to prove that our* Common-Interest *hath more friends to stand by it, than* some People *won'd allow off.*

And I thought this Design cou'd not be so well obtained unless I shou'd look back into the Behaviour *of Presbyterians in* former Reigns, *and compare the whole with the* Loyalty *of their* Principles, *and ANSWER the most Considerable Calumnies that have been raised against 'em: And this hath obliged me to Intermix with this* Historical Essay *several very Material Points of the* Civil History *of these Kingdoms, which were necessary for setting my* Subject *in a clear Light.*

And I have been so far from Partiality in my inquiries, that the most Considerable Defences I have made for the Loyalty of Presbyterians are grounded upon such Vouchers as were Profest Members of the Church of England, *and who were Zealous Patrons both of her Government and Worship, as the Reader will find, when he comes to peruse the Book it self. And where I have adduced any of thier own* Manuscripts, *or built upon* their own Authority, *I have demonstrated the Credit of my Vouchers by such Arguments as are sufficient to induce the belief of all* Unbiass'd *Judges. Where I set forth and explain their Principles, 'twas absolutely necessary to have Recourse to their* Confessions *of Faith, the public* Declarations *and* Actings *of their Ministers and Elders, consider'd as a* Society *and* Body, *acting in Name of the whole. For every Party must be allow'd to know their own Principles best, and no Principle ought to be father'd upon them, but what they have own'd and espoused by some thing that may be justly called the act and Deed of the whole Body. And therefore shou'd the Reader find any Mistakes in what I have asserted of them in this Book, these ought not to be imputed to the whole, but to my self; who, tho I write in their Defence, yet write not in* their Name, *except in those Passages which are quoted from their public* Confessions, Addresses, Apologies, *and such like* Authentic instruments *declaring their* Common Sentiments, *whereof I am only the* Transcriber *and not the Author.*

While I was laying the Scheme *of my answer to the Calumnies of their Adversaries, having perused several of the Uncharitable Libels publish'd both in former Reigns, and*

and since the late Happy Revolution 1688. I *met with* two Pamphlets *that furnished me with a* Collection *and an* abridgment *of the most material of them all, with additional Accusations to anything that had formerly appeared in* print *against them; and therefore I have refuted these* two Pamphlets *in* particular, *as they came to be consider'd in the Method of my* History; *The* first *of them is Entitul'd* a Sample of True Blew Presbyterian Loyalty in all Charges and Turns of Government, *and was publish'd* Anno 1709. *The second is Entitul'd,* The Conduct of the Dissenters of *Ireland* with respect both to Church and State, *and was publish'd,* Anno 1712. *They are both done by* one Author; *in both of 'em the Author does either wretchedly misrepresent the Principles and Practices of Presbyterians, or draw false Consequences from them; and the* Genius *of both his papers (which are contain'd in two* Letters *to his Friend) breaths of either the* One *or 'tother of these* Errors; *of which they are so entirely made up, that he has scarce a* Paragraph *that's free of them, or that he does not improve by the Assistance of some of them, as an* handle *of* Calumny *against an* harmless, Loyal *and* Peaceable *Body of her Majesty's good Protestant Subjects. His stile is bitter and Virulent, raised by the* Warmth of Imagination, *and stuff'd with Multitudes of* Uncharitable, Satyrical, *and* Groundless Insinuations. *I have endeavor'd to consider* calmly *and* Patiently *what he hath advanced in* heat *and* haste.

My Design obliging me to take a much larger Compass, than a bare answer *to his Papers, I have mix'd my* answer *to him with the Body of this* Historical-Essay, *and contriv'd the whole so as to enlighten the* main Subject *I had in view; and tho' I shou'd think it a* Peculiar Advantage *to my Book, that my Reader wou'd be at the Pains of Comparing both* his *and* mine *together, yet I have made my Answer so clear, as my Readers that can't easily get his Papers into their hands will find the whole Subject laid before 'em; and his Objections farther* Illustrated *and more* fully urg'd *in divers places, than* what he has done himself; *for my design in meddling with his Papers being (as I observ'd before) to consider 'em as an* Abridgment *of the most material Calumnies that had been publish'd against Presbyterians, I have not only fairly repeated 'em, but supply'd out of* other Authors *what seem'd to be wanting in* him, *and obviated what Cavils he may be suppos'd to make against my Reply.*

After I had prepar'd my Book *for the Press, I met with an Answer to the first of his Pamphlets, viz.* A Sample of True Blew Presbyterian Loyalty, *printed this Year at* Glasgow; *wherein there are many Valuable* Memoirs, *well-improv'd, which are* more than an answer *to that Pamphlet, and yet the nature of my subject made it necessary to* answer *both his Pamphlets notwithstanding. For his* second Letter *refers in many Particulars to his* first, *and is built upon the mi-*

miſtakes contain'd in it; and therefore my Anſwer *to the* ſecond *had* been Incomplete *and not* Intelligible, *unleſs I had anſwer'd the* firſt *too*; *and tho' the* firſt *has been more than anſwer'd by another hand, yet that* Anſwer, *and this* Book *may not happen to get into the ſame hands*; *and if they ſhou'd, there is ſuch a variety of matter in 'em, as* neither *of 'em makes the* other *uſeleſs and Needleſs.*

The Second *and* Third *Part of the* Conduct of Diſſenters *conſiſts of particular pretended Facts, which the Author does not reduce to any one Period or Reign: and therefore I have been oblig'd to conſider them diſtinctly, in the* third part *of this Book. And the Reader will perhaps cenſure me for taking any notice of ſuch of theſe* pretended Facts, *as he will be fully ſatisfy'd upon Peruſal of this Book, to be but* Trivial. *But the reaſon why I did it, was, to ſhew the ſtrain that the Accuſers of the Loyalty of Presbyterians go upon: they muſter up every* little ſtory *they can catch at, and pick up all the* private Chat *they can find over a* Bottle of Wine, *or at a* Tea-Table, *and run ſtraight to the* Preſs *with it, where they repreſent it in* wrong Colours: *And there can't be a ſtronger Argument of the Loyalty of Presbyterians, than the Weakneſs of theſe* trifling *Objections, which are made againſt it. For had their Adverſaries any thing that's material to offer, they won'd not inſiſt on theſe* little things, *which being the* Tattle *of* tale-bearers, *are but very* indifferent Vouchers *for an Hiſtorian*; *tho' good enough to fill up a* Libel, *or garniſh a* Satyr. *And where I met with 'em in his* Letters, *I have endeavor'd to refute 'em both* ſhortly *and* ſufficiently, *and then to proceed to ſome Material Piece of Hiſtory, that may be more entertaining to my Reader.*

I find different Copies *of the* Conduct of the Diſſenters *pag'd in a different manner, ſome of 'em beginning at* page 35. (*as I ſuppoſe, becauſe his* firſt Pamphlet *ended there*) *others beginning at* page 1. *I have followed the* latter *in my Quotations*; *of which it was neceſſary to give the Reader this* Advertiſement, *leſt he ſhou'd fall upon one of the* Copies *that is otherwiſe* pag'd.

I ſhan't detain the Reader with any farther Account of the Method of this Book, of which the Contents *will give him a view at once. And the* Alphabetical Table *at the Cloſe will direct him to the* Principal Points *in this* Treatiſe. *All I ſhall add is, that I earneſtly deſire the Reader may peruſe it carefully with the ſame regard to* Truth *and* Charity *that I had in compoſing it, and with that Glorious End of* Uniting *all Proteſtants in Zeal for the* Reform'd Religion, Loyalty *to our moſt* Gracious Sovereign *the* Queen, *and hearty Concern for the Succeſſion in the Illuſtrious Houſe of* Hanover, *and for* extinguiſhing and utterly defeating the hopes of the *Pretender* and all his Abettors.

The

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ERRATA.

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PAge 4. line 10. read *Act.* l. 11. r. *contrary.* l. 12. r. *his.* p. 6. l. 19. r. *Peruſal.* p. 8. l. penult. adde *but.* p. 20. l. 17. r. *their.* p. 24. l. 15. r. *prevented.* p. 27. l. 15. r. *ſame.* p. 28. l. 5. r. *ſelf.* p. 33. l. 32. r. *Words.* l. 36. r. *Strom.* p. 35. l. 34. r. *Æquum.* p. 36. l. 5. r. *intra.* p. 42. l. 19. r. *defined.* p. 49. l. 5. r. *Eccleſiaſtical*, p. 49. l. 21. r. *neceſſary.* p. 52. l. 8. r. *Apoſtolical.* l. penult r. *Churches.* p. 56. l. 29. r. *ſtrictly.* p. 57. l. 6. r. *familias.* p. 57. l. 22. r. *one.* p. 60. l. 10. r. *I have.* p. 65. l. 25. r. *without.* p. 69. l. ult. for 4th r. 14th. p. 70. l. 22. r. *points.* p. 72. l. penult. r. *Wickliffe.* p. 76. l. 15. r. *preſents.* p. 77. l. 18. for as r. *between.* ibid. dele *between* l. 20. r. *at Avignon.* p. 92. l. 33. r. *illius* l. 35. r. *Deniq;.* p. 94. l. 5. r. *word.* p. 98. l. 16. r. *Reformers.* l. ult. r. *Prepoſſeſſ'd.* p. 102. l. 16. r. *urg'd.* p. 103. l. 15. r. *publick.* p. 111, l. 19. r. *Burleigh.* p. 116. l. 22. r. *Rhemiſts.* p. 138. l. 11. r. *baſtardly.* p. 142. l. 31. r. *forty.* p. 146. for *id. ibid.* r. *Cald. Hiſt.* p. 167. l. 6. r. *undenyable.* p. 180. l. 20. r. *Animating.* p. 186. l. 15. dele *not.* p. 189. l. 4. after *further.* adde *to.* p. 192. l. 2. r. *Arbitrary.* p. 193. l. 29. r. 1640. p. 200. l. 2. for *againſt.* r. *upon.* p. 213. r. *enrolments.* p. 218. l. penult. r. *Oppreſſive.* p. 219. l. 25. r. *vacating.* p. 223. l. 26. r. *for.* p. 239. l. 9. r. *Miſeries.* p. 268. l. 5. r. *Indictments.* p. 270. at the bottom r. *Cox's.* p. 280. l. 4. r. *his.* p. 289. l. 14. r. *for.* p. 308. l. 8. r. *underſtanding.* p. 326. l. ult. r. *have.* p. 339. l. 28. r. *underſtand.* p. 343. l. 33. r. *October.* p. 348. l. 1. r. *ſeverely.* p. 351. l. 27. r. *Subornation.* p. 371. l. 24. r. *ſtatute.* p. 375. l. 15. r. *abſurd.* p. 384. l. 34. r. *conſider.* p. 385. l. 21. r. *from.* p. 395. l. 9. r. *made.* p. 398. l. 24. r. *were.* p. 407. l. 29. r. *there.* p. 411. l. 25. r. *Trophies.* p. 415. l. 11. r. *Diſtinction.* p. 416. l. 7. r. *where* p. 417. l. 2. r. *their Intereſt.* p. 419. l. 21. r. *be.* p. 430. l. 22. r. *Diſfranchis'd.* p. 443. l. 11. r. 1713. p. 447. l. 25. r. *ſubſcrib'd.* p. 450. l. 1. dele *of whom.* l. 21. r. *it.* p. 456. l. 32. r. *ſeveral.* p. 467. l. 32. after *ſo.* r. *far.* p. 473. l. ult. r. *Succeſſion.* p. 476. l. 35. r. *Prieſtly.* p. 477. l. 7. r. *Creſſing.* l. 20. r. *abſolutely.* l. penult. r. *Cenſure*, p. 483. l. 8. r. *afternoon.* l. 25. for *no.* r. *not.* p. 485. l. 32. after *concerned.* adde *in.* p. 500. l. 18. r. *auxiliaries.* p. 503. l. 6. r. *perverters.* p. 516. l. 1. r. *that.* p. 535. l. 15. r. *animadverting.* p. 548. l. 10. r. *Diſloyalty.*

PART FIRST.

The Loyalty of *Presbyterian* Principles in all *Reigns* Stated and Argu'd: and the Loyalty of Presbyterian Practices in the Reigns of Queen *Elizabeth* and King *James* I. Vindicated.

CHAP. I.

The Loyalty of Presbyterian Principles

IT has been the Ancient practice of a certain Sort of men, to brand the beſt of people and their moſt *laudable Deſigns* with the odious Characters of *Diſloyalty*, *Rebellion*, and *Faction*; that they might run 'em down at once with the blows of Civil Authority, and draw upon 'em the Vengeance of Secular powers. With this *mighty Engine* did thoſe go to work, who wrote to *Artaxerxes* againſt building of the Houſe of God, & the City of *Jeruſalem*. They recommend him to the *Records* of his *Fathers* as their Authentic Vouchers: *ſo ſhalt thou find* (ſay they *Ezra* 4. 15.) *in the*

Part. I. *book of the Records, and know that this City is a rebellious City, & hurtful unto Kings and Provinces, and that they have mov'd Seditions within the ſame of old time, for which Cauſe was this City deſtroy'd.*

Our bleſſed Saviour was traduc'd and perſecuted as an Enemy to *Ceſar.* And his holy Apoſtles as *turning the World upſide down*, And *doing contrary to the Decrees of Ceſar*, Acts 17. 6, 7. Our Glorious Reformers, who (under God) reſcu'd Religion from Idolatry, Tiranny and the other Corruptions of the Church of *Rome*, mett with the ſame Fate. From all which 'tis eaſy to determine whether thoſe men be true friends to Magiſtracy who by their bold and ſcandalous Libels do promote Jealouſies and miſunderſtandings between the *Magiſtrate* and *Subject*, and thereby endeavour to ſubvert the very fundamentals of lawful Authority, while they try to bend the *Straight Scepter* of Government into a *crooked Rod* of Tyranny and Oppreſſion.

They degrade the *Higher Powers* from their Throne of Impartial Juſtice; and wou'd paum upon 'em the little *Sneaking* office of revenging their private quarrels, to the ruine of the public.

Whether the Author of the Pamphlets I am now anſwering, deſerves any part of the above Cenſure, *I* leave to all impartial men to Judge.

Each of his Performances is one continued bitter Invective againſt *Preſbyterians*, *as Diſloyal*, *Rebellious*, *Seditious*, &c. And what he advanceth to ſupport theſe Scurrilous Reflections is either falſe in it ſelf, or altogether inconſequential and Sophiſtical.

And therefore no body can blame theſe he ſo falſly accuſeth, if they expreſs a Juſt Reſentment of theſe Intolerable abuſes put upon 'em by this Author; eſpecially, ſeeing the Conſequences of thoſe things concern no leſs than their Lives, Fortunes and Reputations, beſide the many Evil conſequences to the Public.

The Author's profeſſ'd deſign in his firſt Letter is to refute the prevailing Opinion he mentions *p.* 3. *viz.* *That the Preſbyterian Diſſenters of Ireland have ever been, in all Revolutions, moſt Loyal Subjects to the Crown:* The *Preſbyterian* Miniſters in the North of *Ireland* do aſſert it (as he obſerves) in their Addreſs to the Queen *Feb.* 1708; The Author of the *Parallel* do's likewiſe maintain it, but is far from *giving up the point Entirely in Relation to the Presbyterians of England and Scotland*, as our Author alledgeth.

I.

Part. I.

I can't find the leaſt Inſinuation to that Purpoſe in all that Pamphlet, & therefore I cou'd wiſh the Author had been pleaſed to have pointed to ſome of his Expreſſions, as the foundation of his Remark; And eſpecially ſeeing he founds a conſiderable part of his Reaſonings upon that *ſingle point*, ſuppoſing it all along as a matter not deny'd, *That the Preſbyterians in England and Scotland rebell'd againſt the Queen's Royal Anceſtors.*

Seeing he endeavours to prove his Charge againſt the Preſbyterians of *Ireland* chiefly from their Agreement with thoſe of *Great-Britain* and thence concludes all *equally Guilty*, I muſt needs ſay, he founds his Argument (to uſe his own Phraſe in another caſe) upon what is a *ſtrong averment*, of his own: *It* paſſeth with him as *notoriouſly true beyond all Contradiction*, And the Author of the *Parallel* hath granted it; that's proof enough with him; tho' both theſe Premiſſes are *notorious* miſtakes.

Seing *Loyalty* is the ſubject of this debate, we muſt firſt of all fix the true notion of it, before we enter upon the detail of this Controverſy.

And here I deſire one point may be granted me *viz.* *That the Eſſential and Fundamental Principles whereupon the late happy Revolution Anno 1688 was effected, and the great Bleſſings conſequential upon it farther ſettled and Eſtabliſh'd, are Juſt, and honeſt, and conſequently conſiſtent with Religion and Loyalty.* Methinks, he that denys this ſeems to have borrow'd his notions of Loyalty from *St. Germains*, and therefore can't be allow'd to be a very proper Judge of *untainted Loyalty* to the Queen.

Theſe High-flown Notions of Loyalty, which ſacrific'd all that's dear to us as men and Chriſtians to the Arbitrary will of Princes, are effectually deſtroy'd by the *late Happy* Revolution, which was built upon the Ruins of that *ſlaviſh* Doctrine of *Non-Reſiſtance* & *Paſſive* Obedience.

If any call for proof of this Aſſertion, they may have it from the moſt noted Divines of the *Church* of *England*, among whom let the Rev^d. Mr. *Hoadly* be firſt heard, becauſe his Teſtimony has the honour to be confirm'd by the Commons of *Great-Britain* in Parliament aſſembled, whose vote is in theſe words.

Mercurii 14 *die Decembris* 1709.

" Reſolv'd, That the Rev^d. Mr. *Benjamin Hoadly*, Rector of St.

Part. I. " *Peter's Poor London*, for having often ſtrenuouſly Juſtify'd the " Principles on which her Majeſty and the Nations proceeded in " the late happy Revolution, hath Juſtly merited the favour and " Recommendation of this Houſe.

The whole ſtrain of Mr. *Hoadly's Writings*, to which the above vote refers, is Levell'd againſt *Non-Reſiſtance and Paſſive-Obedience* as inconſiſtent with the Revolution-Principles, of which take the following Paſſages.

" If (*a*) therefore they (*i. e.* Magiſtrates) uſe their power——— " to the hurt and Prejudice of humane Society,———they " not in any ſuch Inſtances by Authority from God, but contrary " to his Will: Nor can they, in ſuch Inſtances, be called his " Vice-gerents, without the higheſt Profaneneſs: And therefore " to oppoſe them in ſuch Caſes, cannot be to oppoſe the Autho- " rity of God; nay, a *Paſſive Non-Reſiſtance* wou'd appear, upon " Examination, to be a much greater oppoſition to the Will of God " than the contrary. For tho' He himſelf———appointed this " Perſon to govern; yet his chief deſign in this being the good, " and happineſs of Society; *tamely to ſit ſtill*, and ſee that entirely " ruin'd and Sacrific'd to the Irregular Will of one man, ſeems a " greater Contradiction to the Will and Deſign of God than any " Oppoſition can be: For it is a *tacit Conſent* to the Ruin and Mi- " ſery of Mankind, whoſe public Peace and Happineſs is the ſole end " of Government.

" For (*b*) tho' his (*i. e.* the Magiſtrate's) Authority in carrying " forward the *end* of his Power cannot be reſiſted without the high- " eſt Guilt; yet his Power in acting contrary to that end may be " oppoſed without the ſhadow of a Crime, nay with honour and " Glory.

He excellently qualifieth this Doctrine (*c*) when he ſays " it " is the Indiſpenſable Duty of *Subjects* to ſubmit themſelves to ſuch " Governors as anſwer the good end of their Inſtitution, to ſuch " Rulers as he (*i. e.* St. *Paul*) here deſcribes; ſuch as are not a *ter-* " *ror to good Works, but to the Evil*, ſuch as promote the public good " and are continually attending upon this very thing. To theſe " the profoundeſt Reverence, and loweſt Submiſſion is due, as to the

(*a*) *Serm*: *before* Lord *Mayr. of* London *Sept*r 29. 1705. *Rom.* 13 *p.* 8. (*b*) *p.* 9. 10. (*c*) *p.* 7. ibid.

" the greateſt Bleſſings a Society can enjoy; and reſiſtance to theſe Part. I.
" is a moſt unpardonable ſin.

" There (*d*) have been many Divines of the firſt Rank in theſe " latter Ages, who have publickly eſpous'd the Doctrine I have " taught; or laid down ſuch *Principles* as inevitably tend to it, " the great and Judicious Mr. *Hooker*, Biſhop *Bilſon*, and others " might be nam'd. But what is of moſt moment, the whole *Con-* " *vocation*, the Church of *England* Repreſentative, in Queen *Eli-* " *zabeth's* Reign, publickly acknowledged it Glorious to aſſiſt *Sub-* " *jects* in their reſiſtance to their *Sovereigns*, and their Endeavours " to rid themſelves of their Tyranny and Oppreſſions. It is now " generally acknowledg'd that the Doctrine of Non-Reſiſtance was " carry'd too high in ſome late Reigns &c. We (*e*) have been " effectually ſaved from Imminent Ruin by the Practice of that *Doc-* " *trine*, which I have taught: And therefore methinks, there is " little reaſon to think it an *unſeaſonable* attempt, to Juſtifie that " *Reſiſtance*, without which we had not now been in the good E- " ſtate in which we find our ſelves. For I muſt obſerve, that it is " not to the *preſent Eſtabliſhment*, that we originally and chiefly " owe our happineſs, but to that *Reſiſtance*, without which the pre- " ſent Eſtabliſhment cou'd not have been made. Is it therefore ſea- " ſonable to endeavour to render people perfectly ſatisfy'd and eaſy " under the Reign of her *Excellent* Majeſty? If it be, how can " it be prov'd unſeaſonable to endeavour to ſatisfie the minds of " men about the lawfulneſs of Reſiſtance, without which ſhe cou'd " not in all human appearance, have been ſeated on this Throne? " Is it ſeaſonable to endeavour to make men ſatisfy'd and eaſy in " the proſpect of the *Proteſtant Succeſſion*? Why then muſt it be " thought unſeaſonable to endeavour to perſuade the Conſciences of " men, that the foundation of this *Eſtabliſhment* and that *Reſiſtance* " without which it cou'd not have been, are lawful and honoura- " ble?

Dr. *Burnet* preſent Biſhop of *Sarum* in his *Enquiry into the Meaſures of Submiſſion to the Supreme Magiſtrate* Juſtifies *Reſiſtance*, and among

(*d*) *The meaſures of Submiſſion to the Civil Magiſtrate*, p. 149.
(*e*) *Ibid*: p. 169. 170.

Part. I. "among many other reaſons gives this for one there (*f*) is nothing "more evident, than that *England* is a free Nation, that has its "*Liberties* and *Properties* reſerv'd to it, by many poſitive and ex- "preſs Laws: if then we have a Right to our property, we "muſt likewiſe be ſuppos'd to have a Right to preſerve it: for "thoſe Rights are by the Law ſecur'd againſt the Invaſions of the "Prerogative, and by conſequence we muſt have a right to pre- "ſerve them againſt theſe Invaſions. It is alſo evidently declar'd by "our Law that all Orders and Warrants, that are Iſſu'd out in Op- "poſition to them are null of themſelves; and by conſequence any "that pretend to have Commiſſion from the King for thoſe ends, "are to be conſider'd as if they had none at all.

The ſame Reverend and Learn'd *Prelate* in his Speech in the Houſe of *Lords* in *Great-Britain* upon the firſt Article of the Impeachment of Dr. *Sacheverel*, proves that the Doctrine of Non-Reſiſtance and Paſſive Obedience was rejected by the moſt Celebrated *Engliſh* Reformers, by Queen *Elizabeth* and the *whole* Clergy of *England*, of which the following Paſſages are recommended to the Readers ſerious peruſal: "Since it is grown to be a vulgar Opinion, that by the "Doctrine of the Church of England, all Reſiſtance in any caſe "whatſoever, without Exception, is condemn'd; I think it is in- "cumbent on me, who have examin'd this matter long and carefully "to give you ſuch a clear account of this Point, as may as fully ſatisfy "you as it did my ſelf.——When the Articles of Religion were "ſettled, the Books of the *Apocrypha* were indeed declar'd not to "be a part of the Canon of Scripture, but yet to be uſeful for "the Example of Life, and the *Inſtruction of manners*. And a great "part of theſe are the Books of the *Maccabees*, which contain the Hiſto- "ry of the *Jews* ſhaking off the Yoke of the Kings of *Syria*, when they "were broke in upon by a total overthrow of their whole Law, and an "unrelenting Perſecution. *Matthias* a private Prieſt began the Reſiſt- "ance, which was carried on by his Children, till they ſhook off "the *Syrian* Yoke, and form'd themſelves into a free Government, "under the Family of the *Maccabees*. It were eaſy to ſhew that "the *Jews* had been for above 400 Years ſubject firſt to the *Babylo- "nian*, then to the *Perſian*, and at laſt to the *Grecian* Empire: "So that by a long Preſcription they were ſubjects to the Kings of "*Syria*. It were eaſy alſo to ſhew that this Reſiſtance was foretold "by *Daniel*, in Terms of *high Commendation*, and is alſo mention'd

(*f*) *p.* 4. in

" in the Epiſtle to the *Hebrews*, as the Work and effect of their Part. I.
" *Faith.* If then all Reſiſtance to Illegal and Barbarous Perſecution is
" unlawful, theſe Books contain nothing but a Hiſtory of a Rebelli-
" ion, and all the Devotion that runs thro' them is but a Cant, and
" inſtead of reading them as *Examples of Life, and Inſtruction of man-*
" *ners*, we ought to tear them out of our Bibles with Deteſtation
" I ſhall afterwards ſhew what uſe was made of theſe Books; no
" only by private Writers of our Church, but by what the whole
" Body in Convocation was about to determine.

" The next ſtep to be made, is to conſider the *Homilies:* The ſe-
" cond Book of Homilies, which has the Homilies in it againſt *wil-*
" *ful Rebellion*, is generally believed to have been compoſed by Bi-
" ſhop *Jewell*, who was by much the beſt writer in that time. It is
" certain, he underſtood the meaning of them Well: Now I will
" read you two Paſſages out of his Defence of his apology for the
" Church of *England*; from whence we may clearly gather what his
" Notion of Rebellion was, and that he thought a defence againſt
" unjuſt and Illegal Violence was not Rebellion. In one place he
" has theſe words;

" *The Nobles of* Scotland *neither drew the ſword, nor attempted,*
" *War againſt the Prince: They ſought only the Continuance of God's*
" *undoubted Truths, and the Defence of their own Lives againſt your*
" *Barbarous and cruel Invaſions: They remembred, beſides all other*
" *Warnings, your late dealings at* Vaſſay, *where great numbers of their*
" *Brethren were murder'd, being together at their Prayers in the Church,*
" *holding up their Innocent hands to Heaven, and calling upon God.* In
" another place he writes, *Neither do any of all theſe (Luther,* Melan-
" chthon) *teach the people to rebel againſt their Prince: But only to de-*
" *fend themſelves by all lawful means againſt Oppreſſions, as did* David
" *againſt* Saul, *ſo do the Nobles in* France *at this Day, they ſeek not to*
" *kill, but to ſave their own Lives.*

" Theſe Paſſages ſhew that he looked on Rebellion to be a violent
" riſing againſt a Prince executing the Laws, which was the Caſe of
" the three Rebellions in *England* that they had in View: that in K.
" *Henry* the 8*th's*, in K. *Edwards*, and in Q. *Elizabeth's* Time,
" where the Papiſts took Arms againſt their prince, who was exe-
" cuting Laws made in matters of Religion, and that with a great
" Gentleneſs.

" Let us next look thro' *Q. Elizabeth's* long and Glorious Reign,
and

Part. I, " and ſee what was the Conſtant Maxim of that time.

" The Year after the Queen came to the Crown, the war in *Scotland* broke out between the Queen Regent that Governed by Commiſſion from her daughter then Queen of *France* and the Lords in *Scotland*. She to obtain the Matrimonial Crown to be ſent to *Francis* the 2d. gave aſſurances for the Exerciſe of the *Reformed* Religion; but that point being gain'd, ſhe broke all her *Promiſes*, and reſolv'd to force them to return to the Exerciſe of the *Popiſh* Religion, Upon which the Lords of *Scotland* form'd themſelves into a Body, and were call'd the Lords of the Congregation. Forces were ſent from *France* to aſſiſt the Queen Regent; upon that Q. *Elizabeth* enter'd into an agreement with the *Scotiſh* Lords, and ſent an Army to their Aſſiſtance, which continu'd in *Scotland* till all Matters were ſettled by the Pacification of *Leith*; And in a *Manifeſto*, that I have in my hands, ſet forth 25 years after that, I find her reflecting upon that Interpoſition in the Affairs of that Nation with great Satisfaction.

" The year after this War was ended, upon *Francis* the 2d's. Death *Charles* 9th, who was a child, ſucceeded in *France*, Edicts were granted in favour of the Proteſtants, Theſe were ſoon after broken by the Triumvirate, and upon that follow'd a ſeries of war often pacified, but alway breaking out again, by reaſon of the Violence and Cruelty of the Government. All theſe Wars, till *Henry* the 4th. Was ſettled on the Throne, were in a Courſe of 28 years that which ſome wou'd call *Rebellion*, being carry'd on againſt two ſucceeding Kings. Yet the Queen was in all that time ſtill aſſiſting 'em with men and money.

" In the Year 1568, the Provinces in the *Netherlands*, threw off the *Spaniſh* Yoke; that was become intolerably ſevere and cruel. The Queen for ſome Years aſſiſted them more covertly, but when the Prince of *Orange* was kill'd, and they were in danger to be over-run, ſhe took them more openly into her Protection; and by the *Manifeſto* which I have in my hands, ſhe publiſh'd the Grounds upon which ſhe proceeded. She laid down this for a Foundation that there had been an Ancient League not only between the Crown of *England* and the Princes of the *Netherlands*, between the Subjects of both Countries under their ſeals interchangeably, for all Friendly Offices: If this was

a

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'a good reason for the Queen's giving aid to the Oppress'd Peo-
'ple of the *Netherlands*, then if the case had been reverst'd, that
'the People of *England* had been illegally and cruelly oppress'd, it
'furnish'd the Princes of those Provinces with as good a reason
'for assisting them. In this assistance given the States, the Queen
'persisted till the end of her Reign; nor was this only done by
'the Court, but both Parliament and Convocations granted her
'several aids to maintain these Wars: And in the Preambles of
'those Subsidy Acts, *The Queen's Proceedings in those Particulars*
'*were highly approv'd and magnify'd. Bilson* Bishop of *Winchester*,
'and several other Writers in that time, Justify'd what she did;
'and not one that I ever heard of censur'd or condemn'd it.

'Upon King *James*'s coming to the Crown, the first great Ne-
'gotiation was for a Peace between *Spain* and the *United Provin-*
'ces; which lasted several Years. The States insisted on a Preli-
'minary, that they shou'd be acknowledg'd free, Sovereign and
'Independent States; the *Spaniards* wou'd not yield to this, nor
'wou'd the States recede from it. Some here in *England* began to
'say, they were Form'd in Rebellion, and ought not to carry their
'Pretentions too far: Upon that King *James* suffer'd a Convoca-
'tion to meet; and a Book of Canons, with relation to the Su-
'preme Authority, was prepar'd; in which tho' the Authority of
'the Prince, even when he becomes a Tyrant, is carry'd very far;
'yet the Case of the *Maccabees* is Stated; and it was determin'd,
'that when a new Government, tho' begun in a Revolt, is come
'to a thorow Settlement it may be own'd as lawful.——

——'But I saw much clearer into the matter by an Original Let-
'ter of King *James*, which a worthy Gentleman sent me. I knew
'his hand well, the Letter is in Print; but I will read some parti-
'culars of it. It is directed to Dr. *Abbot*, afterwards Archbishop
'of *Canterbury*. It begun with Censuring some Positions concerning
'a King in Possession, the same with our modern Term of a King
'*de facto*: He goes on in these Words, *My reason of calling you toge-*
'*ther, was to give your Judgments, how far a Christian & a Protestant King*
'*may concur to assist his Neighbours to shake off their Obedience to their*
'*own Sovereign upon the account of Oppression, Tyranny or what else you*
'*like to name it. In the late Queen's time this Kingdom was very free*
'*in assisting the* Hollanders *both with Arms and Advice; and none*

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'*of your Coat ever told me, that any Scrupled about it in her Reign! Upon my coming to* England, *you may know, it came from ſome of your ſelves to raiſe ſcruples about this matter, yet I never took any notice of theſe ſcruples, till the Affairs of* Spain *and* Holland *forced me to it. I call'd my Clergy together, to ſatisfy not ſo much me, as the World about us, of the juſtneſs of my owning the* Hollanders *at this time. This I needed not to have done, and you have forced me to ſay. I wiſh I had not.*——————Here is a full account of King *James's* Thoughts of this matter, which was then the chief ſubject of Diſcourſe all Europe over.——————This lets us ſee, that the Words in King *James's* Speech that year to his Parliament, were not chance words that fell careleſly from him, *A King leaves to be a King, and degenerates into a Tyrant, as ſoon as he leaves off to Govern by Law: In which the King's Conſcience may ſpeak to him, as the poor woman to* Philip *of* Macedon, *Either govern by Law, or ceaſe to be a King.*

'There is another eminent Inſtance towards the end of that Reign that ſhows what the ſenſe of our beſt Divines was in this Matter; When the Archbiſhop of *York's* ſon and Mr. *Wadſworth* had chang'd their Religion in *Spain*, *Wadſworth* writ over a bold Defence of that; and among other things, Charg'd the Reformation with Rebellion. This was anſwer'd by one of the beſt Books of that time, writ by Dr. *Bedell*, dedicated to the Prince of *Wales*, who afterwards promoted him to a Biſhoprick. His words on this Head are full: I will read ſome of them. *Do you think Subjects are bound to give their Throats to be cut by their fellow-Subjects, or to their Prince, at their meer Wills, againſt their own Laws and Edicts? You won'd know* quo jure *the Proteſtants Wars in* France *and* Holland, *are Juſtified.* Firſt, *The Law of Nature which not only alloweth, but inclineth and inforceth every living thing to defend it ſelf From Violence.* Secondly, *That of Nations, which permitteth thoſe who are in the Protection of others, to whom they owe no more than an honourable Acknowledgment, in caſe they go about to make themſelves abſolute Sovereigns, and to uſurp their liberty, to Reſiſt and ſtand for the ſame. And if a lawful Prince, who is not yet Lord of his Subjects Lives and Goods, ſhall attempt to deſpoil them of the ſame, under colour of reducing them to his own Religion, after all humble Remonſtrances, they may ſtand upon their own Guard, and being aſſailed, reſiſt Force with Force*

as

" *as did the* Maccabees *under* Antiochus: *In which case notwith-* Part. I.
" *standing, the Person of the Prince himself ought always to be Sacred,*
" *and Inviolable, as was* Saul *to* David; No Commentary is wanted here.

' *My Lords*, You see how this Matter stood during King ' *James*'s Reign. In the first year of King *Charles*'s Reign, *Grotius*'s ' Book *de Jure Belli & Pacis*, was publish'd at *Paris*, dedicated ' to the King of *France*, while *France* was under the Administ- ' ration of the wisest and most jealous Minister of the late Age ' Cardinal *Richelieu*. In that Book, in which he asserts the Rights ' of Princes with great zeal yet he enumerates many cases in ' which it is *lawful to resist*: particularly that of a total Subversion, ' And that Book is now all *Europe* over in the highest Reputation ' of any Book that the Modern Ages have produc'd. In the ' beginning of King *Charles*'s Reign, a War broke out in *France*, ' against the Protestants; upon which he sent over Ambassadors, ' by whose Mediation a Peace was concluded; but that being ill ' kept, the War broke out again; and the King thought him- ' self Bound by his Mediation to protect the Protestants. So in ' the Second Session of the Parliament 1628. in the Demand of a ' Supply that the Lord Keeper *Coventry* made in the King's Name ' these words are to be found, France *is sway'd by the Popish Fac-* ' *tion, and tho' by his Majesty*'s *Mediation, there were articles of Agree-* ' *ment between that King and his Subjects, that Treaty hath been* ' *broke and those of the Reform'd Religion will be ruin'd without pre-* ' *sent help.* Upon this the Commons petition'd the King for a ' Fast, and desir'd the Concurrence of the Lords who join'd with ' them in it. The King Granted it: and an Office was Compos'd ' suitable to the Occasion; in which among other Devotions, the ' Nation was directed to pray for all those; *who here or elsewhere were* ' *fighting God*'s *Battels and Defending his Altars.* Thus the whole ' Body of the Legislature did concur for a Fast for that, which if ' this Doctrine is true, was no better than Rebellion; and yet the ' whole Nation, Clergy and Laity were required to pray for Suc- ' cess in it.

The same point is clear'd by the Learned Bishop of *Oxford* in his Speech upon the same Article, from whence I shall quote the following Passages; ' If in a Legal Monarchy, where such Laws have ' been enacted by Common Consent of Prince and People, as are to ' be the measures of his Government as well as of their *Obedience*

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'that limit his Power as well as ſecure their Rights and Properties, 'the Prince ſhall change this Form of *Government*; into an Abſolute 'Tyranny, ſet aſide thoſe Laws, and ſet up an *Arbitrary Will* in the 'room of them: When the Caſe is plain, and when all *Applica-* 'tions and *Attempts* of other kinds prove unſucceſsful; if then the 'Nobles and *Commons* join together in defence of their *Ancient* 'Conſtitution, *Government* and *Laws*, I cannot call them Rebels. 'Allow me, my Lords, to lay before you a few things in mainte- 'nance of what I have Advanc'd. And,

'1. I would humbly offer ſome Effects, which I allow do not di- 'rectly prove what I have ſaid to be true, but they do prove it to 'have been the Opinion of our Princes, Parliament, Clergy and 'People in the Reigns of thoſe three great Princes, Q. *Elizabeth*, 'K. *James*, and King *Charles* 1: I mean the *Aſſiſtance* which theſe 'Princes gave to the Subjects of other Countries that were reſiſting 'their Reſpective Princes; and to enable them to do ſo, they had '*Subſidies* given them in *Parliament* and *Convocation*------ and there 'were Prayers Compos'd and us'd for the Succeſs of their 'Arms.

'Surely, my Lords, if thoſe *Princes*, *Parliaments*, Clergy and '*People* had been of Opinion, that the *Reſiſtance* of Subjects a- 'gainſt their Princes, was in no Caſe lawful, but always Dam- 'nable *Rebellion*; they wou'd never by aiding and aſſiſting ſuch '*Rebels* have involv'd themſelves in the Guilt, and expos'd them- 'ſelves to the Dangerous Conſequences of ſuch a Sin. I mention 'not the particular Stories, becauſe they are better known to your 'Lordſhips than to me, and becauſe I doubt not but in the Courſe 'of this Debate, ſome *Lord* or other will give a large *account* of 'them; but I cannot forbear obſerving one thing relating to that 'Aſſiſtance, which that pious Prince, and now glorious Saint in 'Heaven, K. *Charles* 1. gave to the *Rochellers*, who were ſurely the 'Subjects of the King of *France*, he order'd a Faſt by *Proclamation*, 'and appointed a *Form of Prayer*, to be drawn up for the imploring 'of God's Bleſſing. It is highly probable that Biſhop *Laud* had the 'great hand in compoſing thoſe Prayers, he being then Biſhop of '*London*, and in great favor, and the Archbiſhop of *Canterbury*, '*Abbot*, at that time in Diſgrace, but whoever compos'd them, 'I beg leave to read part of one of the *Collects* in that Office. *O* '*Lord God of Hoſts, that giveſt Victory in the Day of Battle, and*

Deliverance

Deliverance in the time of Trouble, We beſeech thee to ſtrengthen the Hands, and encourage the Hearts of thy ſervants in fighting thy Battles and defending thy Altars that are among us, and in all the Reformed Churches. It ſeems the Reformed Churches were thought to have *God's Altars among them then*, however they have been vilify'd ſince. But that which I would obſerve from this Paſſage is this, that neither that Excellent King who commanded thoſe Prayers to be compos'd nor the Biſhops who compoſ'd them, nor the Clergy and People who us'd and join'd in them, cou'd in ſo ſolemn a manner have recommended thoſe Forces to the Divine Protection and Favour, and as ſuch as were *fighting God's Battles*, if they had thought they were fighting againſt God in his *Vicegerent*, and *as defending his Altars*, if they believ'd they were reſiſting his Ordinance. Part. I.

2. I could produce ſeveral Authorities in ſupport of what I have laid down, but I ſhall mention but one; It is in a Book written profeſſedly on this Subject, and the paſſage I ſhall quote, comes *home in point* to the matter in hand ——— The Book I mean, is intitul'd, *The true Difference between Chriſtian Subjection and Unchriſtian Rebellion.* It is written by way of *Dialogue* between a Chriſtian whom the Author calls *Theophilus* & a Jeſuit whom he calls *Philander*. I beg leave to read a Quotation out of it. *Theophilus* the Chriſtian ſays, *I buſy not my ſelf in other mens Commonwealths as you (the Jeſuits) do, neither will I raſhly pronounce all that reſiſt, to be Rebels: Caſes may fall out even in Chriſtian Kingdoms, where the people may plead their Right againſt their Prince, and not be charg'd with Rebellion.* *Philander* the Jeſuit asks, *as When for Example?* *Theophilus* the Chriſtian reply's thus. *If a Prince ſhou'd go about to ſubject his Kingdom to a Foreign Realm, or change the Form of the Commonwealth from Impery to Tyranny, or neglect the Laws eſtabliſhed by Common Conſent of Prince and People, to execute his own pleaſure? In theſe and other Caſes, which might be named, if the Nobles and Commons join together to defend their Ancient and accuſtomed Liberty, Regiment and Laws, they may not well be accounted Rebels.* This Book is ſaid, in the Title Page, to have been perus'd and allow'd by public Authority; was written by a great Man, Dr. *Bilſon* then Warden of *Wincheſter-College*; Printed at *Oxford* by the Univerſity Printer, and dedicated to Q. *Elizabeth*, and the Author was afterwards made Biſhop of *Wincheſter*. I could offer many other Authorities ——— But I am ſuperſeded in producing, and

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and your Lordships trouble sav'd in hearing more particular Quotations to this purpose, by what is yielded by a Revd Divine of great Parts and Learning, far enough from the suspicion of being prejudic'd against the Rights of Princes, or partial to those of the People, I mean the Revd. Dean of *Carlisle*, who in a latin Discourse preach'd and printed in this Town upon the *Duty of Submission*, Stating some Cases of Extreme Necessity, and putting the Question, *Whether it may not be lawful for the People in such Cases to Resist*? Answers *Viri boni & graves, &c.*

'*That good and Judicious Men, men that have taken great and useful pains in defending the Rights of Princes, and repressing popular License, have contended that it is lawful:* He adds indeed *whether they have done right or wrong, let others judge*; and does not give his own opinion. But since he has granted, that such Men as he has describ'd, Men of *Probity and Judgment*, Zealous Assertors of the *Rights of Princes*, and *Repressors of Popular License*, have contended that in Cases of *extreme Necessity* it is lawful for the People to *defend themselves*; I may comfort my self, If I err in my Opinion, that I err in good Company. But I humbly conceive I do not err, and that,

'3. For this plain Reason, That if it be utterly unlawful to resist in any Case whatsoever, even that of a total Subversion of the Constitutions and Laws: then there is no Distinction of Governments, of *Absolute* I mean, and *Limited*: or if there be a Distinction, it is a *Nominal* one without any *real* Difference, for what Difference is there between a Prince's Governing Arbitrarily without Law, and Governing Arbitrarily against Law? Betwixt having *no Laws* at all, and having *precarious Laws*? that depend intirely on the Will of the Prince, whether he will observe one of them or subvert them all, and if he does, the People *cannot help themselves*.

'But, my Lords, I hope and believe that there is a real Distinction of Governments, and that the Subjects of all Governments are not in the same wretched Condition that those of *France* and *Turkey* are in. I hope we have not boasted falsly or vainly of *our own Form* of Government, that we are bless'd with a Constitution more happy than any other Nation in the World enjoys, that allows and secures as great and (I had almost said) God-like Power and Prerogatives to the Crown

as

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'as any wise and good Prince can desire, a power of doing e-
'very thing that is good and nothing that is ill, and at the
'same time secures most valuable Rights and Priviledges to the
'People.

Dr. *King* (now Archbishop of *Dublin*) in his first Chap. of his *State of the Protestants of Ireland.*' Justifies this Doctrine of Resistance and says. 'It (*g*) Then in *some Cases* the Mischief of 'Tamely submitting to the Tyranny and Usurpation of a Go-'vernor may be worse and have more dangerous and mischie-'vous Consequences to the Common-wealth, than a War, I sup-'pose it ought to be granted, that where this necessity is 'certain and apparent, people may lawfully resist and De-'fend themselves even by a War, as being the lesser evil.

Mr. *Johnson* says in his Notes on the Pastoral Letter, 'It (*h*) is *vain* to talk of Laws which secure to us our lives, 'Liberties and Estates, when *Passive-Obedience* comes into play: 'For the Property we have in these things, which makes them '*all our own*, is *swallow'd* up by *Irresistibility*.

In his *Argument proving the Abrogation of King James to be according to the Constitution of the English Government*, he quotes some of the oldest and most Famous Lawyers, as *Bracton*, *Fortescue* &c. And the most famous Laws of the *English* Constitution, in favor of this Resistance from *Knyghton*'s History.

Dr. *Sacheverell*'s Council *gave up the Cause* of Non-Resistance, and allow'd that the General Doctrine admitted of Exceptions of cases of *extreme Necessity*, which is all that either Presbyterians or any other Loyal Subjects plead for. And I shall here insert a Passage or two from two of their Speeches: The two Gentlemen do now fill the most Eminent Posts in Law within Her Majesty's Dominions; Sir. *Simon Harcourt* being Ld. *High Chancellor* of *Great Britain*, and Mr. *Phipps*(now Sr. *Constantine Phipps*) Ld. *High Chancellor* of *Ireland*.

The former pleads for the *Dr* upon the first Article of his Impeachment thus: 'My (*i*) Lords, There is *nothing further from* '*our hearts*, nor is any thing less necessary to the Doctors De-'fence, than for us to dispute or call in Question the Justice of

(*g*) p. 5 (*h*) p. 28. (*i*) p. 108. 109. of Dr. *Sacheverel*'s Tryal

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'of the Revolution; we are *ſo far* from it, that we look on our ſelves to be arguing for it, whilſt we are endeavouring to ſhow your Lordſhips, that the *Reſiſtance uſed at the Revolution, is not inconſiſtent with the Doctrine of the Church of England*, and with the Law of *England*, and that the Doctor uſes no other Language, than what they both ſpeak.'

I humbly apprehend, my Lords, that Extraordinary Caſes, 'Caſes of Neceſſity are always implied, though not expreſſ'd in the 'General Rule. *Such a Caſe undoubtedly the Revolution was*, when our 'late unhappy Sovereign, then upon the Throne, miſ-led by 'evil Counſellors, endeavor'd to ſubvert and extirpate the Pro-'teſtant Religion, and the Laws and Liberties of the King-'dom.

The latter makes the very ſame Conceſſion in theſe words: 'To (*k*) carry this yet further, ſuppoſe that the urging the Ille-'gality of Reſiſtance on any Pretence whatſoever, had been a 'Subſtantive Clauſe, and had no Relation to or Dependance upon 'any other Clauſe or Sentence; or ſuppoſe ſuch a General Aſſerti-'on can be collected from any part of the Doctor's Sermon, 'yet it muſt be taken only for a general Propoſition; And 'if ſuch General Propoſitions are true in the general and to 'a common Intent, tho' they are ſubject to particular Excep-'tions, yet it is ſubmitted whether the Doctor is not well 'warranted in aſſerting ſuch a general Propoſition, without men-'tioning the particular Exception? For *all general Rules have 'Exceptions*, and yet the Perſon that Cites them, ſeldom or 'never mentions the Exceptions; for when ever ſuch general 'Propoſitions are urged, the *Exceptions are always underſtood* & im-'plied, And, there was leſs Reaſon to mention the Exception in 'this Caſe, becauſe it is ſo univerſally known: *It had the Concur-'rence of the whole Nation and was ſo often eſtabliſh'd and approv'd 'by the Legiſlature.*

'And the *Doctor* entirely concurs with the Gentlemen of the Houſe of *Commons* that the *Revolution is an Exception*; and is 'not Adverſary to one of the Learn'd Managers, who was pleaſ-'ed to admit, it was the only Exception from this general rule; 'and I ſubmit to your *Lordſhips*, if the naming that Excep-'tion would not be a greater Reflection on the Revolution, than 'the preaching that Doctrine in general Terms without nam-'ing it? For to name now, ſince the Revolution, would be

(*k*) ibid. p. 123.

'be to suppose, that it was not implied and understood as an Exception, out of that general Proposition, before the Revolution, and then the Exception is to be warranted by the Revolution, which is to infer, that no Resistance was lawful till the Revolution; whereas we say, *That such an extraordinary Case, as that of the Revolution, was always implied as an Exception out of that general Doctrine, and so the Doctrine Justifies the Revolution.* Part. I

Those Eminent and Learn'd Lawyers spoke agreeable to the Heroic and Just Principles asserted in the Associations Subscrib'd by so many Persons of Honor and Integrity, upon the happy Arrival of our late *GLORIOUS DELIVERER*, then Prince of *Orange*, & afterwards King *William* of IMMORTAL MEMORY, two whereof I shall here transcribe. The Association sign'd at *Exeter* runs thus.

'We *(l)* whose Names are hereunto Subscrib'd, who have now 'joyn'd with the Prince of *Orange*, for the Defence of the Protestant Religion, and for the maintaining the Ancient Government, and the Laws, and Liberties of *England*, *Scotland* and *Ireland*, do engage to Almighty God, to his Highness the Prince 'of *Orange*, and to one another, to *stick firm* to this Cause, in 'the Defence of it, and never to depart from it, until our Religion, Laws and Liberties are so far secur'd to us in a Free Parliament, that we shall be no more in danger of falling under 'Popery and Slavery. And whereas we are engag'd in this Common Cause, under the Protection of the Prince of *Orange*, by 'which cause his Person might be expos'd to Danger, and to 'the Cursed attempts of *Papists*, and other Bloody Men; We do 'therefore solemnly engage to God, and one another, That if 'any such Attempt be made upon him, we will pursue not only 'those that make it, but all their Adherents, and all that we find 'in Arms against us, with the utmost Severity of a Just Revenge 'to their Ruin and Destruction. And that the Execution of any 'such Attempt (which God of his infinite mercy forbid) shall 'not divert us from prosecuting this Cause which we do now undertake, but that it shall engage us to carry it on with all the 'Vigor that so Barbarous an Action shall deserve.

D In

(*l*) *vid*: The Secret History of Europe Part 2*d* p. 192.

Part. I. In the Northern Aſſociation, which (as the Author of the *Secret Hiſtory* of *Europe* ſays) was honor'd with the preſence of the Biſhop of *London*, and even of her preſent Majeſty Queen *Anne*, there are theſe Remarkable words, 'We (*m*) being made ſadly 'ſenſible of the Arbitrary and Tyrannical Government, that is, 'by the Influence of Jeſuitical Councils coming upon us, do una-'nimouſly declare, that not being willing to deliver our Poſterity 'over to ſuch a Condition of *Popery* and *Slavery*, as the aforeſaid 'Illegalities do inevitably threaten; We will, to the utmoſt of 'our power, oppoſe the ſame, by joining with the Prince of 'Orange, &c. And herein we hope all good Proteſtants will, with 'their *Lives* and *Fortunes*, be aſſiſtant to us, *and not be bugbear'd 'with the opprobrious Terms of Rebels*, by which they wou'd fright 'us to become perfect Slaves to their Tyrannical Inſolencies and 'Uſurpations; for we aſſure our ſelves, that *no Rational and Un-'byaſſ'd perſon will judge it Rebellion* to defend our Laws and Reli-'gion, which all our Princes have ſworn at their Coronation; 'which Oath how well it hath been obſerv'd of late, we deſire a 'Free Parliament may have the Conſideration of. We own it Re-'bellion to reſiſt a King that governs by Law, but he was always 'accounted a Tyrant that made his Will his Law, and to *reſiſt 'ſuch a one, we juſtly eſteem no Rebellion, but a neceſſary Defence*, '&c.

The above mention'd Author makes this Reflection upon that Aſſociation; 'Theſe (*n*) were the Sentiments of thoſe Church men 'and Patriots. Theſe were the Sentiments of the Duke of 'Leeds, *the Biſhop of London, and a great number of Lords and Gen-'tlemen*; who had their Swords by their ſides to defend them, 'and make good what they aſſerted of the Lawfulneſs of Defence 'againſt Tyranny.

The Office for the 5*th* of *November* plainly implies that Solemn thanks are returned to God Almighty by the Clergy and all of the Eſtabliſh'd Churches of *England* and *Ireland* for his *Bleſſing the Reſiſtance* made to K. *James*, and his defeating the Oppoſition made to the Prince of *Orange*, in theſe Words, 'We bleſs thee for giv-'ing his Majeſty that now is, a ſafe Arrival here, and for making 'all oppoſition fall before him, till he became our King and Go-vernor.

(*m*) *id. ibid.* p. 195. (*n*) *ibid.* p. 196.

vernor.

Part. I.

It wou'd be tedious to trouble my Reader with all the Quotations that might be adduc'd on this Head; but I have singled out those already mention'd, to show the true State of the Controversy, the *Just Limitations* of the Doctrine of *Resistance*, and some of the chief Arguments to support it, from the *Law of Nature* and *Nations*, *positive Laws of God*, the *Constitution* of *England*, and the Opinions of the *most Learn'd Episcopal Divines*, and even of *whole Convocations*; from which the World may see, That 'tis neither a *Peculiar Presbyterian Tenet*, nor repugnant to the Duty and Allegiance that is due to Magistrates; but on the contrary, a necessary and honorable Defence of Her *Majesty*'s Title, a Security to the *Protestant Succession* in the Illustrious House of *Hanover*, and a just *Barrier* of the Liberty of the Subject. Of all which the *British* Parliament were so fully sensible, as to pass a most Solemn Censure, and fix an Indelible Stain upon the Opposite Doctrine, in the Deliberate and Just Issue of the Tryal of Dr. *Sacheverell*.

Seeing then this Doctrine of *Resistance* in Cases of *extreme Necessity* is supported by the Law of *Nature* and *Nations*, the Judgment of the most *Eminent* Divines and Lawyers, the happy Constitution of *Great Britain*, and the *most Renown'd Monarchs* that ever sat upon a *British* Throne, and is an Essential Fundamental Principle of the late happy *Revolution*, and the Source of all the Blessings deriv'd to us from it; it's plain that neither Presbyterians nor any other People can be justly charg'd with Disloyalty, for the practice thereof. If ever Presbyterians *resisted* their Sovereign when he was acting for the end of his Office, the Public good, Religion, Liberty and Property, they must confess guilt, but this is what they deny: If all their Resistance was to the *unjust* Invasions of *Liberty* by the *Prerogative*, and when the Prince us'd his *Power to the hurt and Prejudice of human Society*, and in no other Case, I shou'd think them fairly acquitted of all Rebellion and Disloyalty, upon the same Principles *on which her Majesty and the Nation proceeded in the late happy Revolution*; And for my own part, I am free to venture *the whole Cause* upon this Issue: Let it *stand* or *fall* by that undoubted Test of true *British* Loyalty.

A Native Consequence of what has been advanc'd concerning the Doctrine of *Resistance*, is, that a decent and modest Discovery of the Subjects uneasiness and grievances under some part of the Admi-

Part. I. niſtration of the Prince's Government, is very Conſiſtent with a Dutiful and Loyal Behaviour. To aſſert *Infallibility* in the Church, is Popery; and to lodge it in the Prince, is ſlavery; and both of them are dangerous Errors, refuted from the conſideration of the Univerſal Corruption and lapſed Eſtate of mankind. There is nothing more odious than a fulſome Flattery, with which ſome people in all Ages and Nations have entertain'd their Magiſtrates; as if their Government were like that of God Almighty's, without the leaſt ſhadow of a blemiſh, and uncapable of being mended, as being entirely faultleſs. 'Tis true, a Giddy Populace have often groundleſsly cenſur'd the laudable Actions of their Superiors, and murmur'd againſt the *Beſt* of Governments; Such Factious *Male-Contents* are to be diſcourag'd in all Societies. But then 'twere highly unreaſonable on the other hand, to Abridge the Subjects of their Native Liberty of complaining, when they are hurt; or of letting their Magiſtrates know (ſo it be done with a becoming Humility and Decency) their juſt Deſires of being eas'd of their Preſſures, and protected in their juſt Rights, according to the true ends of Government. To *doom* the Subject to a perpetual and *unmanly* Silence in ſuch Caſes, for preventing of Faction, is ſuch a Remedy, as the *ſhutting of one's mouth* to prevent his *ever ſaying* an ill thing; and to make men *ſlaves* leaſt they ſhou'd turn *Rebels*.

Another Notion of Loyalty as falſe as any of the former is, That a *Subject muſt be of his Prince's Religion, or the Religion of the State:* God is the *Lord* of *Conſcience*, and therefore it does not belong to *Ceſar*. Religion is of a Divine Original founded upon the Laws of God, and can't receive an higher Affront than to make it ſuch an unſtable and mutable *Piece of Vanity*, ſo precarious and uncertain as to be turn'd into all the ſhapes of *human Policy*, and modell'd by the variable *Civil Conſtitutions* in the World. Shall God depend upon Man? or a Rebellion againſt the Creator be honor'd with the name of Loyalty to the Creature? No. Muſt a Man be a *Mahometan* in *Turkey*, a *Papiſt* in *France*, and a *Pagan* in other places in the World, becauſe the Magiſtrate is ſo? No ſure. And this ſhows, that we muſt not chooſe our Religion, *becauſe* it is the State-Religion, but becauſe it is the Religion of the *Bible*; and conſequently, that a man can't be Diſloyal *merely for differing* in Religious Matters from the public Eſtabliſhment. I confeſs, that ſome bad men and bad Subjects may eſpouſe pernicious Principles deſtructive of Civil Government,

and

and incorporate them into the Body of their Religious Tenets; as the Papists do, and some of the wildest German Anabaptists did: But these Errors are to be refuted and condemn'd, *not because* they are contrary to the Religion of their Prince *but because* they are contrary to the *true Christian* Religion, the Faith of our Lord Jesus Christ, and to lawful Civil Authority agreeable to it. Part. I.

The Uncharitable and Mistaken Notion of Loyalty which some Bigots in these Nations have, is this, That *Conformity* to the Establish'd Church is *Loyalty*, and *Non-Conformity* Disloyalty: The Falshood whereof abundantly appears from what has been said: Indeed, if our Author or any other can prove, That the Presbyterian Non-Conformists have embody'd any Rebellious or Disloyal Principle into their *System* of *Divinity*, they must yield the Cause. But I hope to make the contrary appear in the Sequel of this Chapter, and that the same true Conscientious *fear of God* which makes 'em dissent from the *National* Establishment of the *Church*, does bind 'em to *all* the Duty and Allegiance which *good Subjects* owe to Her Majesty, who is too Wise and Religious a Prince to believe that any *Sect* of People who have robb'd God of His Right, shou'd ever Conscientiously assert Her's; or that those who wou'd *Compliment* Her with their Consciences, which belong to God, shou'd have any Conscience left 'em to give Her Majesty that which is *Her own*: For 'tis generally true, That those who wou'd give Magistrates too much, ha'n't Honesty to give 'em *enough*, and are among the first who desert them in their Straits.

Having thus detected and refuted the most Popular false Notions of Loyalty, I come to show wherein it consists, and I humbly conceive it may be describ'd thus.

True Christian Loyalty Consists in *the Subjects paying an high Reverential honour to the* Person *of the* Supreme Magistrate, *and in their maintaining and supporting (in their several Stations) all the* Authority, Power and Prerogatives *justly belonging to him or her by vertue of the* Laws of God, Nature and Nations, *the* Original Compact *between the Prince and People, and* the just *Laws of the* State, *by paying of due Tribute, obeying the* just Acts *of Lawful Authority, venturing life as well as Fortune* in defence *of the Prince and Constitution upon a Good Call, and by Prayers to* Almighty God *for a blessing on his or her Person or Government; and in doing all this for* Conscience sake.

Upon this Foundation, I proceed to consider what our Author has

Part. I. has advanc'd againſt Diſſenters; wherein he firſt attacks their Principles, and next their Practice.

With reſpect to the firſt, he ſays p. 5. "I do not purpoſe at 'preſent to make ſo exact an Enquiry into all their *Political* '*Principles*, as perhaps I ſhall in ſome time; but ſuch only as 'relates to thoſe Principles, which are productive of their pre-'tended *Loyalty*." If the Author ſhall think fit to make and publiſh ſuch an *Enquiry into all their Political Principles*, I wou'd humbly adviſe him to make a more *exact* one than what he has pretended already to have made relating to *thoſe Principles, which are productive of their* (real, and not only pretended) *Loyalty*. This Enquiry of his is *juſtly chargeable* with two things, any one whereof is ſufficient to demonſtrate with how little exactneſs it has been made. 1. It is *extremely* Defective in the Enumeration of thoſe very Principles he pretends to diſcover. 2. Theſe Principles he mentions are unaccountably miſrepreſented, and wire-drawn into the worſt ſenſe & harſheſt Conſtruction which can poſſibly be put upon them, contrary to the *Rules* of Chriſtian *Charity*, and ſound *Reaſoning*.

1. *It is extremely Defective in the Enumeration of thoſe very Principles he pretends to diſcover.* I can't gueſs at the Reaſon of this Omiſſion, unleſs it be this, that ſuch of their Principles as he has thought fit to paſs are ſo indiſputably clear and natively *productive of Loyalty*, as ſetts 'em beyond the reach of malice it ſelf, which can't find in 'em the leaſt ſhadow of a Crime, and therefore it was not for his purpoſe to mention them. But I hope the Impartial Reader (who will be ſtill ſatisfy'd to hear what Can be ſaid *Pro* and *Con*) will excuſe me, if I ſhall mind him of ſome of thoſe Principles, which our Author, for reaſons beſt known to himſelf, has omitted. Such as I mention are contain'd in the following Paſſages; the firſt whereof is the 25*th* Article of the *Confeſſion of Faith for the* Church of *Scotland*, compos'd *Anno* 1560. confirm'd by the Parliament of that Kingdom; and ſubſcrib'd by King *James* himſelf and his houſhold *Anno* 1580. and by perſons of all Stations *Anno* 1581. In purſuance of an act of the *King* & *Privy Council*: And the whole Nation oblig'd themſelves to maintain and defend it *Anno* 1588, upon which Account 'tis call'd the *National Covenant*; And 'tis to this day own'd and Eſtabliſh'd as the *Confeſſion* of *that* Church. The Paſſage is this

25. Of

25. *Of the Civil Magistrate.* Part 1.

'We confess and acknowledge Empires, Kingdoms, Dominions and Cities, to be distincted and ordain'd by God; thePowers and Authority in the same, be it of Emperors in their Empires, of Kings in their Realms, Dukes and Princes in their Dominions, and of other Magistrates in their Cities, to be *God's holy Ordinance* ordain'd for manifestation of his own Glory, and for the singular profit and Commodity of mankind: So that whosoever goeth about to take away, or to Confound the whole State of Civil *Policies*, now being establish'd, we affirm the same men, not only to be Enemies, to mankind, but *wickedly to fight against God's expressed Will.* We further confess and acknowledge, that such persons as are plac'd in Authority, are to be *lov'd, honour'd, feared* and *holden in most Reverend Estimation*, because, they are the *Lieutenants of God*, in whose Sessions God himself doth sit, and judge: Yea, even the Judges and Princes themselves, to whom by God is given the Sword to the praise and Defence of good men, and to revenge and punish all open Malefactors. Moreover to *Kings, Princes, Rulers and Magistrates*, we affirm, that chiefly and most principally the Conservation and Purgation of the Religion appertain, so that not only they are appointed for Civil Policy, but also for maintenance of the true Religion, and for suppressing of Idolatry and Superstition whatsoever: As in *David, Josaphat, Ezechias, Josias*, and others highly commended for their zeal in that case, may be espy'd. And therefore, we confess and aver, That such as *resist the Supreme Power*, doing *that which appertaineth* to his Charge, do *resist God's Ordinance*; and therefore, cannot be guiltless. And further, we affirm That whosoever deny unto them their aid, their Counsel, and Comfort, *while the Princes and Rulers diligently travel in the Execution of their office*, that the same men deny their help, support and Counsel to God, who by the presence of his Lieutenant doth crave it of them.

The second Passage is taken from the Westminster Confession, allow'd also and receiv'd by the Church of *Scotland*, and by the Presbyterians in *Ireland*, as the Confession of their Faith, and as such subscrib'd by all the Ministers and Preachers of both, and compos'd

Part: 1

pos'd by an Assembly of the most Famous *English* Presbyterian Divines. In 23*d*. Chap. of the said Confession we have these words.

'God the Supreme Lord and King of all the World, hath *ordain'd Civil Magistrates* to be under him, over the people, for his own Glory, and the public good; and to this end hath arm'd them with the *Power of the Sword*, for the defence and Encouragement of them that are good, and for the punishment of evil Doers——— The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the keys of the Kingdom of Heaven. Yet *he hath Authority*, and it is his duty to take order, that Unity and Peace be preserv'd in the Church, that the Truth of God be kept pure and entire, that all Blasphemies and Heresies be suppres'd, all Corruptions & *abuses in Worship and Discipline prevented*, or reform'd; and all the Ordinances of God duly settled, administred and observ'd. For the better effecting whereof *He hath power to call Synods, to be present at them, and to provide, that whatsoever is transacted in them, be according to the Mind of God.*

'It is the duty of People to *pray* for Magistrates, to *honour* their persons, to *pay* them Tribute and *other Dues*, to *obey* their lawful Commands, and to be *Subject* to their Authority, for *Conscience* sake. Infidelity or Difference in Religion, doth not make void the Magistrates just and Legal Authority, nor free the People from their due Obedience to him. From which *Ecclesiastical Persons are not exempted &c.*

The 3*d*. Passage is taken out of a Book entitul'd *English Puritanism containing the main opinions of the rigidest Sort of those that are call'd Puritans in the Realm of England*, wherein they hold Chap. 6. 'That there shou'd be no Ecclesiastical Officer so high but that he *ought to be Subject unto, and punishable by the meanest Civil Officer in a Kingdom*, City or Town, not only for Common Crimes, but even *for the Abuse of their Ecclesiastical Offices*; Yea, they hold that they ought to be more punishable than any other Subject whatsoever, if they shall offend against either Civil or Ecclesiastical Laws. They hold, that the Civil Magistrate is to *punish with all Severity* the Ecclesiastical Officers of Churches, if they shall *intrude* upon the Rights and Prerogatives of the Civil Authority and Magistracy, and shall pass those bounds and limits that Christ hath prescrib'd to them in his word. They

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'They hold (Chap. 5. *concerning the Censures of the Church*) That 'the *keys of the Church* are not to be put to this use to *lock up* the Crown, 'Swords or Scepters of Princes and Civil States, or the Civil Rights, 'Prerogatives, and Immunities of Civil Subjects in the things of 'this Life.

The *4th* Passage is taken out of a Book entitul'd *English Presbytery, giving the main Opinions of Presbyterians in England* p. 11 (Concerning the Civil Magistrate) they say, 'That they do with all 'Thankfulness to God, *own* and *revere* his Ordinance of *Civil Ma-* 'gistracy; and are so far from encroaching upon it, that they be- 'lieve no Minister of the Gospel ought to employ himself in it. But 'to give up himself to *Meditation and Prayer*, and the *meer spi-* 'ritual Oversight of the flock of Christ committed to him.

'*For the Due Form of Government, or power of Governors in any* 'Nation, they believe *God's word hath fix'd no universal Rule*, only 'confirming the just Laws of Kingdoms and *Policies*: And they 'believe it to be their Duty to be obedient to such *Governors* in all 'places, as the Laws in that place have establish'd, and in the exe- 'cise of such power as those Laws have given him: From the Obedi- 'ence to which no person upon the account of Religion can pretend 'to an Immunity. And in the exercise whereof no Magistrate ought 'by any to be resisted.

The *5th* Passage is taken from Mr. *Corbet's Account of the Principles and Practices of several Non-Conformists*, which Book was approv'd by them, as appears by the Title page: In it they say p. 8. 'We 'believe that the power of Civil Magistrates *is God's Ordinance*, ne- 'cessary for the Government of the World——We acknow- 'ledge that Supreme Magistrates have a *Civil Supremacy in all Eccle-* 'siastical Matters, and a Political Episcopacy over the Pastors of the 'Church in their Sacred Administrations, and may *compel them* to 'the performance of their Duty, and punish them for their Negli- 'gence or Male-Administration, that they may *call Synods, make* 'Canons, *and warrantably thus reform the Church*, when it stands in 'need of Reformation.——Moreover, we believe that the 'Higher Powers are not to be mere Executioners of the Judgments 'of Ecclesiasticks, but that they may and must be *judges thereof them-* 'selves, in order to their own execution.

The *6th* and last Passage is taken out of the Book entitul'd, *A Vindication of the Presbyterial Government and Ministry publish'd, by the Ministers*

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niſters and Elders, met together in a Provincial Aſſembly in London *November* 2*d.* 1649. 'We (o) freely acknowledge, that *Magiſtra-* 'cy is an *Ordinance of God*, appointed for the great good of Man- 'kind; ſo that, whoever are enemies to *Magiſtracy*, are enemies to 'Mankind, and to the *Reveal'd Will of God.* We deſire to hold up 'the honor and greatneſs, the power and Authority of lawful Ma- 'giſtracy, againſt *Papiſts*, *Anabaptiſts*, and all others, that *deſpiſe* 'Dominion, *and ſpeak evil of Dignities.* We ſay, that the Magiſt- 'rate is, in a civil Notion, the *Supreme Governer in all Cauſes Eccle-* 'ſiaſtical; the keeper of both Tables; the *Nurſing-Father* of the 'Church: That belongs to him, by his Political Power, to reform 'the Church, when corrupted; to preſerve it, when reformed; to 'ſuppreſs Blaſphemy, Idolatry, Heresie, Schiſm, and prophaneneſs, 'and whatſoever is contrary to Godlineſs and ſound Do- 'ctrine; that the people under him, may *lead a quiet life, in all* 'Godlineſs *and Honeſty.* That he is ſent of God, for the puniſh- 'ment of evil doers (amongſt which, are Hereticks, as well as others, 'and therefore call'd *evil Workers*; and Heresies *evil Deeds*, *Phil.* 3. '2. 2 Ep. *John* ver. 11.) and *for the praiſe of them that do well.* 'That he is the *Biſhop of thoſe things that are without the Church*; *as* 'Conſtantine *ſtiled himſelf.* That to him belongs to *puniſh Church-* 'Officers, *with Civil puniſhments, when they abuſe their power*; and 'to give protection to the public Exerciſe of Church Government, 'within his Dominions.

Upon the whole let the Impartial Reader judge of two things, 1. Whether our Author's *Enquiry into the Principles of Diſſenters that are productive of Loyalty*, has any tolerable meaſure of exactneſs, when he has not mention'd *ſo much as one* of thoſe Principles, I have now quoted out of their moſt Authentic Writings; tho' they are the main Fundamentals not only of their Loyalty, but of the Loyalty of all Faithful Subjects whatſoever.

2*ly*. Whether Preſbyterians, adhering to and Practiſing the above Principles, can poſſibly be diſloyal; and therefore whether Loyalty be not the *Native Conſequence of ſuch Principles.* If they obey all the Magiſtrate's lawful Commands, neither reſiſting nor diminiſhing any thing of their juſt power, praying for them, aſſiſting and aiding them with their lives and fortunes, exempting no manner of perſons.

Eccle-

(o) p. 8.

Eccleſiaſtical nor Civil from their Juriſdiction, and doing all this from Principles of Conſcience, in regard to the Authority of God (to all which the above mention'd Principles lead 'em) I believe 'twill be hard to prove 'em diſloyal, until they once be prov'd either to have abandon'd or contradicted their Principles. Part I.

The Enquiry our Author has made into the *Principles of Preſbyterians, that are productive of their Loyalty*, is not only extremely defective (as I have ſhown) but

2ly. *Theſe Principles he mentions are unaccountably miſrepreſented, and wire-drawn into the worſt ſenſe and harſheſt Conſtruction which can poſſibly be put upon 'em, contrary to the Rules of Chriſtian Charity, and ſound Reaſoning, and to the genuine ſenſe of the words*; as will appear by an examination of them. He begins thus 'And (p) thus far I 'will venture to aſſert, That if the *Diſſenters of Ireland* will allow 'emſelves to be the ſame in Principles of Diſcipline and Govern-'ment with their Elder Siſter the Kirk of *Scotland* (and I do think it 'never was, nor ever will be deny'd) they are ſo far from being the 'Queen's moſt *Loyal Subjects* from their known Principles, that 'from their principles of Diſcipline and Government, all Crown'd 'Heads are rather Vaſſals and Subjects to them, when ever it ſhall 'happen that the Kirk is able to exert her Inherent power, even to 'Excommunication and Excluſion of the Civil Magiſtrate.' In all this there is not any thing that has the ſhadow of an Argument, unleſs it be in theſe words, '*whenever it ſhall happen that the Kirk is able 'to exert her Inherent Power, even to Excommunication and Exclusion 'of the Civil Magiſtrate.* This Inherent Power is nothing elſe but the power of the Adminiſtration of the Word and Sacraments, and the *power of the keys of the Kingdom of Heaven*; and 'tis Impoſſible that the Civil Magiſtrate can ever be hurt by it, where the Word is truly preach'd, the Sacraments duly adminiſtred, and the *power* of the *keys* rightly uſ'd: Nay, on the contrary, it is a great ſupport and Comfort to all good Magiſtrates, when the Church takes all poſſible care to reform and purge their people from ſcandalous ſins, which provoke God Almighty to pour out his Judgments both on Princes and People: And they may ſtill expect the greateſt Loyalty and Affection from thoſe whoſe chief Endeavours are to promote Piety among their Subjects. Either this Inherent power *of it ſelf* is injurious

(p) *Sample of True Blue Preſbyterian Loyalty p.* 5.

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rious to Magiſtracy, or 'tis only the abuſe of it that is ſo. For the firſt, he hath not offer'd in theſe words, the leaſt ſyllable to prove it. And for the ſecond, that is no Argument againſt the *Inherent Power* at all: For any one of Common ſenſe knows, that the *Abuſe* of any thing in it ſelf good & uſeful is not to be imputed to the thing *abuſ'd*, but to the *Abuſers* of it. Becauſe ſome Magiſtrates have highly abuſ'd their Office, ſhall we therefore cry down Magiſtracy? Becauſe ſome Miniſters have highly abus'd their Sacred Function, ſhall we therefore lay aſide that holy Office? In a word, if the *Presbyterians* have in the Exerciſe of their *Inherent Power* wrong'd the Civil Magiſtrate at any time, that is no Argument againſt the *Inherent Power* it ſelf, becauſe in ſuch Caſes they muſt be ſuppo'sd to be guilty of Male-Adminiſtration. And if our Author can prove this, it is chargeable upon the *Practices* and not upon the *Principles* of Presbyterians, and therefore comes in Impertinently in this place.

As to this *Inherent Power* it ſelf, the Presbyterians claim no more than what the Primitive Chriſtians had for the three firſt Centuries; and we muſt either ſuppoſe 'em all that time to be Diſloyal Subjects, or elſe that the *Inherent power* of it ſelf can't make any Church Diſloyal.

If it be objected, that for the three firſt Centuries there being no Chriſtian *Emperors*, the Chriſtian Church muſt have an *Inherent* Power, otherwiſe they cou'd have *none* at all; but that after *Conſtantine*'s time, the Caſe was alter'd, And that there was no Parity of Reaſon for claming an Inherent power of Church-Diſcipline: The anſwer is very Obvious, and 'tis founded upon a Principle which the Moſt Critical Writers upon this Subject, and particularly the moſt Learn'd of the Church of *England* have advanc'd. Viz. *That the Power and right of Princes to concern themſelves (by vertue of their Office as Magiſtrates) in Eccleſiaſtical Matters do's not depend upon their Religion.* This is very clearly expreſs'd by the Learn'd Biſhop *Burnet* in his Expoſition of the 39 Articles of the Church of *England*. When he is treating of the 37*th Article* concerning the *Regal Supremacy*, after he had prov'd from the Holy Scriptures that Princes have a Right and power to concern themſelves in Matters Eccleſiaſtical (which no Presbyterian denies); he next deſcribes the Meaſure and Extent of that power in theſe words. p. 286.

'It is certain, Firſt, That this Power does not depend upon the 'Princes Religion: Whether he is a Chriſtian, or not: or whether 'he is of a True or falſe Religion: or is a good or a bad man. By the

'the same Tenure that he holds his Sovereignty, he holds this likewise. Part I.
'*Artaxerxes* had it as well as either *David* or *Solomon*, when the *Jews*
'were once lawfully his Subjects; and the Christians ow'd the same
'duty to the *Emperors* while *Heathen*, that they paid them when
'*Christian*. The Relations of Nature, such as that of a *Parent* and
'*Child*, *Husband* and *Wife*, continue the same that they were, what-
'soever Men's Persuasions in Matters of Religion may be: So do also
'Civil Relations, *Master* and *Servant*, *Prince* and *Subject*; they are
'neither increas'd nor diminish'd by the truth of their Sentiments
'concerning Religion. All Persons are subject to the Prince's Au-
'thority, and liable to such Punishments as their Crimes fall under
'by Law. *Every Soul is Subject to the Higher Powers.* Neither is
'*Treason* less *Treason*, because spoke in a Pulpit, or in a Sermon:
'It may be more *Treason* for that, than otherwise 'twou'd be; be-
'cause 'tis so public and deliberate, and is deliver'd in the way in
'which it may probably have the worst Effect. So that as to Persons
'no great Difficulty can lye in this, since every *Soul* is declar'd to be
'*Subject to the Higher Powers.*

From this Principle it follows as a Native Consequence, That if the Church had an Inherent Power under Heathen Emperors, they must have it under Christian ones too; and this very Principle was asserted by Christian *Emperors*, and by Councils that were held under them, as well as by particular Fathers who flourish'd in their Reigns. The same Judicious Historian (Dr. *Burnet*) in his Book Entitul'd, *The History of the Rights of Princes*, &c. describing the *Inherent Right* that was in the Primitive Church to Elect their Bishops, gives us the following Remarkable Account of the *Christian Emperors* declining to meddle in that Matter, so as to deprive the Church of their *Inherent Right*.

'This way of Election (says he *p.* 29. 30. 31.) was not a Privi-
'lege peculiar to *Alexandria*; we have two great Instances that shew
'that *Constantine* did not interpose in Elections. The one was in *Ni-*
'*comedia*, where *Eusebius* being turn'd out by the Order of the Coun-
'cil of *Nice*, as well as *Theognis* Bishop of *Nice*; *Constantine*, writing
'(*q*) to those of *Nicomedia* concerning their chooſing a new Bishop,
'says, *That was in their Power, and depended on their Judgment.* And
'near the end of his Letter he says, *That it was in their Power to raise*
'*that*

(*q*) *Theod. l.* 1. c. 20.)

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'*that Joy in him, which he had when he found pure, Orthodox, and* '*well-tempered Biſhops.* And when *Euſtachius* was turn'd out of *An-* 'tioch, upon the falſe ſuggeſtions of the *Arian* Party, *Euſebius* of '*Ceſarea* was choſen to be put in his room; Upon which an Inſtru- 'ment, or *Decree of Election* was made; but he refuſing to accept of 'it, *Conſtantine* writ to them, (*r*) In which he takes Notice that *their* '*Cuſtom was to uſe great care, prudence and diligence in the ſeeking out* '*ſuch a Biſhop as was fit for them.* And in another Letter (*ſ*) to the 'Biſhops that were then at *Antioch*, he recommends two Perſons to 'them, *Euphronius* and *Georgius*; but deſires, that when they propos'd 'theſe or any others to be choſen, *the Election ſhould be made according* '*to the Rule of the Church, and the Tradition of the Apoſtles.* This is 'but a Recommendation; two are offered, but leave is given to the 'Biſhops to put more in the Liſt; and a Charge is added to manage 'the Election according to Cuſtom. It was no wonder that all com- 'plied with ſuch a Recommendation, and choſe him that was firſt 'named. But it is viſible that the *Emperor* left them to their Liber- 'ty.

'Great Confuſions follow'd in the Reign of *Conſtantius*, by reaſon 'of the *Arian* Hereſy, many of the Orthodox Biſhops being turn'd 'out, and others put in their rooms, by the Emperor's Authority; 'whom among other things, *Hilary* accuſes for this, That *he gave* '*Biſhopricks to thoſe of his Party:* And Writing againſt *Auxentius*, 'addreſſes himſelf thus to theſe Biſhops placed by the Court (*t*); *O* '*ye Biſhops, I pray you what Suffrages did the Apoſtles make uſe of? did* '*they receive their Dignity from the Palace?* And he runs out more 'copiouſly on thoſe Court Biſhops, in his Expoſition of the firſt '*Pſalm*; He ſays, *The Ambition of Secular Honors had corrupted them,* '*and that they were polluted by the peſtiferous Contagion of thoſe Affairs* '*in which they were converſant.* When that Storm was over, and the 'ſhort, but terrible Cloud rais'd by *Julian*, was diſſipated, then the 'Ancient Method of Elections was again continu'd. But two things 'occaſion'd great Contentions in them; The one was, The Wealth 'and Dignity of ſome Sees; the other was, the Heats that had been 'rais'd by the *Arian* Hereſy, by which Peoples minds were embit- 'tered one againſt another.

Here are Paſſages demonſtrating not only that the Chriſtian Em-

perors

(*r*) *Euſ. de vit.* Conſt. l. 3. (*ſ*) *Ib.* c. 62. (*t*) *Lib.* 1. *in* Conſt:

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perors left the Church to their former *Intrinsic* Liberty of Elections, but that they thought it not Inconsistent with their Imperial Dignity and Rights, nor with the Allegiance due to them from their Subjects, that they (*i. e.* Emperors) might be *Subject as Christians* to their Bishops in Matters of a Spiritual Nature that concern'd their Souls. Any that pleaseth may consult the Originals from which *Burnet* quotes these Passages, which I have consider'd, but 'twou'd be too tedious to insert 'em here; and therefore I have contented my self with his Abstract.

The Council of *Antioch* assembled about the year 341, decreed in their 12th Canon 'That (*u*) no Presbyter depos'd by his own Bishop, 'and that no Bishop depos'd by a Synod *should presume to trouble the* 'Emperor; but that he shou'd apply himself to a *greater* Synod *of* '*Bishops*, and lay before them what Allegations he has to make of the 'Justice of his Cause, and wait for their Sentence; and that if in-'stead of doing this, he *apply to the* Emperor, that his Fault shall not 'be pardon'd, nor shall he ever be restor'd to his Office.

Nothing can be more express in favour of the *Inherent Power* of the Church in Spiritual and Ecclesiastical Matters, even under Christian *Emperors*, than the above Canon. If it be objected that they were *Arians* who compos'd it, and that 'twas design'd to hinder *Athanasius* from being protected by the Emperor; it's confess'd, that the Design they had in framing it might be very bad; but if it had not been allow'd in that Age, that the Church had an Inherent Power, they durst not have asserted it: And it had been extremely prejudicial to their Interest, to have done it, which is all the use I make of that *Canon*.

But what is a full and satisfying answer to that Objection, and sets the Matter beyond Debate, is the Regulation establish'd by the *6th* Canon of the General Council of *Constantinople* assembled, about the year 381 or 383. as some think. It settles the Method of Ecclesiastical Processes against Bishops and Presbyters, upon an Accusation brought against them in Matters of Scandal, and does not allow these Causes to be properly cognizable in any Courts or Assemblies, but *Synods* and *Ecclesiastical Judicatories*. For

(*u*) *vide* Histor. Eccles. Magdeburgens. Cent. 4. Cap. 9. p. 715. Conformite De La Discipline, Ecclesiastique Des Protestans De France avec celle des anciens Chretiens, Par M. Larroque. p. 153. *Burnet's* Hist. *Of the Rights of Princes*, &c. *p. 39.)*

Part 1. For they decree 'That *(v)* if Perſons that are neither Heretics nor excommunicated, nor Condemn'd nor accus'd of ſcandal, ſhall ſay that they have any Eccleſiaſtical Accuſation to bring againſt a Biſhop: The Council decrees that *firſt of all* ſuch Accuſers ſhall give in their Acculations to *all the Biſhops of the Province*, and before them prove the Scandalous Crimes laid to the Biſhop's Charge. And in caſe it fall out, that the Biſhops of the Province be not ſufficient, nor fit enough to cenſure thoſe ſcandals, then the Accuſers are to go to a *larger Council* of the Biſhops of the Dioceſs, to be aſſembled upon *this cauſe*. And that the Accuſation ſhall not be given in until the accuſers profeſs under their hand, that they are ready to undergo the like Cenſure themſelves, if they ſhall be convicted of calumniating the Biſhop accus'd by them. That if any perſon, having contemn'd this appointment of the Council, *SHALL DARE TO APPLY TO THE EMPEROR*, or to the Tribunals of *SECULAR MAGISTRATES*, or demand the judgment of a General Council, having affronted all the Biſhops of the Dioceſs: The Council determines, that he ſhall not be admitted to be an accuſer, becauſe he has *DESPISED THE CANONS, AND THE ECCLESIASTICAL DISCIPLINE, and broke the Rules of Decency and good Order.*

Here we have a Council *appropriating* the trial of Biſhops in Matters of Scandal, and in what belongs to their meer ſpiritual Function, to the Cognizance of *Eccleſiaſtical Judicatures*; than which nothing can be a more direct proof of the Judgment of the Primitive Church for the Churches Inherent Power of Diſcipline, and even under Chriſtian *Emperors*. The Fathers of this Council were not *Arians*, as theſe of the Council of *Antioch* were; and yet their Canon is a ſtrong Confirmation of the matter of the above mention'd 12*th* Canon of *Antioch*. This Council conſiſted of above 150 Biſhops, who were all Orthodox in receiving the Creed of the *Nicene* Fathers. It was amongſt theſe called General Council's, and therefore their Judgment is not only more Venerable, but a more convincing Proof of the

(v) vide Eccleſ. Hiſt. Magdeburgenſ. Cent. 4. Cap. 9. p. 853. 854, Conformity De La Diſcipline Eccleſiaſtique Des Proteſtans De France avec celle des Anciens Chretiens, Par M. *Larroque*. p. 153.

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the general ſenſe of Chriſtians in that Age, concerning the *Intrinſic Power* of the Church in the Matter of Eccleſiaſtical Diſcipline. And therefore either thoſe Chriſtian Princes muſt be concluded to be groſly Ignorant of the Eſſential Prerogatives belonging to their Imperial Crown, and the Primitive Biſhops diſloyal in uſurping upon 'em, (which I ſuppoſe, Is not agreeable to the general ſenſe of ſober Proteſtants and good Men;) or, Presbyterians, who claim no more Inherent Power, than the latter pretended to and the former granted, can't be convicted of Diſloyalty on that Account.

Hoſius, a *Spaniſh* Biſhop in the fourth Century, delivers his ſenſe of this matter very fully, in his pious and Learn'd Epiſtle to the Emperor *Conſtantius*, an *Arian*, and Perſecutor of the Orthodox. In the ſaid Letter, we have theſe Memorable words.

'Pray (*w*) forbear and remember thou art a Mortal: Be afraid 'of the day of Judgment; keep thy ſelf pure unto that day. Do not 'intrude into *Eccleſiaſtical Buſineſs*; do not command us in theſe 'things, but rather learn them of us. To thee hath God committed the Empire: But he hath *entruſted us with the affairs of the 'Church*. And, as he that caſts an evil Malignant Eye upon thine 'Empire, contradicts the Divine Ordinance: So beware, leſt thou, 'drawing unduely to thy ſelf, the matters that belong to the Church, 'involve thy ſelf in great guilt; It is written, *Render to Ceſar the 'things that are Ceſar's, and to God the things that are God's*. It 'is not lawful for us to hold the Empire upon Earth, neither haſt 'thou, O Emperor, the *Power of Holy Things*. Theſe things I ſincerely write, for the Care of thy Salvation.

This *Hoſius* was an Eminent Confeſſor for the Orthodox Faith, in great eſteem with the Emperor *Conſtantine*, and a great Intimate and friend of *Athanaſius*, (*x*) and can't be accounted diſloyal for lodging this *Inherent Power* in the Church.

Chryſoſtome goes upon the ſame Principle, in one of his Homilies the Engliſh Tranſlation whereof I ſhall give you in the words of the Revd. Dr. *Potter*. It runs thus,

(*w*) Apud Athanaſium in Epiſtola ad Solitariam Vitam Agentes, et Hiſt. Eccleſ. Magdeburgenſ. Cent. 4. Chap: 10. p. 1189.

(*x*) *vide* Sorom. Lib. 1. Cap. 10. 16. Socrat. Lib. 1. Cap. 7. and Lib. 3. Cap. 7.

Part I.

'The (y) Limits of the *Kingdom* are intirely distinct from the Limits of the *Priesthood*.——The *King's* Province is to manage the affairs of the Earth; but the Power of *Priests* reaches Heaven, *Whatsoever ye shall bind on Earth, shall be bound in Heaven*. To the *King* are committed the things here below; to me, *the Bishop* the Things of Heaven. The *King* is intrusted with mens Bodies, but the *Priest* with their souls. The *King* remits their Debts of Mony, but the *Priest* the Debts of their Sins. TheKing compels, the *Priest* exhorts. The *King* governs by Compulsion, the *Priest* by Counsel: The former hath sensible Weapons; the latter Spiritual. The former wages War with the *Barbarians*, we with Devils: And this is the *greater Government*.

But to come to the Opinions of Reform'd Divines upon this Head, (among whom I shall name only those of the Episcopal Communion in *England* and *Ireland*) let it be consider'd, That the Presbyterians except no more from the Magistrates Commission, than what the *Archbishops*, and *Bishops* and *Clergy* of *Ireland* in their Convocation did agree upon in their Articles Compos'd anno 1615. In their 58 Article they say "Neither do we give unto him (i. e. the Supreme Magistrate) the Administration of the Word and Sacraments, or the POWER OF THE KEYS". And to let us know where they lodge this power of the Keys, which they will not give to the Magistrate, they tell us Art. 69 'But particular and Visible Churches——be many in number: wherein the more or less sincerely, according to Christ's Institution, the Word of God is taught, the Sacraments are Administred, AND THE AUTHORITY OF THE KEYS IS USED, the more or less pure are such Churches to be accounted.' Now upon this I wou'd enquire, Whether the Establish'd Church of *Ireland* Representative be Disloyal Subjects, for asserting this point? If they be not, why shou'd Presbyterians be accounted Disloyal for their asserting as much and no more?

Neither do they claim any more *Inherent Power* but what is necessarily included in such Demands as some of the Most Learn'd and Pious of the *Primates* both of *England* and *Ireland* have thought fit

(y) Chrysostom Homil. 4. in verba Esaiæ vidi Dominum. &c. Vol. 3. p. 872. 873. Edit. Front. Duc. apud *Dr. Potter* in his Discourse of Church Government p. 211. 212.

fit to make on behalf of the Church; I mention two of 'em viz. Archbishop *Grindal* Primate of all *England*, and *Usher* of *Ireland*, whose Memories are precious to all good men. *Grindal* wou'd not discountenance the Meetings of Godly Ministers in *England* for their Learn'd Exercises and Conferences, tho' that Practice was misrepresented to Queen *Elizabeth* and upon that occasion the Primate had the Misfortune to fall under her Displeasure, Whereupon he wrote a Petition to her *Majesty* full of that Candor, Piety, Integrity and Gravity that became him; some part whereof I shall here transcribe. Part. I.

'I (z) am inforc'd with all Humility, and yet 'plainly to profess, that I cannot with safe Conscience, and without the offence of the *Majesty* of God give mine assent to the suppressing of the said Exercises, much less can I send out any Injunction for the utter and universal Subversion of the same. Bear with me, I beseech you, *Madam*, If I chuse rather to offend your Earthly Majesty, than to offend the Heavenly Majesty of God. And now being sorry that I have been so long and tedious to your Majesty; I will draw to an end, most humbly praying the same, that you wou'd consider these short Petitions following. The first, that you won'd refer ALL THESE ECCLESIASTICAL Matters which touch Religion, or the Doctrine or DISCIPLINE OF THE CHURCH unto the Bishops and Divines of the Church of your Realm, according to the example of ALL CHRISTIAN EMPERORS and Princes of all ages: For indeed they are to be judg'd as an ancient Father writeth; *in Ecclesia seu synodo, non in Palatio.* When your Majesty hath Questions of the Laws of your Realm, you do not decide the same in your Court or Palace, but send them to your Judges to be determin'd. Likewise, for the Duties in Matters in Doctrine or Discipline of the Church, *the ordinary way* is to defer the decision to the Bishops, and other head Ministers of the Church. *Ambrose to Theodosius* useth these words. *Si de causis pecuniariis comites tuos consulis: quanto magis, in Causa Religionis sacerdotes Domini aequam est consulas.* And likewise to the Emperor *Valentinian Epist.* 32 *Si de fide conferendum est, Sacerdotum debet esse justa Collatio, Si enim factum est Constantino Augusta Memoriæ Principi qui nullas le-*

(z) *Fuller's* Church-History *Cent.* 16. *Book* 9. p. 128, 129.

Part I.

'*ges ante præmisit, ſed liberum dedit judicium Sacerdotis.* And in the ſame place the ſame Father ſaith, that *Conſtantius* the Emperor, ſon to *Conſtantine* the great, began well, by reaſon he follow'd his Father's ſteps at the firſt, but ended ill, becauſe he took upon him '*difficile intera Palatium judicare*, and thereby fell into *Arianiſm*, a terrible Example. The ſaid *Ambroſe* ſo much commended in all Hiſtories for a godly Biſhop, goes further, and writeth to the ſaid Emperor in this Form. *Si docendus eſt Epiſcopus a laico, quid ſequitur? laicus ergo diſputet, & Epiſcopus audiat a laico: At certe, ſi vel Scripturarum ſeriem Divinarum, vel vetera tempora Retractemus, quis eſt qui abundat in Cauſa Fidei, inquam Fidei, Epiſcopos ſolere de Imperatoribus Chriſtianis, non Imperatores de Epiſcopis judicare.* Would God your Majeſty wou'd follow this ordinary, you ſhould procure to your ſelf much quietneſs of mind, and better pleaſe God, avoid many offences, and the Church ſhou'd be more peaceable and quietly govern'd, much to the Comfort and quietneſs of your Realm. The ſecond Petition I have to make to your Majeſty is this, that when you deal in matters of Faith and Religion, or matters that touch the Church of Chriſt, which is the Spouſe bought with ſo dear a price, you would not uſe to pronounce ſo reſolutely and peremptorily, QUASI EX AUTHORITATE, as you may do in Civil and Extern Matters, but always remember that in God's Cauſe, the Will of God, and not the will of any earthly Creature is to take place. It is the Antichriſtian voice of the Pope. *Sic volo, ſic jubeo, ſtet pro Ratione Voluntas*'.

Here is a Modeſt Remonſtrance for the Church's *Inherent Power of judging Eccleſiaſtical Matters.* The whole ſtrain of this Letter of the Venerable *Grindal* is ſo full of Piety, Learning, Modeſty and true Chriſtian Courage, as juſtifies the Character which *Fuller* gives of it in theſe words, 'What cou'd be written (*ſays he*) with more 'ſpirit, and leſs animoſity? more humility and leſs Dejection? I 'ſee a *Lamb* in his own, can be a *Lion*, in God, and his Churches 'Cauſe.(*a*)

The 2*d* is, The great *Uſher*'s Speech deliver'd in the Caſtle-chamber at *Dublin* Novr. 22. 1622. concerning the Oath of *Supremacy*, while he was Biſhop of *Meath*. It is printed and bound up with ſeveral of the other works of that Eminent Divine, *viz.* An *Anſwer*

(*a*) Ibid. p. 130.

swer to a Challenge made by a Jesuit in Ireland &c. his *Discourse of the Religion profess'd by the Ancient Irish*: and some sermons. Among many Remarkable things in that Speech let the following part be carefully perus'd by the Reader, wherein he will find the *Intrinsic* Power of the *Church* not only strenuously asserted & clearly distinguish'd from that of the Civil Magistrate, but the Powers of both excellently well adjusted. His words (*b*) are these; Part 1.

'We are to consider, that God for the better settling of Piety 'and honesty among men, and the repressing of Profaneness and 'other Vices, hath establish'd TWO DISTINCT Powers 'upon earth: The one of the KEYS, committed to the *Church*, 'the other of the SWORD, committed to the Civil *Magistrate*. 'That of the *Keys* is ordain'd to work upon the inner man, having 'immediate Relation to the (*c*) *Remitting* or *Retaining* of sins. That 'of the *sword* is appointed to work upon the outward man; 'yielding Protection to the Obedient, and inflicting external Punishment upon the Rebellious and Disobedient. By the former the 'Spiritual Officers of the Church of Christ are enabled to (*d*) 'GOVERN *well*, to *speak* and *exhort* and *rebuke* with all *Authority*, to loose such as are penitent, to commit others into the 'Lord's Prison, until their Amendment, or to bind them over 'to the Judgment of the great Day, if they shall persist in their 'wilfulness and Obstinacy. By the other, Princes have an Imperious Power assign'd by God to them, for the Defence of such 'as do well, and executing (*f*) *Revenge* and *Wrath* upon such as 'do evil; whether (*g*) by *Death*, or *Banishment*, or *Confiscation of Goods*, or *Imprisonment* according to the quality of the Offence.

'When St. *Peter*, that had the Keys committed to him, made 'bold to draw the *Sword*; He was commanded to (*h*) put it up, as 'a weapon that he had no Authority to meddle withal. And on the 'other side, when *Uzziah* the King wou'd venture upon the Execution of the Priest's Office, 'twas said to him, (*i*) *It pertaineth not unto thee, Uzziah, to burn Incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burn Incense.* Let this therefore be our 'second Conclusion. That the Power of the Sword and of the Keys are TWO

(*b*) p. 3. &c. (*c*) John 20, 23. (*d*) 1 Tim. 5. 17. (*e*) Tit. 2. 15. (*f*) Rom. 13. 4. (*g*) Ezra. 7. 26. (*h*) Mat. 26. 52. (*i*) 2 Chron. 26. 18.

Part. 1. ‘TWO DISTINCT Ordinances of God: and that the ‘Prince hath no more Authority to enter upon the Execution ‘of ANY PART of the Prieſt's Function, than the ‘Prieſt Hath to intrude Upon Any Part of The Office of The ‘Prince.

‘In the *third* place we are to obſerve, that the Power of the ‘*Civil Sword*. (the *Supreme* Managing whereof belongeth to the ‘King alone) is not to be reſtrain'd unto *Temporal* Cauſes only, but ‘is by God's Ordinance to be extended likewiſe unto all Spiritual ‘Eccleſiaſtical things and Cauſes. That as the Spiritual Rulers of ‘the Church do exerciſe their kind ofGovernment, in bringing men ‘unto Obedience, not of the Duties of the *firſt* Table alone (which ‘concerneth Piety and the Religious Service, which man is bound ‘to perform unto his Creator) but alſo of the *Second* (which re-ſpecteth Moral Honeſty, and the Offices that man doth owe unto ‘man) ſo the Civil Magiſtrate is to uſe his Authority alſo in re-‘dreſſing the Abuſes committed againſt the *firſt* Table, as well as ‘againſt the *ſecond*, that is to ſay, as well in puniſhing of an ‘*Heretic*, or an *Idolater*, or a *Blaſphemer*, as of a *Thief*, or a *Mur-‘therer*, or a *Traytor*; and in providing by all good means, that ‘ſuch as live under his Government (*x*) may lead a quiet and peace-‘able life in all *Piety* and *Honeſty*.

‘And howſoever by this means we make both *Prince and prieſt*, ‘to be in their ſeveral places *Cuſtodes Utriusque Tabulæ*, Keepers of ‘bothGod's Tables: Yet do we not hereby any way confound both of ‘their Offices together. For tho' the *Matter* wherein theirGovernment ‘is exercis'd may be the ſame; yet is the *Form* and *Manner* of go-‘verning therein always different. The one reaching to the *outward* ‘man only, the other to the Inward: The one binding or looſing ‘the *Soul*, the other laying hold on the *Body* and the things belong-‘ing thereunto: The one having ſpecial Reference to the Judgment ‘of the *World to come*, the other reſpecting the preſent retaining or ‘looſing ſome of the Comforts of this life.——————

‘But here 'twill be ſaid. The Words of the *Oath* being general; ‘that the King is the *the only ſupreme Governor of this Realm and of all ‘other his Highneſſes Dominions and Countries*: How may it appear, ‘that the Power of the *Civil Sword* only is meant by that Govern-ment

x Tim. 2. 2.

Part I.

'ment, and that the Power of the *Keys* is not comprehended therein? 'I answer, First, That where a Civil Magistrate is affirm'd to be the '*Governor of his own Dominions and Countries*, by common Intendment 'this must needs be understood of a *Civil Government*, and may in no 'reason be extended to *that which is meerly of another kind.* 2*ly.* I say, 'That where an Ambiguity is conceiv'd to be in any part of an *Oath*; 'it ought to be taken according to the understanding of him for 'whose Satisfaction the *Oath* was Ministred. Now in this Case it 'hath been sufficiently declar'd by public Authority, that no other 'thing is meant by the *Government* here mention'd; but that of the 'CIVIL SWORD ONLY.

'For in the Book of *Articles* agreed upon by the Arch-bishops and 'Bishops and the whole Clergy in the Convocation holden *at London*, '*Anno.* 1562. thus we read, *Where we attribute to the Queen's Majesty 'the chief Government*, &c. *We give not to our Princes the Ministring ei-'ther of God's Word or of the Sacraments*, &c. *But that only Prerogative 'which we see to have been given always to all Godly Princes in Holy Scrip-'tures by God himself, that is, That they shou'd rule all Estates and De-'grees committed to their charge by God, whether they be Ecclesiastical or 'Temporal, and restrain with the Civil Sword the stubborn and evil doers.*

'I never read a Presbyterian Writer, who made larger demands on behalf of the Church, then those mention'd by the Learn'd *Usher* in the above Speech; and who was not cordially satisfy'd to make the same Concessions with him to the Civil Magistrate; of which their Confessions & other Authentic Accounts of their Principles already quoted give a sufficient Proof. And yet we never find, That ever *Usher* was tax'd with Disloyalty for asserting the *Inherent Power* of the Church so expresly as he has done: But on the contrary, he was Honor'd with a Letter of Thanks from King *James* for that very Speech; a Copy of which Letter is Printed along with the Speech it self, and is as follows.

JAMES REX.

'RIght Reverend Father in God, and Right Trusty and Well-'beloved Councellor, We Greet you well. You have not de-'ceiv'd our Expectation, nor the gracious Opinion we ever con-

ceiv'd

Part 1.

'ceiv'd both of your Abilities in Learning, and of your faithfulneſs to us and our Service. Whereof as we have receiv'd ſundry Teſtimonies both from our Precedent Deputies, as likewiſe from our Right Truſty and Well-beloved Couſin and Counſellor the *Viſcount Falkland* our preſent Deputy of that Realm: ſo have we now of late in one Particular had a further Evidence of your Duty and Affection well expreſs'd by your late Carriage in our Caſtle-Chamber there, at the Cenſure of thoſe Diſobedient Magiſtrates, who refuſ'd to take the Oath of Supremacy. Wherein your Zeal to the Maintenance of our juſt and Lawful Power, defended with ſo much Learning and Reaſon, deſerves our Princely and Gracious Thanks; which we do by this our Letter unto you. And ſo bid you farewel. Given under our Signet at our Court at *White-Hall* the 11*th* of *Janr.* 1622. In the 20 year of our Reign of *Great Britain, France and Ireland.*

To the Right Reverend Father in GOD, and our Right Truſty and Well-beloved Counſel', the Biſhop of *Meath.*

If *Presbyterians* will go as far in aſſerting the Royal Supremacy in matters Eccleſiaſtical, as the Explication of that Supremacy deliver'd in the 37*th* Article of the Church of *England* carries it, then 'tis plain that their maintaining of the Inherent Power of Church-Diſcipline can't render 'em juſtly obnoxious to the Cenſure of being Diſloyal Subjects. For in that caſe, they muſt be ſuppoſ'd to go as far as the Eſtabliſh'd Church her ſelf has thought fit to ſet forth in her Articles, which are the public Declaration of her Belief. But it is certain, that no Presbyterian will deny the Power of the Civil Sword to the Magiſtrate, and that he is to uſe it, even in matters Eccleſiaſtical, which fully amounts to the ſenſe of that article concerning the Supremacy; as 'tis explain'd in the latter clauſe of it, with which Explication full ſatisfaction was given to public Authority, as *Uſher* obſerves.

And here I muſt beg leave to make one Obſervation *viz.* That when ever the Papiſts have objected to the Church of *England*, That ſhe lodg'd a Spiritual and proper Eccleſiaſtical Power in the Supreme Magiſtrate, and that this is a thing inconſiſtent with the

Nature

Nature and Power of the Christian Church, as a Society erected into a *Spiritual Corporation* by the Laws of *Christ*, the most Learn'd Patrons of the Regal Supremacy have been still oblig'd (unless they have declar'd themselves openly *Erastian*) to espouse those Principles, which necessarily and directly infer the Intrinsic Power of the Church in matters merely-Ecclesiastical, of which I will give several Instances. Part I.

In King *Henry* 8th his time, when the Supremacy was carry'd as high in words and Expressions, as ever it has been since, the Book Entitul'd, the *Institution for the Necessary Erudition of a Christian Man*, was concluded in Convocation, and publish'd by Authority; out of which Book, and out of another, call'd, *de Differentia Regiæ & Ecclesiasticæ Potestatis*, and other Authentic Pieces done by the most Zealous of that time and Nation against the *Pope*'s Supremacy, Bishop *Burnet* gives us an Abstract of the Arguments against it, and for the Regal Supremacy, and *for the Inherent Power* of the Church *too*. For the Regal Supremacy, they argu'd from the Practice of the Kings of the *Old Testament*, commanding *Priests* as well as others; which no Presbyterian denies to be a good Argument against exempting the Clergy from the Jurisdiction of the Secular Powers. From the *New Testament* they argue, from *Christ*'s Example in *paying Taxes, pretending to no Earthly Kingdom*, and *Commanding his Apostles to be subject as well as others to the Magistrates, tho' then Heathen*: which fixes the Supremacy upon a foot, which no Presbyterians deny.

From the Fathers they argu'd that the *Emperors* call'd Councils, *confirm'd their Canons*, and that their *Canons had not any Compulsive Authority, but what was deriv'd from the Civil Sanction*. All this is allow'd by Presbyterians, and yet the Intrinsic Power safe still. And I can't but take particular Notice of an Objection they name and answer concerning the Peculiar Functions of the Clergy, and how they *reconcile this* to the Regal Supremacy.

'For (*k*) the great Objection from those Offices that are peculiar 'to their Functions, It was answer'd, that these notwithstanding the

(*k*) Burnet's History of the Reformation Part I. Book 2. p. 141.

Part I. ‘ King might well be *Supreme Head*: for in the natural Body, there ‘ were many Vital Motions that *proceeded* not from the Head, but ‘ from the Heart, and the other Inward Parts and Veſſels: and yet ‘ the Head was ſtill the chief Seat and Root of life: So tho'. there ‘ be *peculiar Functions appropriated to Church-men*, yet the King is ‘ ſtill Head, having *Authority over them, and a power to DIRECT* ‘ and *COERCE them in theſe*.

All they aſſert here of the Supremacy, is a *Directing* and *Coercing* Power in the Crown: which is nothing ſtill but the Power of the Civil Sword, and a careful uſe of it for compelling Clergy-men, (if need be) to do their Duty, which Preſbyterians aſſert in expreſs Words, in Their Confeſſions and other Public Papers already Quoted.

And when they had produc'd theſe arguments for the Regal Supremacy, *Burnet* ſays of them, ‘ But (*l*) at the ſame time that they ‘ pleaded ſo much for the King's Supremacy, and power of making ‘ Laws for Reſtraining and Coercing his Subjects, it appear'd that ‘ they were far from veſting him with ſuch an abſolute Power, as ‘ the Popes had pretended to, for they thus deſigned the extent ‘ of the Kings Power. *To them ſpecially and principally, it pertaineth* ‘ *to defend the Faith of Chriſt, and his Religion, to conſerve and maintain* ‘ *the true Doctrine of Chriſt, and all ſuch as be true Preachers and Set-* ‘ *ters forth thereof; and to Aboliſh Abuſes, Hereſies, and Idolatries, and* ‘ *to puniſh with Corporal pains ſuch as of Malice be occaſion of the* ‘ *ſame. And finally to overſee and cauſe that the ſaid Biſhops and Prieſts* ‘ *do execute their Paſtoral Office truly and faithfully, and ſpecially in theſe* ‘ *Points, which by Chriſt and his Apoſtles was given and committed* ‘ *to them.*

‘ Thus it appears, that they both limited obedience to the King's ‘ Laws, with the due Caution of their not being contrary to the ‘ Law of God, and acknowledg'd the *Eccleſiaſtical Juriſdiction* in ‘ the Diſcharge of the Paſtoral Office, *committed to the Paſtors* of the ‘ Church by *Chriſt* and his *Apoſtles*; and that the Supremacy then ‘ pretended to, was *no ſuch* extravagant Power as ſome imagine.

In

(*l*) ibid: p. 142, 143.

In the year 1538. Eight Biſhops give a full Account of their Sentiments about the Intrinſic Power of the Church, and the Regal Supremacy which they have left upon Record under their hands in theſe words. Part I

The Judgment of ſome Biſhops concerning the King's Supremacy.

An ORIGINAL. (*m*)

THE Words of St. *John* in his 20th Chap. *Sicut miſit me Pater, & ego mitto vos*, &c. hath no reſpect to a King's or a Prince's Power, but only to ſhew how that the Miniſters of the Word of God, choſen and ſent for that Intent, are the Meſſengers of Chriſt, to Teach the Truth of his Goſpel, and *to looſe and bind ſin*, &c. As *Chriſt* was the Meſſenger of his Father. The Words alſo of St. *Paul* in the 20*th* Chap. of the *Acts*; *Attendite vobis & univerſo gregi, in quo vos Spiritus Sanctus poſuit Epiſcopos, regere Eccleſiam Dei*, were ſpoken to the Biſhops and Prieſts, to be diligent Paſtors of the People, both to Teach them diligently, and alſo to be Circumſpect that falſe Preachers ſhou'd not ſeduce the People, as followeth immediately after in the ſame place. Other places of Scripture declare the Highneſs and Excellency of Chriſtian *Princes Authority* and *Power*; the which of a Truth is moſt high, for he hath Power and Charge generally over all, as well *Biſhops* and *Prieſts* as others. The Biſhops and Prieſts have Charge of Souls within their own Cures, Power to Miniſter Sacraments, and to teach the Word of God; to the which Word of God Chriſtian Princes

(*m*) *id. ibid.* Collection of Records Book 3. p. 177.

Part 1. 'knowledge themſelves Subject; and in caſe the Biſhops be negli-
'gent, it is the *Chriſtian Princes Office* to ſee them do their Duty.

T. Cantuarien.	*Thomas Elien.*
Joannes London.	*Nicolaus Sarisburien.*
Cuthbertus Dunelmen.	*Hugo Wygorn.*
Jo. Bathonien.	*J. Roffen.*

Herein theſe Biſhops fix the Power of the Paſtors and Governors of the Chriſtian Church, *to bind and looſe Sin*, (which includes the Power of Church-Government and Diſcipline) upon a Commiſſion from Chriſt, and deny that this Commiſſion *hath any reſpect to the Power of Kings and Princes*; which is in Effect to ſay, That Princes have no Spiritual Power of Church-Government or Diſcipline; and then they declare for the King's Power over all Perſons, Biſhops as well as others: but when they tell us what this Power is, they ſay no more of it, but that in Caſe the Biſhops *be negligent*, *'tis the Chriſtian Prince's Office to ſee them do their Duty*, which Presbyterians heartily agree to.

In or about the ſame Year, 1538. there was a much fuller Paper concerning Orders and Eccleſiaſtical Functions Sign'd by *Cromwell*, the two Arch-biſhops and Eleven Biſhops, and twenty Divines and Canoniſts, declaring that the *Power of the Keys*, and other Church-Functions is *formally diſtinct* from the Power of the Sword (*n*) a Part whereof I ſhall here Tranſcribe.

A DECLARATION made of the Functions and Divine Inſtitution of Biſhops and Prieſts;

An ORIGINAL.

'CHRIST (*o*) and his *Apoſtles* did inſtitute and ordain in the New 'Teſtament, that *beſides* the Civil Powers and Governance of Kings

(*n*) id. *ibid. Book.* 3. p. 365. (*o*) *id. ibid* Addenda p. 321. &c

Part 1.

'Kings and Princes, which is call'd in Scripture, *Potestas Gladii*, the 'Power of the Sword, there should be *also continually* in the Church-Militant, certain other Ministers or Officers, which should have *Spiritual Power, Authority and Commission under Christ*, to Preach and 'Teach the Word of God, unto his People, and to Dispence and 'Administer the Sacraments of God unto them; and by the same to 'confer and give the Grace of the Holy Ghost, to consecrate the 'Blessed Body of Christ in the Sacrament of the Altar, to *loose and absoil from Sin*, all Persons which be duly Penitent and sorry for the 'same; to *bind and Excommunicate* such as be Guilty in Manifest 'Crimes and sins, and will not Amend their Defaults; to Order and 'consecrate others in the same Room, Order and Office, whereunto 'they be call'd and admitted themselves, and finally to feed Christ's 'People like good Pastors, and Rectors, as the *Apostle* calleth them, 'with their wholsom Doctrine, and by their Continual exhortations 'and Monitions to reduce them from Sin and Iniquity, so much as 'in them lyeth, and to bring them unto the perfect knowledge, 'the perfect love and dread of God, and unto the perfect Charity of 'their Neighbours.

'*Item*, That *this Office, this Power and Authority*, was committed 'and given by *Christ* and his *Apostles* to certain Persons *only*, that is to 'say, *unto Priests and Bishops*, whom they did Elect, call and admit 'thereunto by their Prayers and Imposition of their hands.

Thomas Cromwell.
T. Cantuarien.
Edwardus Ebor.
Joannes London.
Cuthbertus Dunelmensis.
Joannes Lincoln.
Joannes Bathonianſ.
Thomas Elien.
Joannes Bangor.
Nicolaus Sarum.
Edwardus Hereforden.
Hugo Wygorn.
Joannes Roffen.
Rich. Ciceſtr.
Richardus Wolman.
Joannes Bell.
Willielmus Clyffe.
Robertus Aldrige.
Gilfridus Downes.
Joannes Skip.
Cuthbertus Marſhall.
Marmaduke Waldeby.
Robertus Oking.
Nicolaus Heyth.
Rodulphus Bradford.
Richardus Smith.
Simon Matthew.
Joannes Frynn.
Gulielmus Buckmaſtre.
Willielmus Maye.
Nicolaus Wotton.
Richardus Cox.
Joannes Redman.
Thomas Robertſon.
Thomas Baret.
Joannes Naſe.
Joannes Barbar.

(Some

(Some other hands there are that cannot be read)

Sacræ Theologiæ, Juris Eccleſiaſtici, & Civilis Profeſſores.

It appears plain from this Paper, That theſe Prelates and Divines were not for any other Supremacy in the Crown, than what is conſiſtent with the Intrinſic Power of the Church in Eccleſiaſtical Diſcipline. For Beſides, that they aſſert a *Power and Authority in* Biſhops to *excommunicate and abſolve*, by vertue of a Commiſſion from Chriſt, and diſtinct from Civil Magiſtracy, they expreſly aſſert that this Power and Authority was committed to *certain perſons only* viz. *Prieſts* and *Biſhops*, and therefore they cou'd not think that the Magiſtrates Commiſſion Entitled him to that Power and Authority, unleſs they wou'd make him a Prieſt or a Biſhop by vertue of his Office as a Magiſtrate; A Thought too groſs to be imputed to men of their ſenſe and Learning. And it ought to be remark'd, That not only the Venerable *Cranmer*, the *Martyr*, But *Cromwell* ſign'd this Paper; tho' the latter had an Extraordinary Office, & was call'd the King's *Vicegerent in Eccleſiaſtical Affairs*; and it can't be ſuppoſed, That he wou'd have conſented to the Inherent Power of the Church fully aſſerted in this Paper, if he had believed it to have been a Diſloyal Principle.

Biſhop *Burnet*, a Strenuous aſſertor of the Regal Supremacy in Matters Eccleſiaſtical, when he comes to explain it, makes it only a *Civil Power*; for in his anſwer to *Sanders*'s Book of the *Engliſh Schiſm* he ſtates one of Sanders's Objections againſt the Reformed thus. 'He (p) ſays, King *Edward* was not only declar'd King of '*England*, and *Ireland*, but made *Supreme Head of the Church*; and u-'pon that runs out, to ſhew how uncapable a Child was of that Power.' To which he replies thus, 'This is ſet down in ſuch Terms, 'as if there had been ſome ſpecial Act made for his being *Supreme* '*Head of the Church*, diſtinct from his being proclaim'd King, where-'as there was no ſuch thing; for the Supremacy being annex'd to 'the Crown, the one went with the other: And it being BUT 'A CIVIL POWER, might be as well exerciſed by the King's Gover-

(p) *Hiſt. of the Reform.* Part 2. *Appendix p.* 383.

Part I.

'Governors, before he came to be of Age, as the other Rights of 'the Crown were'.

And if this Power of the Crown be only a Civil Power, that is, the Power of the civil Sword, 'tis plain that a Spiritual Power of Church-Government and Discipline is quite another thing, and may be Inherent in the Church, tho' the *other* remain entirely in the Civil Magistrate; who, has his right to it not by his Religion, but by his Office, as Magistrate; (as the same Rev'd. Author clears. in his Explication of the 37*th* Article, which I have quoted p 28,29 and therefore can't be invested with the Evangelical and Spiritual Power of Church-Government, committed by *Christ* to the Pastors and Governors of the Church; which Dr. *Burnet* is not willing to put into the hand of Laymen: For after he had finish'd his Excellent History of the Reformation under Queen *Elizabeth*, in the Points of Doctrine and Worship: he makes this Reflection upon the Reformation, in point of Church Government.

'As (q) for the Canons and Rules of the Church-Government, 'they were not so soon prepar'd. There came out some in the 'Year 1571, and more in the year 1597, and a far larger Collection of 'them in the first Year of King *James*'s Reign. But this matter has '*yet* wanted its *chief force*; for the Penitentiary Canons have not 'been set up, and the Government of the Church *is not yet brought* '*into the the hands of Church-men.* So that in this point, the Reformation of the Church wants some part of its finishing, in the Government and Discipline of it.

Here indeed he speaks of the Churches Spiritual and Inherent Power of Government and Discipline, which he wou'd have plac'd in the hands of Church-men and of none others, subject to the Civil Supremacy of the Prince even in Matters Ecclesiastical; which Presbyterians reckon the true way of explaining the Distinction and Relation between the *Power* of the *Sword*, and the *Power* of the *Keys*.

The same Learn'd Author advances a Principle in his *Preface* to his second part of the *History* of the *Reformation*, which necessarily infers all the Inherent Church-Power, that ever Presbyterians pleaded for: For, while he is bewailing the Heats and Contentions that

(q) *id. ibid, p.* 407.

Part I. that aroſe early in *England* about the Power of *Biſhops* and *Presbyters* in the Matter of Church- Government and Diſcipline; he acquaints us with the Iſſue of the Debate; and ſpeaking of Eccleſiaſtical Diſcipline he ſays, 'And all went into thoſe Courts commonly call'd 'the *Spiritual Courts*; without making Diſtinction between thoſe 'Cauſes of Teſtaments, Marriages and ſuch other ſuits, that require 'ſome learning in the *Civil* and *Canon* Law, and the other Cauſes of 'the Cenſures of the Clergy and Laity, which are of a more Spiri-'tual Nature, and ought indeed to be tryed ONLY by the Biſhops 'and Clergy; for they are no ſmall part of the Care of ſouls, 'which is incumbent on them: and by THEM ONLY Excom-'munications ought to be made, as being a Suſpenſion from the 'Sacred Rights of Chriſtians, of which NONE can be the COM-'PETENT JUDGES, *but thoſe* to whom the Charge of Souls is 'Committed.

Dr. *Potter* Regius Profeſſor of Divinity in the Univerſity of *Oxford* hath written a Book, Intitul'd, *A Diſcourſe of Church-Government, wherein the Rights of the Church, and the Supremacy of Chriſtian Princes, are vindicated and adjuſted.* In his 5*th* Chapter of that Book, he fully maintains the ſame Principles aſſerted by the Biſhops and Clergy and I have already mention'd, for the Churches Inherent Power, as appears from the following Paſſages, 'The (*r*) *Nature* and '*Deſign* of the *Powers*, which belong to the Church, will beſt ap-'pear by conſidering the Conſtitution of the Church, and the ends 'for which it was founded: Which having been formerly ſhown 'to be *Spiritual*, and ſuch as wholly relate to the next World; it 'follows that all the *Powers*, which belong to the Church are of the 'ſame Nature; and conſequently diſtinct from thoſe of *Civil* Ma-'giſtrates, which concern the affairs of this life, and are deſign'd 'for the preſent Welfare of Human Societies.——

'In (*ſ*) treating on the preſent argument; I ſhall endeavor to 'ſhow. *Firſt*, *THAT* our Bleſſed *Lord* has entruſted the *Church*, 'and particularly the *Governors* of it with authority to *cenſure* Of-'fenders, and *exclude* them from its *Communion*. *Secondly*, *THAT* 'this authority was conſtantly exerciſed and held to be of Divine Right

(*r*) *Edit.* 2 p. 210 (*ſ*) *ibid. p.* 327.

Part I.

'Right in the first ages of the Church. *Thirdly*, *THAT* it is most 'agreeable to Reason, & to the general sense and Practice of Mankind, that the Church shou'd exercise this Authority.

He enlarges upon those three Heads, and proves the Churches Inherent Power and Right in Ecclesiaical matters: and as he often asserts the *thing* it self, so he frequently mentions the very *Terms* INHERENT AUTHORITY, and INHERENT POWER (*t*) and ascribes them to the Bishops and Clergy of the Christian Church, as rightfully belonging to them by our *Savior's* Commission, and from the Consideration of the Churche s being a Spiritual Society.

This Paper wou'd swell to too great a bulk, shou'd I here insert the Quotations I might adduce from the Writings of the Revd. Dr. *Atterbury*, and several other Famous Modern Divines of the Church of *England*, who put in for as large a measure of Inherent Church-Power as ever the Presbyterians claim'd.

Upon the whole, I hope the reader will be satisfy'd from what has been offer'd upon this Head, that *Presbyterians* do acknowledge and chearfully yield to Magistrates the Intire Civil Jurisdiction in as ample a manner as any other faithful Subjects whatsoever. In Ecclesiastical affairs they allow them *all the Power* that's necessary for preserving true religion, Unity, and Peace in the Church; for correcting and reforming all Abuses; and taking order that every thing in it be done according to the Word of God: and that they shou'd make use of the Power of the Sword by vertue of a *Political Civil* SUPREMACY in Ecclesiastical Matters, according to the Explication thereof in the 37*th* Article of the Church of *England*.

And seeing all the Inherent Church-Power they claim is Consistent with all the above Rights, Powers and Prerogatives belonging to Civil Authority, and is agreeable to the Judgment and Sentiments of the *purest Primitive* Churches in the *three first Centuries*; of the Christian *Emperors*, of the General Council of *Constantinople* where there were 150 Orthodox Bishops, and of other Bishops and Fathers in the 4*th Century*; and of many *Archbishops* and *Bishops* and other

(*t*) *p.* 316, 365

Part 1. Clergy of the Churches of *England* and *Ireland*, and ſome of them amongſt the firſt Reformers, Martyrs, and moſt Eminent Lights for Piety and Learning that have appear'd in them. It ſeems to me to be a plain and unanſwerable Conſequence, That either Presbyterians are *unjuſtly charg'd* with Diſloyalty for their aſſerting an Inherent Church-Power in matters meerly Spiritual and Eccleſiaſtical; or, that all the Perſons I have mention'd muſt be reputed Diſloyal and Injurious to the Secular Powers, and the Magiſtrates unwiſe and unjuſt to themſelves for their conſenting to it.

And as all the Rights of Magiſtracy, even in Eccleſiaſtical Matters, are well ſecur'd by the Limitations and Reſtrictions put upon the Inherent Power, as 'tis aſſerted and explain'd by Presbyterians; ſo the right exerciſe of the Political Supremacy is render'd the more eaſy and practicable by a Principle of Presbyterians, which is this. Their Clergy have no vote in any Civil Court (from the *High Court* of *Parliament* to the *meaneſt* in the Kingdom) they do not allow themſelves a Liberty of Intermeddling in thoſe things; their principles do not permit 'em to ſhare either in the Legislature, or the meaneſt Office in the Civil Magiſtracy: Whereby the State has the fulleſt and greateſt Liberty imaginable to correct all their Diſorders, & reform all their Abuſes, Intruſions, Incroachments or any violation of Civil Rights, or even the abuſes of their Eccleſiaſtical Functions. Whereas a Clergy who have a large ſhare in the Civil Adminiſtration, are ſtill the more capable of reſiſting thoſe Acts of the Legiſlature and Government, which may become neceſſary for reforming the Church from theſe Corruptions, wherein frequently themſelves may have too great an hand. This is known by ſad experience in many *Popiſh* Countries, where the *Clergy* not only rule the Church, but have become ſo great by their *engroſſing Secular Employments* and the greateſt Poſts at Court, that they govern the State, and *become too great* for the Magiſtrate to meddle with them, let their faults, and Church-Corruptions be what they will. And by this means, they have both an *Intrinſic* and *Extrinſic* Power in the Church, the Conjunction whereof in the hands of Ambitious men may indeed prove dangerous to the State, and generally introduces Corruption into the Church.

But there is not the leaſt ground of uneaſineſs to the Civil Magiſtrate, on this Account, in the Caſe of Presbyterian Miniſters: their Parity in the Inherent Spiritual Power, and their *Renouncing all Civil Poſts*, and Employments makes it Impoſſible for them to be a *Dead Weight* upon the

the honeſt Meaſures of Any Government, or to awe the Magiſtrate into a truckling ſervile way of *abetting* inſtead of *Correcting* their Errors; Beſides, that it enables 'em to diſcharge the more faithfully the Inherent Truſt and Powers of their Spiritual Function, while they give themſelves wholly to it. They reckon it ground of Mighty *Comfort* and *Peace* to 'em, That their principles exclude 'em from the Guilt of that Crime, which was ſo particularly Cenſur'd by the *greateſt men* that have been in the Church in its *beſt Times*; whereof I ſhall give the Reader a ſhort Account, in the Words and Opinion of the very Learn'd Hiſtorian (Dr. *Burnet*) who ſpeaking of Biſhop *Goodrick*'s being made Ld. Chancellor in 1551. ſays. Part. I.

'When (*u*) the Reformation was firſt preach'd in *England*, *Tindal*, *Barns*, & *Latimer*, took an Occaſion, from the great pomp & Luxury of Cardinal *Welſey*, and the Secular Imployments of the other Biſhops and Clergy-men to repreſent them as a Sort of Men that had wholly neglected the Care of Souls, and thoſe Spiritual Studies and Exerciſes that diſpoſed Men to ſuch Functions; and only carried the Names of Biſhops and Church-Men, to be a Colour to ſerve their Ambition and Covetouſneſs, And this had raiſed great Prejudices in the Minds of the people againſt thoſe who were called their paſtors, when they ſaw them fill their Heads with cares, that were at leaſt Impertinent to their Callings, if not Inconſiſtent with the Duties that belonged to them. So now upon *Goodrick*'s being made *Lord Chancellor*, that was a Reformed Biſhop, it was ſaid by their Adverſaries, theſe Men only condemn'd Secular Imployments in the Hands of Church-men, *becauſe their Enemies had them*, but chang'd their mind as ſoon as any of *their own Party* came to be advanc'd to them. But as *Goodrick* was raiſ'd by the popiſh Intereſt in Oppoſition to the Duke of *Somerſet*, and to *Cranmer*, that was his firm Friend; ſo it appear'd in the Beginning of Queen *Maries* Reign, that he was ready to turn with every Tide: And that whether he joyn'd in the Reformation only in Compliance to the time, or was perſuaded in his mind concerning it; yet he had not that ſenſe of it that became a Biſhop, and was one of theſe who reſolv'd to make as much Advantage by it as he could, but would ſuffer nothing for it. So

(*y*) *Hiſt. of the Reform.* Part 2. Book 1. p. 182. 183..

Part I. ‘ his Practice in this matter is neither a Precedent to juſtifie the like ‘ in others, nor can it caſt a Scandal on thoſe to whom he join'd ‘ himſelf. *Chriſt* being ſpoke to divide an inheritance between two ‘ Bretbren, ſaid, *Who made me a Judge or a Divider?* St. *Paul* ‘ ſpeaking of Church-men, ſays, *No Man that warreth intangleth him-* ‘ *ſelf with the affairs of this life:* Which was underſtood by St. *Cy-* ‘ *prian* as a PERPETUAL RULE againſt the *Secular Employments* ‘ of the Clergy. There are THREE of the *Apoſtilical Canons* a- ‘ gainſt it: And *Cyprian* reckoning up the Sins of his time, that had ‘ provok'd God to ſend a Perſecution on the Church, names this, ‘ that *many Biſhops forſaking their Sees, undertook Secular Cares.* In ‘ which he was ſo ſtrict, that he thought the being Tutor to Or- ‘ phans was a Diſtraction unſutable to their Character: So that one ‘ Prieſt leaving another Tutor to his Children, becauſe by the *Ro-* ‘ *man* Law he to whom this was left was oblig'd to undergo it, ‘ the Prieſts name who made that Teſtament was appointed to be ‘ ſtruck out of the Liſt of thoſe Church-men who had died in the ‘ Faith, and were remembred in the daily Offices. *Samoſatenus* is ‘ repreſented as one of the firſt Eminent Church-men that involv'd ‘ himſelf much in ſecular Cares. Upon the Emperor's turning Chri- ‘ ſtian, it was a natural effect of their Converſion for them to che- ‘ riſh the Biſhops much, and many of the Biſhops became ſo much ‘ in love with the Court and public Imployments, that *Canons were* ‘ *made againſt their going to Court*, unleſs they were call'd, and the ‘ *Canalis* or Road to the Court was kept by the Biſhop of *Rome*, ſo ‘ that none might go without his Warrant. Their *meddling in* ‘ *Secular matters* was alſo condemn'd in MANY Provincial Coun- ‘ cils, but *moſt copiouſly and Amply* by the GENERAL COUN- ‘ CIL at *Chalcedon.*

But I proceed to examine what our Author objects to Presbyteri- ans, of their *exerting this Inherent Power to the Excommunication and Excluſion of the Civil Magiſtrate.* Excommunication is proceeded in with as great Solemnity and Caution by the Presbyterians as by any People in the World, as may be ſeen in the *Scots* Aſſemblie's *Forms of Proceſs* in their Printed Acts, *Anno* 1707. Notorious Scandals, un- repented of and obſtinately perſiſted in, are in the Judgment of *all* Re- formed Churhes ſufficient Ground for Excommunication. And the true queſtion is, whether Magiſtracy does Entitle any Perſon

to

to the Priviledges of *Christian Communion*, notwithstanding of his being *as notoriously, Scandalously and Obstinately Profane and Wicked*, as you can suppose any Body to be? whether is it the duty of an honest & faithful Clergy-man to give the Sacrament to such a prince? Or may he not justly refuse it him, & yet be a good Loyal Subject? Let us hear what the Church of *England* says upon this Head. 2*d Book* of *Homilies*. Hom. of the *Right use of the Church*, part 2*d*. they say, 'And according to this Example of our Saviour *Christ*, in the *Primitive-Church*, which was most Holy and Godly, and in the which *due Discipline* with severity was us'd against the Wicked, open offenders were not once suffer'd to enter into the House of the Lord, nor admitted to Common Prayer and the use of the Holy Sacraments with other true Christians, untill they had done open Penance before the whole Church. And this was Practis'd not only upon mean Persons, but also upon the *Rich Noble and Mighty Persons*, *YEA UPON THEODOSIUS THAT PUISSANT and MIGHTY EMPEROR* whom for committng a Grievous and Wilful Murther St. *Ambrose* Bishop of *Milan* reprov'd sharply, and did also *EXCOMMUNICATE THE SAID EMPEROR*, and brought him to open Penance. And they that were so justly exempted and banish'd (as it were) from the House of the Lord, were taken (as they be indeed,) for Men divided and separated from Christ's Church, and in most dangerous Estate, yea as St. *Paul* saith; even given unto Satan the Devil for a Time.

Part I.

Here is the History of the Excommunication of a *Puissant and Mighty Emperor*, and his being brought to *open Pennance* approv'd by the Church of *England*. Why a Son of the Church shou'd tax Presbyterians with a Principle which he says makes all Crown'd Heads their Vassals, when his own Church mentions that same Principle as just and Laudable, and yet does not believe any such Consequence to follow from it, is what I am not bound to account for. If he be a *Layman*, perhaps he has never read the *Homilies*, and so his Ignorance extenuates his Crime; but then Methinks, he shou'd not be so *pretending*, to accuse the Principles of others, untill he first learn his own a little better: If he be a Clergyman, I'm at a greater loss what to say for him, because he hath subscrib'd the 39 Articles, the 35th whereof approves the Homilies as *containing a Godly and wholesom Doctrine and necessary for these times, and judgeth them to be read in Churches by the Ministers diligently and distinctly.*

As to the *Exclusion of the Civil Magistate*, if he means Exclusion from

Part 1. from his Civil Juriſdiction, 'tis what the Inherent Power has nothing to do with, it being purely Civil, and conſequently what no Preſbyterian Church-Judicatory lays claim to, but expreſsly renounceth 2*d*. Book of Diſcipline Chap. 7. 'Diligence ſhou'd be taken, chiefly by the Moderator, that *only Eccleſiaſtical things* be handled in 'the Aſſemblies, and that there be no meddling with any thing pertaining to the Civil Juriſdiction.

Our Author further objects (p. 5.) 'Nor is the Prince alone thus 'ſubject, but all the Laws of the Nation, which they ſhall judge any 'way relating to the *Kirk*, (and what Law can they not, and in a 'manner have they not reduc'd to that Head) are ſo wholly in 'the Power of the *Kirk*, that they ſhall null and make them void 'without any conſent of the Legiſlature; and that by a power In'herent in the *Kirk*, Superior to and Independent of all Authority 'of the Civil Magiſtrate, even by a Commiſſion from Chriſt, of 'whoſe Extent they are the ſole and proper Judges. Now that 'this is the known Principle of the Presbyterian *Kirk*, by their Books 'of Diſcipline, and repeated Acts of their Aſſemblies, will be ma'nifeſt to all, who will take the pains to peruſe them.

Anſw. It is no Diſhonor to the Prince, That *he, as a Chriſtian*, ſhou'd be ſubject to the Laws of Chriſt. Does not every Pious Magiſtrate look upon himſelf bound in Conſcience to obey the Word of God preach'd to him, and to amend thoſe faults for which he may (with all due Deference to his Character as a Magiſtrate) be admoniſh'd by Chriſts faithful Servants; who, ſeeing they have the *charge* of the *Magiſtrate's Soul* and muſt give an Account to God, they muſt diſpenſe *all* the means of Grace and Salvation to him, of which the Right uſe of the Power of the Keys by Church-Cenſures (when needful) as well as by Doctrine is a part; which they can't omit in the Caſe of Chriſtian Magiſtrates without manifeſt Unfaithfulneſs both to God and their Souls: For our *Savior's* Commiſſion runs thus *Whatſoever* (*v*) *you ſhall bind on Earth, ſhall be bound in Heaven, whoſoever ſins you remit they are remitted to them; and whoſoever Sins you retain they are retained* (*w*). Magiſtrates are not excepted here: And ſeeing the Church of *England* allows, That they may be

(*v*) Matt. 18. 16. (*w*) John 20. 23.

be Excommunicated as well as other men; it neceſſarily follows, that they are *in that reſpect* ſubject to thoſe who are Entruſted with the Power of Eccleſiaſtical Diſcipline, for the good of their Souls; tho' *as they are inveſted* with Regal Dignity and the Supreme Civil-Power, they *are not* ſubject to the Churches Authority; nor can their Sovereign Power and Dignity be in the leaſt affected, or they diveſted of it, by the Higheſt Acts of Church Power which touch them only as Chriſtians and Members of the Church. And tho' the ſervants of Chriſt muſt do nothing by Partiality, yet they ought to uſe the *utmoſt Diſcretion and Prudence* in the uſe of their Spiritual Power in Cenſuring Scandalous Magiſtrates. And here I can't forbear the mentioning of a Reſolution of the Engliſh *Puritans* in this caſe, which favors very much both of Piety and Loyalty; 'tis to be found in the Book Entitul'd, *Engliſh Puritaniſm, containing the main Opinions of the Rigider ſort of thoſe who are call'd Puritans in the Realm of England.* In the 5*th* Chap. *Concerning the Cenſures of the Church*, they hold 'That if the Party offending be their *Civil ſuperior*, that 'then they are to uſe even throughout the whole Carriage of their 'Cenſure, *all* Civil Compliments, Offices & Reverence *due* unto him; 'That they are not to preſume to convent him before them, but are 'themſelves to go in all Civil and humble Manner unto him, to ſtand 'bare before him, to bow unto him, to give him all Civil Titles 'belonging to him; and *if he be a King*, and *ſupreme Ruler*, they 'are to kneel down before him. And in the *humbleſt manner to 'Cenſure his faults*, ſo that he may ſee apparently, That they are *not 'carried* with the leaſt ſpice of Malice againſt his Perſon, but only with '*Zeal of the health and ſalvation of his Soul.*

Part I.

The Emperor *Valentinian*, in his Speech to the Biſhops aſſembled for the Election of a Biſhop for the City of *Milan* (who at that very time choſe *Ambroſe* to that Office) ſignify'd his Chriſtian Diſpoſition chearfully to *ſubmit himſelf* to any Godly Biſhop that ſhou'd be Elected by them. And becauſe Dr. *Burnet* gives us a piece of Hiſtory Relating to it which I deſign'd to have inſerted in the 30*th* page of this Book immediately before the laſt line of that page, and now finding that 'twas omitted in the tranſcribing of my Papers there, I ſhall ſet it down here.

And

Part 1.

'And (x) thus we see what let in the Confusions that were in 'some Elections. It was partly the Differences in Religion, and 'chiefly the Wealth and Dignity of Sees in the great Towns. An 'Instance of this appear'd at *Milan*; where, upon the death of *Auxentius* who was an *Arian*, the (y) *Emperor* call'd the Bishops together, *and desired* THEM TO CHUSE *such a Bishop as might, both by his life and doctrine, Instruct those whom he was to govern, and that he might see such a Person set up, to whom he that held the Empire, might chearfully* SUBMIT HIMSELF, *and receive his Reproofs as a healthful Medicine, since he himself was a man and had many failings.* The Synod upon this desired that he would name the Person. But he said *that was above* him to undertake and so he left it to them Upon which the Bishops *went to consult* about it;——' Thus we see the Emperors *declin'd to meddle* in these Elections, and left them still free.

While our Author endeavors to prove That all the Laws of the *Nation &c. are so wholly in the Power of the Kirk, that they shall null and make them void &c by their Inherent Power*; he quotes and offers manifest violence to the sense of a Paragraph of the *2d. Book of Discipline* Chap 7. the words are. 'This Assembly hath Power to abrogate and 'abolish all Statutes and Ordinances concerning Ecclesiastical Matters 'that are found Noysom or Unprofitable, and agree not with the 'time". To infer from hence (as he does) That all the *Laws of the Nation, which they shall judge any way relating to the Kirk* &c. *may be made void* &c. is a most false Consequence. Ecclesiastical Matters are *Spiritual Matters* relating to men's Conscience: But a Law may have Relation to the *Kirk*, when only some External Reward, or Civil Punishment is intended and Statuted in it, or in diverse other Respects may be *some way relating to the Kirk*, tho' it be not strictly concerning *Ecclesiastical* Matters. But to show the fallacy of his whole Reasoning upon this Head, let the Reader be pleas'd to peruse the Answer to *Lysimachus Nicanor* (z) 'Ye object (says he p. 18) an annulling of

(x) *Burnet's Hist. of the Rights of Princes. p.* 37, 38. (y) *Theod. l.* 4 c 6, 7. (z) The Book call'd *Lysimachus Nicanor* was publish'd in the Reign of King *Charles* 1. and is stuff'd with such Reflections as the Author of *the True blue* has in his Papers; and was refuted in a Judicious Answer of which the above Quotation is a part.

of the Acts of Parliament by the Decrees of our Assemblies, and the Part I.
'extending the Power of our Synod to many Secular Affairs.
——————What ye speak of our encroaching upon
'Parliaments is no ways true; only some evil Acts of your evidently corrupted Assemblies, whereto ye had obtain'd, by your familar Acts of fraud and force the Ratification of some Parliaments we did recognosce, *and that alone in their Ecclesiastic part*, with the good leave of the King's Commissioner: As for the Civil Sanction of Parliament, according to the ordinar Ecclesiastic Proceeding of our Church in *all by-gone times*, we did appoint Commissioners from our Assembly to supplicate the *Parliament for the Abolition thereof*, neither do we meddle at all in our Synods with Secular Affairs: Remember what your self in your Canons do pronounce to be the due and lawful subject of Ecclesiastic Jurisdiction, ye will find that our General Assemblies did never take in so much matter as ye appropriate to any of your *Official Courts*.

To justify this Answer, let the Reader consider that in the General *Assembly* met *August* 4*th* 1590. 'Their (*a*) Moderator having 'exhorted the Brethren to deal earnestly with the King, to rescind and annul dangerous Acts and Laws, made in Prejudice of the 'Discipline & Liberty of Christ's Kingdom; they did draw up & present 'to the King an humble Petition, and clause whereof was, 'That 'all Acts made contrary to the Liberty and Jurisdiction of the said '*Kirk*, preceding the date hereof, *be* ABOLISHED.

The Assembly met *May* 21. 1591. Petitions the King, 'That (*b*) 'the Acts of Parliament made in the Year of God 1584. against the 'Discipline of the Kirk Liberty and Authority thereof be annulled, 'and the present Discipline, whereof the Kirk hath had the Practice, 'be ratify'd.

From these and other Instances that could be given (if necessary) its plain, That the Assembly by *STATUTES and ORDINANCES* in that place, did not in the least mean the *Statutes and Ordinances of the State*, but of the *Church* in her Assemblies; otherwise they needed not have Petition'd King and Parliament to abrogate them, but wou'd have done it themselves, if they had judg'd it had belong'd

(*a*) *Calderwood's Hist. p.* 255. (*b*) *Ibid. p.* 267)

Part I. to their *Inherent Power* to do it: It was agreeable enough to the language of that Age to call the *Canons* of Councils and Synods by the name of *Statutes and Ordinances*: they are call'd *Ordinances*, in that ſame 7 Chap. of the 2d: *Book of Diſcipline*, 'It belongs (*ſay 'they*) to this kind of Aſſembly, to cauſe the *ORDINANCES* made 'by the Aſſemblies Provincial, National and General to be kept 'and put in Execution. That in that Age they were alſo term'd *Statutes*, appears by the following Inſtances. *Calderwood* in his *Hiſtory* p: 94. giving an Account of a *Canon* of the Council of *Nice* concerning Ordination, ſays, "In the Council of *Nice*, for eſhewing of private 'Ordaining of Miniſters, it was *STATUTED* &c. In the Aſſembly 1600. In two of their Acts, there is this phraſe, *It is STATUTE and ORDAIN'D (c)*. And in the ſame Aſſembly it was repreſented in the King's preſence, That *the Miniſters urg'd Slanderous Perſons &c to purge themſelves, conform to the STATUTES of the KIRK (d)* And the Aſſembly 1602 (*e*) makes An Act concerning the Adminiſtration of Baptiſm, wherein they ſay, *It is STATUTE &c*, All which Inſtances prove, that 'tis no Violence offer'd to the Common ſignification of the Words in that age, to expound *Statutes and Ordinances* mention'd in the 2d. *Book of Diſcipline*, of ſuch as were made by the *Church*; which compar'd with their *Conſtant Practice* of Petitioning the *State* for the *Abrogation* of ſuch Laws as were a Grievance to them, demonſtrates how unfair a Repreſentation our *Author* has given of this Principle.

After *he* has by a *wide ſtretch* drawn in the Laws of the State into the meaning of that phraſe *STATUTES and ORDINANCES*, and by the ſame Candor expounded *Eccleſiaſtical Affairs* to be what *any way relate to the Kirk*, all this won't ſerve him, but he muſt add a moſt Malicious and Uncharitable Inſinuation in theſe words; *And what Law can they not, and in a manner have they not reduc'd to that Head.* He has not Inſtanc'd, nor can't inſtance one Law that ever was reduc'd by them to that Head, but what is plainly reducible to it; and if it be a Law of the State, he can't give an Inſtance, wherein they ever pretended to abrogate and annul *the leaſt* Clauſe of it, but left it always to the *Legislature* that made it.

For

(*c*) *Ibid. p.* 44. (*d*) *Ibid p.* 442. (*e*) *Id. Ibid. p.* 468.

Part I.

For what Reason our Author has in his Quotation of this Passage out of the 2d. *Book of Discipline* Chap. 7. added these words, *without any Reclamation or Appellation to any Judge Civil or Ecclesiastical* (tho there are no such words there, but they are in the 12*th Chap.* and upon another Occasion) he himself best knows. If this be *fair dealing*, 'twill be in any man's Power at the same Rate to turn the *best sense* and the *greatest Truth* that can be contain'd in any Books, into the *meerest Nonsense*, and the *vilest Error*, that can be well imagin'd. You may only shuffle together a few Sentences, distorted from their proper places, without altering one word of them, and so the work is done.

He brings in this Clause in a place, which he expounds of an *Abrogation* of the Civil Laws of the Nation; the power whereof the Presbyterians never pretended to; but much more intolerable and insolent wou'd such a Pretension be, if it left no room for Appeal to any Civil Judge, who indeed is the *Proper* and *only Judge* in all such Cases. Whereas the Clause is put in such a place as evidently shows, That 'tis only in *Causes Ecclesiastical*, there lyes to Appeal to the Civil Judge. The words are (Chap. 12) 'And all men as well Magistrates, as Inferiors, to be subject to the Judgment of the same (*i. e. the National Assemblies*) in Causes Ecclesiastical, *without any Reclamation or Appellation to any Judge Civil or Ecclesiastical within the Realm.* And because a great part of his Reasoning, or rather Reflections are grounded upon this *last sentence*, I shall a little consider its true meaning, however is be misplac'd by him. The whole Nicety of this Matter lieth in the word *APPELLATION*: For tho' they do not allow of a *Formal Appeal*, yet they yield all that's necessary or can be desir'd by the Magistrate in order to his using his Authority of the *Civil Sword*, for correcting any Male-Administrations committed by them in the Exercise of the *Power of the Keys.*

The Assembly *Anno* 1585. (*f*) in their Petition to the King say 'Your Highness will grant us Liberty and Freedom to hold our Ordinar assemblies, and use such Discipline as we were in use of before these 'late Acts, for Government of the Ecclesiastical affairs; concerning 'which we shall be at *all times* ready to *give an Account* to God,

(*f*) *Cald. Hist.* p. 1971

Part I.

'*Your Majeſty and Council*, if we do any thing beſide our Duty, or to 'perturb the Common-wealth. And this is agreeable to the 2*d* '*Book of Diſcipline* Chap. 1. Wherein they ſay, 'The Civil Power 'ſhou'd *Command* the Spiritual to exerciſe and to do their Duty ac- 'cording to the word of God.

The late Revd. Mr. *Samuel Rutherfurd* Profeſſor of Divinity at St. *Andrews*, and the late Revd Mr *George Gilleſpie* Minr. at *Edenburgh* (two Famous Scots Presbyterian Divines, Commiſſioners from the Church of *Scotland* to the *Weſtminſter* Aſſembly) are allow'd by all ſuch Presbyterians, as have *I* Convers'd with, to ſtand as ſtrictly by *their Principles* about the *Inherent Power* of the *Keys*, and the Eccleſiaſtical Liberties of the Church in the Exerciſe thereof, as any of their Writers, and yet they make ſuch Conceſſions as do fully anſwer all the Ends of Civil Authority in Eccleſiaſtical affairs.

Mr *Rutherfurd* in his Book Entitul'd, a *Peaceable and Temperate Plea for Paul's Presbytery in Scotland*, ſays 'The (*g*) King's Royal 'Power in adding his Sanction to the Eccleſiaſtical Conſtitutions, 'and in puniſhing ſuch as are decreed to be Heretics by the Church 'is *Regal*, and *not Miniſterial* and *Servile*. See for this the Counc. 'Chalced. Act. 16. the *Imperial Laws*, *Cod. l.* 1. *Tit.* 8. *leg.* 2 *Heretic.* '*Vocab. and Decret. p.* 2. *cauſ.* 23. *q.* 8. c. 30. croſſing *Bellar. de* '*pont. b.* 1. *c.* 7. So do their own men go againſt *Bellarmine* in this as '*Sanderus de Clavib. David. l.* 2, *c.* 13. *Carerius de poteſt. ſum. pont.* '*l.* 2. *c.* 23. *Leo Epiſt.* 38. to *Martian* &c. *Pulcheria*, and *Leo* '*Epiſt.* 7. to *Theodoſius*. *Becanus* erreth here with *Bellarmine*, making 'the King as a ſervant oblig'd to add his Sanction Civil to Eccle- 'ſiaſtical Canons. *Becan. in opuſc. exam. Conc. Anglic. c.* 7.

" 1. Becaule the uſe of the Sword at God's Commandement is a '*Kingly act* commanded by God, and is ſervice done to God, not to 'the Church.

'2. *Neither is the King ſo to execute the Churches Will, as he ſhould* '*judge only of the fact*, and of the aſſumption, yea, he is judge of the 'Law, and of the Major Propoſition. For we ſee not in the word 'of God, where a Judge is a Judge to puniſh a fault, and is not to 'know judicially that it is a fault: a Judge as a Judge ſhou'd know ſuch

(*g*) *vide* p. 302, 303, 304.

Part 1.

'such a thing to be *Heresy*, and not take it upon the Word of an 'Assembly of *Church-men*, Deut. 17. 18, 19. he is expressly to read 'and know the Law, and to know and remember the *Decree*, Prov. '31. 5. *And the Cause which he knoweth not he is to search out*, Job 29. 16. 'all which is meant of a knowledge not of private Discretion, which 'is requir'd in all private Christians, but (as I take the places) of a 'Knowledge *Judicial* and *Authoritative* which agreeth to a Judge 'as a Judge.

'If a Synod err, and decree that man to be an Heretic who is 'found in the Faith, the King is not oblig'd to err with the synod, 'and to punish the Innocent, he is to decree Righteous Judgment, 'and so the *King is to judge of Heresy*, but after a *Regal and Civil way*, 'and with *Coactive* Power; as the Synod or Church-Assembly is 'to judge of Heresy after an Ecclesiastical way, and with a Spiritual 'Power. 2. The King punisheth Heresy as it troubleth the Com-'monwealth, and the Synod as it is Scandalous and Infectious in 'the Church.

'Yea, and the *Christian King* ruleth over men as men, and also 'as *Christian men*; he ruleth over them as men, with a Dominion 'over their bodies, lives and goods by his Civil Laws, he hath also 'Dominion as King over men, as Christians and Members of Christ's 'Kingdom and Church, not over their Consciences (for that is 'proper only to *the Father of Spirits*) but he hath a Coactive pow-'er over all men, even Pastors, as to *cause them to do their Christian 'duties*, he hath a Power to *compel Church-men in Assemblies* to de-'termine Truth, and to use the *Keys* Right, and to preach and 'use the Sacraments according as Christ hath Commanded in his 'Word, and to PUNISH THEM when they do otherwise. 'What then if the King discern that to be truth, and absolve the 'Man, whom the *Church-Assembly* doth condemn as Heretic, who 'shall judge betwixt them?

'I answer, the infallible Rule of judging for both is the Word 'of God, which speaketh home impartially to both, if they will 'hear, but certainly the King's Civil, Kingly Coactive Power to compel 'men to do their Duty, remaineth the HIGHEST AND MOST 'SUPREME POWER ON EARTH, *in genere Potestatis Po-'litica*, in the kind of Politic Power, and Pastors and all men may, 'by this Power, be compelled to do Right: as for the Abuse of the

Power,

Part I. ‘ Power, it is no part of the Power; and in this kind the King ‘ hath a NEGATIVE politic and KINGLY SUFFRAGE *and voice* ‘ *in all Church Aſſemblies*; no Eccleſiaſtical Conſtitution hath the force ‘ of a Law without the Politic ſuffrage of the Civil Judge.

The late Revd. Mr. *George Gilleſpie* expreſſes his mind fully upon the ſame Subject in the following Words, ‘ It is far from our ‘ meaning (ſays he) (*h*) That the Chriſtian Magiſtrate ſhou'd not ‘ meddle with matters of Religion, or things and Cauſes Eccleſiaſtical——certainly there is *much Power* and *Authority* which by ‘ the Word of God, and by the Confeſſions of Faith of the Reformed Churches, doth belong to the Chriſtian Magiſtrate in Matters of Religion. If (*i*) the Magiſtrate be offended, at the Sentence given, or Cenſure inflicted by a Presbytery or aSynod, they ‘ ought to be ready in all Humility and reſpect to give him an ‘ Account and reaſon of ſuch their Proceedings, and by all means ‘ to endeavor the ſatisfaction of the Magiſtrate his Conſcience; ‘ or otherwiſe to be warn'd and Rectify'd, if themſelves have erred. ‘ Tho' the Caſe be *meerly Spiritual and Eccleſiaſtical*, (*k*) The ‘ Chriſtian Magiſtrate (by himſelf and immediately) may not only ‘ examine by the Judgment of Diſcretion the Sentence of the *Eccleſiaſtical Court*, but alſo when he ſeeth Cauſe (either upon the *Complaint of the Party*, or Scandal given to himſelf) interpoſe by ‘ Letters, Meſſages, Exhortations and ſharp admonitions to the ‘ Presbytery or Synod, who in that Caſe are bound in *Conſcience, with all Reſpect and Honor to the Magiſtrate, to give him a Reaſon of what they have done*, and to declare the Grounds of their proceedings, till by the Bleſſing of God upon this free and equal ‘ Dealing, they either give a Rational account to the Magiſtrate, ‘ or be themſelves convinc'd of their Male-Adminiſtration of Diſcipline. Yea alſo as Church Officers (*l*) they are to be kept within the limits of their Calling, and compell'd (if need be) by the ‘ Magiſtrate to do theſe Duties which by the clear word of God ‘ and Receiv'd Principles of Chriſtian Religion, or by the Receiv'd ‘ Eccleſiaſtical Conſtitutions of the Church, they ought to do. It is ask'd

(*h*) *Aaron's* Rod bloſſoming, *Book* 2. Cap. 3. p. 181. (*i*) *Ibid.* p. 183 (*k*) *Ibid.* Chap. 8. p. 253. (*l*) *Ibid.* Chap. 3. p. 176.

Part I.

'ask'd (*m*) what Remedy shall there be against the abuse of Church-Discipline by Church-Officers, *except there be appeals* from the Ecclesiastical Courts to the Civil Magistrate——*Answer*, look what Remedy there is for abuses in the Preaching of the Word, and Administration of the Sacraments, the like Remedy there is for Abuses in Church-Discipline——Now when the Word is not truly preach'd, nor the Sacraments duly Administred by any Minister or Ministers, the Magistrate seeketh the Redress of these things (in a Constituted Church) by the Convocating of Synods, for Examining, Discovering, and Judging of such Errors & abuses as are found in Particular Churches. But if the Synod shou'd Connive at, or Comply with that same Error; yet the Magistrate taketh not upon him the Supreme and Authoritative Decision of a Controversy of Faith: But still endeavoreth to help all this by *other Ecclesiastical Remedies*; as *another* Synod, and yet *another*, till the evil be remov'd. The *like we say* concerning abuses in Church-Discipline: The Magistrate may COMMAND a Resuming and Re-examination of the case in another Synod.

'And *in Corrupto Ecclesiæ Statu* (*n*) I mean if it shall ever happen That Presbyteries or Synods shall make Defection from the *Truth* to *Error*, from *Holiness* to *Prophaneness*, from *Moderation* to *Tyranny* and Persecution, Censuring the innocent and Absolving the Guilty,——And there being no hopes of redressing such Enormities in the Ordinary way by *Intrinsical Ecclesiastical Remedies*, that is, by well Constituted Synods or Assemblies of Orthodox, Holy, Moderate Presbyters: In such an *EXTRAORDINARY EXIGENCE*, the Christian Magistrate may and ought to *INTERPOSE* his Authority to do diverse things, which in an Ordinary Course of Government, he ought not to do: For in such a Case, *Magistracy* (without expecting the Proper Intrinsical Remedy of better Ecclesiastical Assemblies) may IMMEDIATELY, by *IT SELF*, and in the most Effectual manner, *suppress and restrain such Defection, Exorbitancy and Tyranny, and not suffer the Unjust, Heretical Tyrannical Sentences of Presbyteries or Synods to be put in Execution.*——When Church-Discipline

(*o*)

(*m*) *Ibid.* Chap. 8. p. 251, 252. (*n*) *Ibid. Cap.* 3. p. 176.

Part 1. ‘ (o) is degenerated into Tyranny, it belongeth to the Magiſtrate to ‘ take the Protection of Thoſe Who are caſt out or Cenſur'd unjuſtly.

From thoſe Conceſſions (which are truly agreeable to Presbyterian Principles, ſo far as I can Judge of 'em) it appears, That the Magiſtrate may *receive Complaints* from the party injur'd by Eccleſiaſtical Courts, even *in Cauſes meerly Spiritual & Eccleſiaſtical*; and upon ſuch Complaints has a Power to *enjoin Synods*, if he ſees fit, to reſume and Re-examine the Cauſe Complain'd of, he may call *one after another*, and command and even *Compell 'em by the Civil Sword to do juſtice*; and if this won't do, he may, immediately by himſelf protect the injur'd Party, and ſtop the Execution of a Tyrannical Sentence againſt him; and in Extraordinary Caſes may Apply Extraordinary Remedies.

Now, I wou'd fain know, *what Right* of Magiſtracy to meddle in Eccleſiaſtical Affairs is not *as fully* ſecur'd, and may not be as amply and effectually exerted upon the foot of *theſe Presbyterian Conceſſions*, as it is and cou'd be upon a *Formal* Appeal laid before him. The only juſtifiable Ends of *an Appeal* to the Magiſtrate in ſuch Caſes are, the Redreſſing of Grievances, Reforming Abuſes, Correcting the Male-Adminiſtrations, and Giving Check to the Tyranny and Corruptions of the Clergy; and all theſe may be obtain'd, where a good Magiſtrate does his Duty, according to the Presbyterian Scheme; & if he do not his Duty, no Appeal to him will anſwer the End, but will Confirm, inſtead of Reforming the above Corruptions.

But the true Reaſon why the Presbyterians do not in Cauſes *meerly Eccleſiaſtical* allow of an Appeal *properly ſo call'd* to the Civil Magiſtrate, is, becauſe they think that all Appeals, that are properly ſuch in their own Nature, do ſuppoſe the *Superior Power Appeal'd* to, to be of the ſame Nature & kind with the *Inferior power Appeal'd from*; and therefore ſeeing they believe the Power of the *Keys*, and the Power of the *Civil Sword* (which the moſt Famous Divines of the Church of *England* do likewiſe hold with them) to be *Different Powers* and not of the *ſame kind* and *Nature*, they think 'tis an Improper way of ſpeaking, to call the Complaints of Subjects to their Magiſtrates

(o) *Ibid.* C. 8. *p.* 253.

trates against the Abuse of the *Spiritual-Power*, by the name of FORMAL APPEALS; tho' they at the same time maintain such Principles, as do *fully answer* all the just Ends of such Appeals, both with respect to the Magistrates Authority, and the Liberty of the Subject. And they believe their Principles, to be upon the Matter the *very same* in *this Point* with all such of the Establish'd Clergy of *England* and *Ireland*, as look'd upon the Power of the *Keys* and the *Sword* to be Different. Neither can they perceive, how they who think Ecclesiastical Matters shou'd be judg'd *non in Palatio, sed in Synodo*, cou'd make larger Concessions than what they themselves do make. Nor do they find any Footsteps in Antiquity of any Larger Power, yielded by the *Primitive Christians* to their *Christian Emperors*, but what *they are* willing to grant. Nay I find *Formal Appeals* from the Ecclesiastical Assemblies to the Emperors and Civil Courts made by the *Donatists*, Condemn'd by *Augustine* (p.) Part I.

The Reader may be astonish'd at our Author's bold Assertion, That they make the *Inherent Power of the Kirk Superior to and Independent upon all Authority of the Civil Magistrate*, after he has read the above Principles of Presbyterians, which so evidently refute that Calumny; and that they give out themselves to be the *sole and proper Judges of the Extent of Christ's Commission*, when 'tis plain that they allow the Magistrate a Power to punish such as abuse Christ's Commission, and all this he pretends to prove to be the *Principle of the Presbyterian Kirk, from their Books of Discipline, and Repeated Acts of their Assemblies*, without giving one single Instance of any of those *Repeated acts* tho' one shou'd think, it had been his business to have done it, if he cou'd. And whether his Fidelity in quoting, and good sense and Charity in expounding what he adduces from their Books of Discipline, be so very great, as to make men rely upon his *bare word* for the Rest, let the World Judge.

But let us observe his Last Effort against this *Inherent Power p. 6.* where he says, 'Nay, farther by their known Principles, their *Inherent Power* extends even to the making *War* or *Peace* and the 'Civil Magistrate is bound to consult them, and have their Consent or 'else both he and his whole army may be excommunicated: For the

(p) *Epist.* 48, *and* 162.

Part 1. ‘ truth of which, I refer you first to the answer of the General assembly to the Paper presented from the Honorable the Committee of Estates, August 1, 1648.

That Paper of the Assembly (which he transcribes) doth of it self sufficiently vindicate the Inherent Power from his foul Aspersions, for they say, ‘ If their Lordships mean any POLITIC INTEREST in such Undertakings, *we claim no such thing*, if the meaning ‘ be of a *Spiritual Interest* and so far as *concerneth the Point of Conscience* there can be no doubt thereof made by such as with *David* ‘ make the Testimonies of the Lord their Counsellors ”. Compare this with a Clause in it, which our Author has thought fit to leave out, tho' 'tis very material for setting the whole matter in a true ‘ light. ‘ Hath not the Word of God (*say they*) prescribed to the ‘ Christian Magistrate the Rules of a lawful War, and doth it not ‘ belong to particular Ministers, much more to the assemblies ‘ of the Kirk, to declare the Mind of God from Scripture, for all ‘ Sorts of Duties and against all Sorts of Sins. *And* if the present ‘ War be a *Case of Conscience*, and alledg'd to be the most fit and *necessary means* for the *Preservation of Religion*, who seeth not that ‘ the Kirk hath an undoubted Interest in Resolving and *Determining* ‘ *such a Case of Conscience* from the Word of God.

Any man who reads our author's Commentary upon this Paper, wou'd think he makes the *Assembly* to assume a Power of Declaring War, raising Troops, and Commanding Armies; and concluding Peace and Alliances with *Foreign States* &c, this is indeed a *Politic Interest* in War and Peace, which they utterly disclaim. But where the harm can be of their Pious Endeavors to resolve Cases of Consciences about the Lawfulness or Unlawfulness of war, for encouraging the former, and preventing the Shedding of Innocent Blood by the latter, but more especially when consulted; is what I believe all People of Judgment will be at a loss to find out.

I shall be satisfy'd to hear what any Body can say for aggravating this Crime in the assembly, and how they'll attempt to prove they have taken to themselves, more Power in this matter than what Mr. *Hoadly* thinks well becomes all honest Clergymen, who in his Sermon before the *Lord Mayor* of *London*, *September*. 29. 1705. makes this Apology (*p.* 11.) for his taking upon him to determine in the Rights of Magistracy. ‘ *And* tho' some may perhaps be apt to call this

Part I.

'this by the Name of *Politicks*, and Censure it as Foreign to our 'Office and this place, (which they are sure to do then only when 'their own Notions are contradicted) yet I must declare that I 'cannot think it an unbecoming, or even an unnecessary Part of 'our care to *settle the measures of Christian Duty in all Cases.*

Primate *Usher* says (*Loco citato*) 'That the Spiritual Rulers do 'exercise their kind of Government in bringing men into Obedience, 'not of the Duties of the first Table only but also of the second. 'And that both Prince and Priest are in their several Places *Custodes* '*Utriusque Tabulæ.*' Are not these as High Pretensions as ever the assembly made, who upon these Principles may Conclude that they may very lawfully expound the *6th* Command, *Thou shalt not kill*, and resolve Cases of Conscience that may arise from it, and yet may be as Innocent as St. *Ambrose*, who REPROVED *Theodosius* the Emperor for his wilful Murther, for which he's COMMENDED and APPROVED by the Church of *England*. The Conclusion of that Paper shows that the assembly pretended to no more Power in Peace and War, than in the Duties of Parents and Children, Husbands and Wives, Masters and Servants, *i. e. so far as concerneth the Point of Conscience to declare what God's Word says about 'em.* And the very beginning of that Paragraph quoted by our author shows, That the *State* entertain'd Conferences with the *Kirk* upon this Subject, which oblig'd 'em to declare their Opinion, and therefore it cou'd not be officious in 'em so to do. The Reader may perceive what this Fearful *Military Principle* of the Kirk amounts to, and about which our author makes such a Bustle. If the War in which the Magistrate engages be lawful they can very well bear with his not consulting them, or in having their consent to it: And therefore he falsly insinuates that the Magistrate must wait for it. 'Tis the *Unlawfulness of the War*, and *not* its being entred into *without their Consent*, which they are displeas'd with.

What follows p. 6. and 7. concerning the Assemblies opposing of *Duke Hamilton's Engagement*, in 1648. doth not at all belong to the Principles, but to the Practices of the Kirk; and therefore I shall at present dismiss the Consideration of it until we come to the Reign of K. *Charles* 1. where several things shall be offer'd that will clear that matter sufficiently, and answer all his Cavils against that Practice.

Part I. Thus I have vindicated the Principles of Presbyterians, from the Reproaches of this Author, and prov'd them to be natively PRODUCTIVE OF LOYALTY; and if they had not been truly such, it had been (at best) an Intolerable Weakness in Her Majesty & the British Parliament to have Establish'd them as a Fundamental of the Union. Her Majesty hath often declar'd, That she looks upon the Union of Great-Britain to be *one of the Greatest Glories in her Reign*; but if it be built upon such a Foundation as makes all *Crown'd Heads Vassals* to the Presbyterian Kirk, and consequently their Crowns but Petite Fifes of the Kirk's *Grand Ecclesiastical Empire*; 'twou'd be rather the Reproach than the Glory of her Reign. And therefore I hope the Impartial Reader will consider, Whether our Author's Reflections, be not as injurious to her Majesty and Parliaments, as to Truth it self, and to Peace and unity amongst all her good Protestant Subjects.

CHAP.

CHAP. II.

The Loyalty of Presbyterians during the Reign of QUEEN ELIZABETH.

HAving thus vindicated the Loyalty of Presbyterian Principles, I proceed next to inquire into the Loyalty of their Practices. Our Author goes no farther back upon this Head than the Reign of Queen *Elizabeth*; which, perhaps is owing to one of these two Causes, because either he thought there were no Presbyterians before that Reign, or that they were so loyal, as he cou'd not fasten any thing upon them, that might taint their Reputation. Whatever his Reasons might be (which I don't think material to search into) I must beg the Reader's favorable Acceptance of some *Memorable* pieces of *History*, which I shall here present him with; Relative to the Loyalty and Religion of Presbyterians, before the Reign of Q. *Elizabeth*, without which this Historical Essay wou'd be Imcomplete; and which are necessary by way of Introduction to the History of their Behavior under Q. *Elizabeth*, and her Successors.

I designedly avoid carrying of this History so far back, as the first settlement of Christianity in *Great Britain* and *Ireland*; because that wou'd lead me into a Dispute, Foreign to my business, concerning the *Ancient Government* of the Church; but shall confine my self to the Reformation from Popery; and here I must observe, That tho' K. *Henry* 8th was the first King of *England*, who threw off the Pope's Supremacy, and under whose Reign the Reformation got any measure of Civil Sanction: Yet there was a Famous attempt made towards it in the 4th Century in the Reign of King *Edward*

3d,

Part I. 3*d*, by that Eminent Servant of Christ *John Wickliffe*, and his Numerous Followers.

The great *Wickliffe*, was a Graduate of *Merton* College in *Oxford*, and a Professor of Divinity there several years. He began to broach his Opinions against the Pope, and his Antichristian Doctrine about the year 1377, or at least diverse years before the death of King *Edward* 3*d*. who died June 21 *Anno* 1377. (*q*) He oppos'd the Pope's Supremacy and Tyranny, his Indulgences, the Corruptions of the Clergy, the Doctrine of Transubstantiation, and the Abominable Corruptions of the Worship in the Church of *Rome*, and his Doctrine in these Points was the same with that profess'd by Reform'd Protestants at this day: But that which I am to make a Peculiar Remark upon in *Wickliffe's* Doctrine, is, that the Main Doctrines that are the *Peculiar* Tenets of the Presbyterians, and in which they Dissent from the National Establish'd Churches of *England* and *Ireland* were Maintain'd by the Venerable *Wickliffe*.

Father *Fox* (as Q. *Elizabeth* call'd him) and *Fuller* have given us an Abstract of all the Opinions of *Wickliffe*, for which he was persecuted by the Papists of his Age; and in some of those, we shall find him declaring himself in favor of the Presbyterian Doctrine in three Point, viz. The *Identity of Bishops and Presbyters*, *Unlawfulness of Mystical Significant Ceremonies of human Invention in the Worship of God*, and *against Impos'd Forms of* Prayer. I find the Ingenious and Revd. Mr *Pierce* in his *Defensio Fratrum Dissentientium in Anglia*, had Collected these Opinions of *Wickliffe's*, out of these and some other Authors, & digested 'em under their proper Heads, and I shall present the Reader with a Translation of *Pierce* upon this Head; and any Body that doubts of his Fidelity in quoting his Authors, he is desir'd to peruse *Fox* and *Fuller* and the Rest from whom he has got the Account he gives of those Principles, and from whom I intended to have drawn an abstract; had not that Worthy author done it to my hand. He proceeds thus, (*r*) *Of*

(*q*) *vide Baker's* Chronicle p. 133. (*r*) p. 3, 4. The Vouchers made use of by *Peirce* are *Fascic. Rerum Expet. & Fug. Tom.* 1, *p.* 269, 270. 274. 276. *Catal. Test.* Tom. 2. p. 810. *Articuli Jo. Wickliffe in Conc. Constant.* Sess. 8, Art. 28. *Tho. Wald.* apud *Fuller* lib. 4. p. 132. To which I add *Fox's Martyrology*, in divers places from p. 555. to p. 605.

Part I.

Of the Degrees and Offices of Ministers.

" It seems to the Holy Doctors superfluous, in the Sacrament of ' Orders to assert more than two Degrees, viz. *Deacons or Levites, and Presbyters or Bishops*——— In *Paul*'s time, two Orders of ' Clergy-men were sufficient for the Church, viz. PRIEST and ' DEACON——It is Certain, That pride invented Other De- ' grees.

' It were useful for the Church, that there were neither Pope nor ' *Cesarian Prelate*; and it were useful and decent--that the Church ' were purg'd from *their Traditions.*

' Confirmation of Youth, Ordination of Clergymen and Consecra- ' tion of places, are reserv'd for the Pope and Bishops to gratify ' their desire of Temporal Gain and Honor.

Of the Holy Scriptures the only Rule of Faith and Worship.

' Let the Believer insist upon Reason and Scriptural Faith, and ' not believe such Extravagant and Groundless Fables concerning ' the Power of Prelates.

' All *Human Traditions, not taught by the Law of the Gospel, are ' superfluous and sinful*——We must practise, learn and teach only ' *the Laws of Christ*——*'Tis not lawful for a Christian after* the Pub- ' lication of the Law of Christ, to frame LAWS FOREIGN to it ' for the *Government of the Church of Christ.*

Of Rites And Ceremonies.

' He plainly rejected Human Rites, and Shadows and Traditi- ' ons.

Chri-

Part I.

'Chriſm and the other Ceremonies of that kind, ~~ought not to be~~ us'd in Baptiſm.

'If the Ceremonies of the Old Law, becauſe of their being burthenſom, and for their Multitude, were to be aboliſh'd by the Law of Grace; *how much more ought ſuch Groundleſs Inventions and Traditions of men*, to be laid aſide under the Goſpel——Circumciſion and the Ceremonies of the Old Law are not to be obſerv'd by Believers; and far leſs ſhou'd they obſerve the preſent Ceremonies, that have *neither Authority from the Old Law, nor from the* New.

Of Vigils and Forms of Prayer.

'To RESTRICT men to certain PRESCRIB'D FORMS of *Prayer, is contrary to the Liberty granted them by God*——There is no Obligation to obſerve Vigils and Canonical Hours.

'It were profitable for the Church, that *'twere reſtor'd to its former Liberty*; and by this mean, the Solemnities of ſuperadded Maſſes and the Prayers that were invented with the Canonical Hours, wou'd ceaſe.

Words can hardly be Contriv'd that more Compendiouſly & ſignificantly expreſs the Sentiments of Presbyterians in the debated Points concerning Church Government, Liturgy and Ceremonies, than thoſe wherein *Wicklieff's* Sentiments upon the ſame Heads are deliver'd to us; and as to the firſt, beſide what *Peirce* has obſerv'd let the Reader conſider, that among the Opinions Collected from his Writings and Sermons, this was one, viz. *That the Pope of Rome hath no more in the Power of the Keys, than hath any other within the Degree of Prieſthood* (s). And if he gave as much Power to any Prieſt as to the Biſhop of *Rome*, he cou'd hardly think that any other Biſhop was inveſted with more Power than a Prieſt.

Tho' *Wickliffe* was of Presbyterian Principles, he had many Followers and it pleaſ'd God, for a Teſtimony to his own Truth againſt

(s) Fox. Martyrol. p. 563.

gainſt the Corruptions of the Church of *Rome*, to give Eminent Succeſs to the Unwearied Labors of that Renowned Confeſſor; he was ſummon'd to appear before a Synod at *London Anno* 1376. call'd by *Simon Sudbury* Archbiſhop of *Canterbury*, to anſwer for his Heretical Opinions, as they call'd them. But he was ſupported againſt them by *John* of *Gaunt*, Duke of *Lancaſter* and ſon to King *Edward* 3. and by the Lord *Piercy* Lord Marſhal of *England*, who both attended him, when he appear'd before the ſaid Synod; the latter introduc'd him to it, and the former ſpake openly in his behalf, and took the Archbiſhop to taſk very keenly. The Patronage of ſuch great Men, with the Univerſal Opinion that all Men had of his great Parts and Profound Learning, together with his Eminent Piety and Unwearied Painfulneſs both in his Divinity Lectures in the *Colledge* (wherein he continu'd ſeven years after his Opinions came abroad) and his preaching frequently thro' Different Parts of the Kingdom, were the Means (by God's Bleſſing) of Propagating his Honeſt Principles among great Multitudes; inſomuch that in a little time there were many who appear'd Eminently in Defence of *Wickliffe*'s Doctrine; of which take this ſhort Account in the Words of Father *Fox*, who in his Preface, to his Martyrology, ſays,

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'To deſcend now ſome what lower in drawing out the Deſcent 'of the Church, What a Multitude here cometh of faithful Witneſſes in the time of *John Wickliffe*, as *Ocliffe*, *Wickliffe*, *Anno* 1379. 'Wil. Thorp. White, Purvey, Fatſhal, Pain, Gower, Chaucer: Gaſcoyn, 'Wil. Swinderby, Walter Brute, Roger Dexter, Wil. Sautry, about the 'year 1400. John Badby, Anno 1410. Nicholas Tailor, Richard Wagſtaffe, 'Michael Scrivener, William Smith, John Hendry, William Parchmenar, 'Roger Goldſmith, with an Anchreſſe called *Mathilde* in the City of 'Leceſter, Lord *Cobham*, Sir *Roger Acton* Knight, *John Beverly* 'Preacher, *John Huſſe*, *Jerome* of Prague, a ſchoolmaſter with a number 'of Faithful *Bohemians*, *Thaborites*, not to be told; with whom I might 'alſo adjoin *Laurentius Valla*, & *Joannes Picus*, the Learn'd Earl of 'Mirandula. But what do I ſtand upon the recital of Names, which '*almoſt are infinite*?

And the ſame Author ſubjoins immediately an account of the Progreſs of *Wickliffe*'s Doctrine, and brings it down to the *16th* Century. His Words are theſe, 'Wherefore, if any be ſo far beguil'd 'in his Opinion to think the Doctrine of the Church of *Rome* (as it now 'ſtandeth) to be of ſuch Antiquity, & that the ſame was never impugn'd be

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'the time of *Luther* and *Zwinglius* now of late, let them read these 'Histories: Or if he think the said History not to be of sufficient 'Credit to alter his Persuasion, let him peruse the *Acts* and *Statutes* 'of *Parliament*, pass'd in this Realm of Ancient time, and therein 'Consider and Confer the Course of Times; where he may find & 'read, *Anno* 5. *Regis Richardi* 2. in the Year of our Lord, 1380. of a 'great number (which there be call'd Evil Persons) *going about* 'from Town to Town in Freeze Gowns, *preaching unto the People*, '&c. Which Preachers altho' the Words of the Statute do 'term there to be Dissembling persons, preaching divers Ser-'mons containing Heresies and Notorious Errors, *to the Emblemish-'ment of Christian Faith, and of holy Church*, &c. as the Words do 'there pretend; yet notwithstanding every true Christian reader 'may conceive of those Preachers to teach no other Doctrine, than 'now they hear their own Preachers in Pulpits preach against the 'Bishop of *Rome*, and the Corrupt Heresies of his Church.

'Furthermore, he shall find likewise in *Statut. anno.* 2. *Hen.* 4. *Cap.* '15. in the year of our Lord 1402. another like Company of good 'Preachers and faithful Defenders of true Doctrine against blind 'Heresy and Error. Whom, albeit the Words of the Statute there, 'thro' Corruption of that time, do falsly term to be false and *per-'verse Preachers, under dissembled holiness teaching in those days openly 'and privily new Doctrines and Heretical Opinions, contrary to the 'Faith & Determination of holy Church*, &c. yet notwithstanding who-'soever readeth Histories, and conferreth the Order and Descent 'of times, shall understand these to be no false Teachers, but *faith-'ful Witnesses* of the *Truth*, not teaching any new Doctrines contra-'ry to the Determination of *holy-Church*, but rather shall find *that 'Church* to be *unholy* which they preach'd against; teaching rather 'it self Heretical Opinions, contrary both to Antiquity and verity 'of Christ's true Catholic Church.

'Of the like number also, or greater, of like faithful Favorers & Follow-'ers of God's holy Word, we find in the year 1422. specified in a 'letter sent from *Henry Chicheslie* Arch Bishop of *Canterbury* to Pope '*Martin* the 5th, in the fifth year of his Popedom, where mention 'is made of so *many here in England infected* (as he said) *with 'the Heresies* of *Wickliffe* and Huss, *that without force of an Army 'they cou'd not be supress'd*, &c. Whereupon the Pope sent two Cardi-

nals

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'nals to the Archbiſhop, to cauſe a tenth to be gather'd off all Spi-
'ritual and Religious men and the mony to be laid in the Chamber
'Apoſtolic, and if that be not ſufficient, the Reſidue to be made
'up of Chalices, Candleſticks, and other Implements of the Church,
'&c.

'What ſhall need then any more witneſs to prove this matter,
'when you ſee ſo many years ago whole Armies and Multitudes
'thus ſtanding againſt the Pope? Who tho' they be term'd here
'for Heretics and Schiſmatics, yet in that which they call Here-
'ſy ſerv'd they the Living Lord within the Ark of his true Spiri-
'tual and Viſible Church.

And as *Wickliffe* and his Tenets were lik'd by great Numbers, ſo there were many men of great Learning, who embrac'd them both in *England* and elſewhere. *John Huſſe* (his diſciple) was ſo ſucceſsful in maintaining them, as he got the Approbation of the Univerſity of *Prague*, who wou'd not condemn the 45 Articles of *Wickliffe*, Cenſur'd by the Council of *Conſtance*. And I ſhou'd be highly injurious to ſuch a Venerable Body, as the Univerſity of *Oxford*, if I did not here inſert their Teſtimonial and Approbation of *Wickliffe*, which runs thus:

The (t) *Public Teſtimony given out by the Univerſity of* Oxford *touching the Commendation of the great Learning and Good Life of* JOHN WICKLIFFE.

'Unto all and ſingular the Children of our holy Mother the Church,
'to whom this preſent letter ſhall come, the *Vice-Chancellor* of the
'Univerſity of *Oxford*, with the *whole Congregation of the Maſters*, wiſh
'perpetual health in the Lord. Forſomuch as it is not commonly ſeen,
'That the Acts and Monuments of Valiant Men, nor the Praiſe and
'Merits of good men ſhou'd be paſs'd over and hidden with Perpe-
'tual Silence, but that true Report and Fame ſhou'd continually
'ſpread abroad the ſame in ſtrange and far diſtant Places, both for
'the Witneſs of the ſame, and example of others; Forſomuch alſo as
'the Provident Diſcretion of man's Nature being recompens'd with
'Cruelty, hath devis'd and ordain'd this Buckler and Defence a-
'gainſt ſuch as do blaſpheme and ſlander other mens doings, that

(t) *Fox's* Martyr. p. 585.

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'whensoever witness by word of Mouth, cannot be present, the 'pen by Writing may supply the same.

'Hereupon it followeth, that the Special good Will and care 'which we bare unto *John Wickliffe*, sometime child of this our Uni-'versity, and *Professor* of *Divinity*, moving and stirring our Minds, '(as his manners and Conditions required no less) with *one mind*: '*Voice* and *Testimony* we do witness, *all his Conditions and doings* '*throughout his whole life* to have been *most sincere* and *Commendable*; 'Whose honest manners and Conditions, *Profoundness of Learning*, 'and most Redolent Renown and Fame, we desire the more earnest-'ly to be notify'd & known into all the faithful, for that we under-'stand the Maturity and Ripeness of his Conversation, his diligent 'labors and travels to tend to the praise of God, the help and safe-'guard of others, and the *profit* of the *Church*.

'Wherefore we signify unto you by these Presents, that his Con-'versation (even from his Youth upwards unto the time of his Death) 'was so praise worthy and honest, that never at any time was there 'there any note or spot of suspition noys'd of him. But in his 'ANSWERING, READING, PREACHING and DETER-'MINING, he behav'd himself Laudably, and as a stout and Va-'liant Champion of the Faith; vanquishing by the force of the Scrip-'tures, all such, who by their wilful Beggary, blasphem'd and Slan-'der'd Christs Religion. Neither was this said Doctor convict 'of any Heresy, neither burn'd of our Prelates after his Burial. God 'forbid that our Prelates shou'd have condemn'd a man of such ho-'nesty, for an Heretic; Who, amongst all the rest of the Univer-'sity, had written in Logic, Philosophy, Divinity, Morality, and 'the Speculative Art WITHOUT PEER. The knowledge of 'which all and singular things we do desire to testify and deliver 'forth; to the intent that the *Fame* and *Renown* of this said Doctor 'May be the more evident and had in Reputation, amongst 'them into whose hands those present Letters Testimonial shall 'come.

In Witness whereof, we have caus'd these our Letters Testimonial to be seal'd with our Common Seal. Dated at *Oxford* in our Congregation House, the 5*th* day of

July *October*,

October, in the year of our Lord, 1406. Part 1.

It seems that Learn'd University (in these days) thought the Doctrines concerning the Identity of Bishop and Presbyter, Free Prayer without a Liturgy, & Worship without Human Ceremonies to be *Innocent Opinions*. For all these were taught and preach'd amongst 'em by the Revd. *Wickliffe*, and yet they Certify in most ample Terms, concerning his *Preaching and Determining* as *Laudable* without Exception.

But he had not only the Countenance of men of all Stations, except the Pope and his Creatures; but was remarkably countenanc'd by God, who by surprizing Dispensations of Providence, preserv'd his Life and evidenc'd his Displeasure against his Enemies. For *Richard* the 2*d*, who encourag'd the Persecutors of *Wickliffe* and his Followers (not like his Grand-father *Edward* 3*d*. who was his friend) was Dethron'd, and died in Disgrace.

In the See of *Rome*, from whence Bloody Bulls, and Excommunications had issu'd against his Followers, there appear'd a Terrible Schism, begun at *Urban* the 6*th* & between *Clement* 7*th*. who both set up for the Popedom at once; one of them being in *Rome*, and the other *Avignon*. The Contention in that See lasted forty years; whereby Divine Providence did both give the more favorable Opportunity for the World's Embracing *Wickliffe*'s orthodox Doctrine, and testify'd Wrath from Heaven against that Spiritual *Babylon*, that had united in Opposition to it; by dividing their Language amongst themselves like *Babel*. Archbishop *Sudbury* (his great Enemy) came to a *Tragical End*, being beheaded by a Rabble. And in 1382. The Sovereign Lord spoke *Terrible things in Righteousness*, by an Earthquake all over *England*; which happen'd in the very Instant when the Convocation met for condemning *Wickliffe*'s Doctrine and Books of which take the Account in *Fox's* Words.

'Here (*u*) is not to be pass'd over the great Miracle of God's Divine Admonition or Warning; for when as the Archbishop and Suffragans, with the other Doctors of Divinity, and lawyers with a great Company of babling Friars, and Religious Persons, were gather'd together to consult as touching *John Wickliffe*'s Book and that whole Sect; When as I say they were gather'd together at

(*u*) *ibid.* p. 570.

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'at the *Gray Friers* in *London*, to begin their buſineſs, upon *St.* '*Dunſtan*'s day after dinner, about two of the Clock, the *very hour* '*and Inſtant that they ſhou'd go forward with their buſineſs*, a Wonder-'ful and TERRIBLE EARTHQUAKE fell throughout all *Eng-*'*land:* Whereupon divers of the *Suffragans*, being fear'd by the 'ſtrange and Wonderful Demonſtration, doubting what it ſhou'd 'mean, thought it good to leave off from their Determinate Purpoſe. 'But the *Archbiſhop* (as chief Captain of that Army, more *raſh* and 'bold than *wiſe*) interpreting the chance which had happen'd clean 'contrary, to another meaning or Purpoſe, did confirm and ſtrength-'en their Hearts and Minds, which were almoſt daunted with fear, 'ſtoutly to proceed and go forward in their Attempted Enterpriſe. 'Who then diſcourſing *Wickliffe*'s Articles, not according unto the 'Sacred Canons of the Holy Scripture, but unto *their own* Private '*Affections* and *Traditions*; pronounc'd and gave ſentence, that ſome 'of them were ſimply and plainly Heretical, other ſome half Erro-'neous, other Irreligious, ſome Seditious, and not Conſonant to the 'Church of *Rome*.

Thus had *Wickliffe* and his *Presbyterian* Followers the Honor of being the Reſtorers of Religion and Learning in *England*; in an Age wherein Antichriſtian Errors, and Blindneſs had got the deepeſt Rooting in the Minds of a Deluded People. And alongſt with Religion, they brought Loyalty again into Requeſt: for it was one of the Articles againſt *Wickliffe*, That he *maintain'd the Juriſdiction of the Crown and Secular Powers over the Clergy, and aſſerted a Power in the Magiſtrate to take away the Temporalities and Endowments of the Clergy, when they offend and Corrupt Religion, and do not anſwer the Ends of their Spiritual Function; and to reform Abuſes in the Church. and Compel, (by his Civil Power) Spiritual Perſons to do their duty.* *Wickliffe*'s *ſeventeenth Article* is full upon this Head, and was defended by his Followers in the ſecond Diſputation in the Univerſity of *Prague* with admirable Learning and Loyalty. *Fox* gives us the whole Diſputation, and introduceth it with this Title.

'The (*v*) Second Diſputation in the Univerſity of *Prague* upon the ſeventeenth Article of *John Wickliffe*, moſt fruit-ful

(*v*) Vol. 1. p. 595.

Part I.

' ful to be read; proving by four and Twenty Reaſons
' out of the Scriptures, how that Princes and Lords Tem-
' poral have *lawful Authority and Juriſdiction* over the *Spiri-*
' *tuality* and *Churchmen*; both in taking from them, and Cor-
' recting their abuſes according to their doings and deſerts.

I have not met with *any thing* in Modern Authors which ſays more for juſtifying the *Engliſh* Reformation, in taking away the *Abbey-Lands* from theſe who then poſſeſs'd them than the Reader will find in that *Diſputation*; and that advanceth *more Loyal* Principles to the Crown, than are to be found there.

And the Loyalty of their Principles (the ſame with the Presbyterians of *this* and the *former* age) did produce in them a Dutiful and Loyal Behavior to their Prince; tho' they had the misfortune to be repreſented by their bloody Enemies, the Papiſts, as *Diſloyal* and *Seditious*: a noted Inſtance whereof we have in *Harpsfield's Hiſtoria Wickliffiana* by *Alaunus Copus*, who falſly accuſeth them of being acceſſary to the Rebellion of *Wat Tiler* and *Jack Straw* and their Accomplices, headed by *John Ball* an Excommunicated Prieſt, againſt K. *Richard* 2. *Fuller* ſpeaking of this Rebellion ſays, ' Theſe ' (w)all were *pure Levellers* (inflam'd by the abus'd Eloquence of one ' *John Ball*, an Excommunicated Prieſt) who, maintaining, that no ' Gentry was *Jure Divino*, and all equal by Nature,

' *When* Adam *delv'd and* Eve *ſpan*,
' *Who was then the Gentleman?*

' endeavor'd the aboliſhing of all Civil & Spiritual Degrees, & diſtinctions. ' Yea, they deſir'd to level mens Parts, as well as their Purſes; and ' none ſhou'd be *either* wealthier, or wiſer *than* his Fellows; project ' the General Deſtruction of all, that wore a pen-and ink-horn ' about them, or could write or read. To effect this Deſign, they ' *Pretended the People's Liberty*, and the Princes Honor: and find- ' ing it difficult to deſtroy the *King* but *by* the King, they advanc'd ' the *name* to pluck down the *Thing* ſignify'd thereby; crying up, ' that *all was for King Richard.* They ſeem'd to be much for *Re-*
for-

(w) *Fuller's* Hiſt. Book 4. p. 138, 139.

Part 1.

'*formation*, which Cloak they wore, to warm themſelves therewith, 'when naked and firſt ſetting up; but afterwards caſt it off in the 'heat of their Succeſs, as not only uſeleſs, but burdenſome unto 'them.

'But (*x*) *Alanus Copus* (for, he it is, whoſe Eccleſiaſtical Hiſtory 'of *England*, goes under the name of *Harpsfield*,) heavily chargeth 'all this rebellion on the Account of *Wicliffe*'s Doctrine. Whoſe 'Scholars (ſaith he) to *promote their Maſters opinions, ſtirred up this 'deadly, and damnable Sedition, and ſounded the firſt Trumpet thereunto.* 'Adding moreover, that *Wicliffe's* Tenet, that, *Dominion is found-'ed in grace:* and *that a King guilty of Mortal Sin, is no longer Lord of any 'thing*, was *Cos hujus Seditionis, The Whet-ſtone of this Sedition.* But, 'to what Lyer the Whet-ſtone doth properly belong, will preſent-ly appear.

That the World may ſee, that *thoſe Presbyterians* in *Richard* 2*d*'s Reign were *falſely accuſ'd* of Rebellion and Diſloyalty, as their *Succeſſors have been in following Reigns*; and that Sober, Moderate Epiſcopal Proteſtants have thought, that the Intereſt of the Goſpel and the Cauſe of Truth oblig'd them to defend the Innocence of thoſe Worthies, who made ſo *brave* a *ſtand*, for the Purity of Religion and the Rights of Monarchy and the People, againſt Antichriſtian Tyranny and Darkneſs; I muſt not omit the Juſt Vindication of them, which *Fuller* gives us in theſe Words.

'It is no News for the beſt of God's Children, to be ſlander'd in 'this kind. *Jeremy* was traduced, *Thou falleſt away to the Caldeans.* 'St *Paul* was accuſed, *We have found this man a Peſtilent fellow, a 'Mover of Sedition.* Yea, our Savior himſelf was charg'd that *He 'made himſelf a King, and was a Traytor to Cæſar.* But as theſe were 'foul, and falſe Aſperſions. So will this appear if We Con-'ſider,

'1. When *John Ball* was executed at St *Albans*, and *Jack Straw* at 'London, not the leaſt Complyance with *Wickliffe*, or his Doctrine, is 'either charg'd on them, or Confeſſ'd by them.

'2. No wild Beaſt will prey on his own kind. Now it is certainly 'known, that *John of Gaunt*, Duke of *Lancaſter* was the Principal Patron,

(x) p. 141.

Part 1.

'Patron, and Supporter of *Wickliffe*, whose life they sought to 'destroy, and whose Pallace in the *Strand* they pillag'd.

'3. *Wickliffe* himself came within the Compass of their Destructive Principles, designing the Death of all, who wore a pen and 'ink. *And*, that *Wickliffe* had both pen and ink, *Cope* himself 'doth know, and the Court of *Rome*, with shame and sorrow will 'confess.

'4. *Wickliffe* liv'd some years after, and died peaceably possess'd 'of the Living of *Lutterworth* in *Leicester-shire*. Surely, had he 'been reputed the inflamer of this Rebellion, the Wisdom of the 'King, and Councel, won'd have taken another Order with him.

'5. Amongst the Articles laid to the Charge of *Wickliffe*, and 'his Followers, in this King's Reign, examin'd at *Oxford*, and elsewhere, not a Title of this Rebellion is press'd upon them. Which 'their Malicious adversaries wou'd not have omitted, if in any 'hope to make good that accusation against them.

'6. Whereas it is charg'd on *Wickliffe*, that he held, that, *Dominion was founded in Grace*, which occasion'd this Rebellion; we 'know this that *Huss* his scholar, tho' he did hold, that a King, 'being in Mortal Sin, was only call'd a King *aquivoca Dominatione*; 'yet the same *Huss* confesseth (to use his own Words) *Ipsum Deum approbare hujusmodi Regem, quoad esse Principem exterius*, *That God himself allows such a King to be a Prince in all outward matters.* So 'that, leaving [illegible] Divine Justice, he never dreamt of any Resistance, or Rebellion to be made against him.

'7. The Modern Protestants (heirs, say the Papists to *Wickliffe*'s 'Doctrine) so far abominate these rebels their Levelling, and Ignorant Principles, that they are known, both to maintain Distances of People, and to have been the restorers of lost, yea the revivers of Dead Learning, and Languages: How had the *Mathematicks* measur'd their own grave? *Greek* turn'd *Barbarism*? *Hebrew* (as it readeth) gone backward, never to return again, 'had not Protestant Criticks, with vast Pains and expence, preserved them?

'8. It is more suspicious, that this Rebellion came out of the *Fransiscan Covent*; because some of these, belike were the Rebels *Whiteboys*; and (as is afore mention'd) to be spar'd in a general 'Destruction.

Part 1. The Roman Antichriſt rais'd ſo violent a Storm of Perſecution againſt thoſe Innocent People; that, tho' there remain'd ſome, even down to the time of K. *Henry* 8. who remembred *Wickliffe*'s Doctrine with honor, yet its chief Patrons and Defenders were rooted out, and the Reformation ſuppreſſ'd; until K. *Henry* 8. threw off the Pope's Supremacy, and then they began to appear again. But during *that* King's Reign, the Reformation was lame, and ſo many Popiſh Corruptions both in Doctrine and Worſhip retain'd, that many were then perſecuted, even for the Plain Truths of the Proteſtant Religion.

But if we deſcend to the *better times* of his ſon, the good King *Edward* the *6th*, the ENGLISH JOSIAH; no ſooner were the Subſtantials of the Reformed Religion profeſſ'd, but the Seeds of Non-Conformity began to appear; of which *Fuller* gives this ſhort account, 'For (*y*) now *Non-Conformity* in the days of King *Edward* 'was conceiv'd, which afterwards in the Reign of Queen *Elizabeth* 'was *nurs'd*, and *weaned*; which under King *James* grew up a *young* '*youth*, *or tall Stripling*; but towards the End of King *Charles* his 'Reign, ſhot up to the *full ſtrength*, and ſtature of a man; able, 'not only to cope with, but Conquer the Hierarchy its adver-'ſary.

'Two Oppoſite Parties plainly diſcovered themſelves, dri-'ving on different Intereſts, under their Reſpective Patrons.

Founders of Conformity.	*Founders of Non-Conformity.*
'I. Such as remained her 'all the Reign of King '*Henry the 8th*, and *wea-'ther'd* out the Tempeſt 'of his Tyranny at open 'Sea partly by a *Politic* '*Compliance*, and partly 'by a *Cautious Concealment* 'of themſelves.	'I. Such as fled hence be-'yond the ſeas, chiefly in-'to *Germany*, where liv-'ing in the States, and Ci-'ties of Popular Reforma-'tion, they ſuck'd in both 'the air, and Diſcipline 'of the Place they lived 'in.

2. Theſe

(y) p. 401.

'2. Theſe in the days of King *Edward the 6th*, were poſſeſſed of the beſt Preferments in the land.

'3. And retained *many Ceremonies* practis'd in the *Romiſh Church*, conceiving them to be Ancient, and decent in themſelves.

'4. The Authority of *Cranmer* and Activity of *Ridley* headed this Party; the former being the higheſt, the latter the hotteſt in Defence of Conformity.

'2. Theſe returning late into *England*, were at a loſs for means, and maintenance, only ſupported with the Reputation of being *Confeſſors*, rendring their Patience to the *praiſe*, and their *Perſons* to the *Pity* of all *Conſcientious* People. Part 1.

'3. And Renounc'd all Ceremonies practis'd by the Papiſts, conceiving, that ſuch *ought not only to be clipt with the Sheers, but to be ſhav'd with a Razor*; yea, all the Stumps thereof to be pluckt out:

'4. *John Rogers* Lecturer in St. *Pauls*, and Vicar of S. *Sepulchres*, with *John Hooper*, afterwards Biſhop of *Gloceſter*, were Ring-leaders of this Party.

The ſame Author gives a brief Account of the main Arguments on both ſides that were then deliver'd by the Contending Parties for maintaining their ſeveral Opinions; which I ſhall here inſert, not with any Deſign, to touch the Merits of the Cauſe or dip into the Controverſy between 'em; but only to give an Hiſtorical Account of the Progreſs of Non-Conformity.

Pro.

'1. The Ornaments were *indifferent* of themſelves, and

Con.

'1. The beſt thing that could 'be ſaid of them was, that

Part 1.

‘ of Antient use in the ‘ Church (*a*)

‘ 2. Being enjoyn'd by lawful Authority, they *became necessary*, not to ‘ Salvation, but to Church-Unity; and it was scandalous to decline them.

‘ 3. It would *bring the Papist* ‘ over to our Church; beholding all things by them ‘ used, not totally abolished by a Spirit of Contradiction, but some decent Correspondencies still moderately continued.

‘ 4. It would *cast a stur* on ‘ the Credit of *such Bishops* ‘ who formerly had used ‘ those Ornaments, as more ‘ Remiss in Religion, than ‘ such as refused them.

‘ 5. Those who have *Stubborn Wills* pretend too often ‘ to *tender Consciences*; nor ought a Private Person to ‘ be indulged, with the ‘ Disturbance of the public Uniformity of the ‘ Church.

‘ they were useless, being ‘ *otherwise Ridiculous*, and ‘ *Superstitious*.

‘ 2. *Curs'd be he that Removes ‘ the Bound-marks.* Grant ‘ them indifferent in themselves, and left so by Divine Wisdom, it was ‘ *Presumption in man to ‘ stamp necessity upon them.*

‘ 3. Too much of the Serpent ‘ nothing of the Dove herein, to *offend those within*, to ‘ invite those without to ‘ the Church, *driving Protestants* thence to *draw ‘ Papists* thither.

‘ 4. The Credits of *some* good ‘ men were not to be preserved, by *destroying the ‘ Consciences* of *others*.

‘ 5. *Hooper* put himself upon ‘ the Trial of the *Searcher ‘ of Hearts*, that no Obstinacy but meer Conscience ‘ made him refuse those Ornaments.

In

(*a*) *Ibid* p. 404.

Part I.

'In a Word all thoſe Arguments, which later Age have more 'amply *enlarged*, more clearly *explained*, more cunningly *improved*, more 'enforced, were then and there *firſt ſolidly* propounded, and ſolemn-'ly ſet down on both ſides. Poſterity in this Matter having diſco-'ver'd no new *Mine*, but only Refined, what formerly was found 'out in this Controverſy.

The ſame Author informs us, that *there was a Potent Party in this* King's *Reign diſaffected to the Liturgy, which now began to be very Conſiderable in England* (*b*).

Theſe *Engliſh* Puritans in *this* King's Reign behav'd 'emſelves with that *Dutiful* and *Loyal Affection* to His Majeſty that we don't find *any thing* of Diſloyalty laid to their Charge. The King and Government ſhow'd great Moderation to them; He wrote to the Archbiſhop in favor of *Hooper*, and indulg'd his Scruples about the Veſtments; as may be ſeen in *Fuller* (*c*), who gives us the Copy of his Letter, in theſe Words;

'Right Reverend Father, and Right Truſty, and Welbeloved, 'We greet you well. Whereas we by the Advice of our Coun-'cil, have called and choſen Our Right Well-beloved, and Well-'Worthy Mr. *John Hooper*, Profeſſor of Divinity, to be our Biſhop 'of *Gloceſter*, as well for his *great Learning*, *Deep Judgment* 'and *long Study*, *both in the Scriptures and other Profound Lear-'ning*; as alſo for his good Diſcretion, ready Utterance and 'honeſt Life for that kind of Vocation, &c. From Conſecrating of 'whom We underſtand you do ſtay, becauſe he would have you o-'mit, and *let paſs certain Rites and Ceremonies offenſive to his Conſcience*, 'whereby you think you ſhould fall in *Præmunire* of Laws: We 'have thought good by Advice aforeſaid, to diſpenſe and diſcharge 'you of all manner of Dangers, Penalties, & Forfeitures you ſhould 'run into, and be in any manner of way, by omitting any of the ſame. 'And theſe our Letters ſhall be your ſufficient Warrant, and Diſ-'charge therefore.

Given under our Signet, at our Caſtle of *Windſor*, the fourth year of our Reign.

Martin

(*b*) *Id. ibid.* p. 426. (*c*) p. 403.

Part I. *Martin Bucer* and *Peter Martyr* were encourag'd, and entertain'd in *England*, tho' they were of the same Judgment with the *English* Puritans. And the famous *John A Lasco* a *Polonian* with a Congregation of *Germans* of the *Helvetian Confession*, had great Marks of Regal Favour placed upon them. They were Refugees in *England*, being baniſh'd from their own Country for their Zealous Profeſſion of the Proteſtant Religion. *John Alaſco* one of the Miniſters, and *Superintendent* of that Congregation, was a keen Non-Conformiſt; as may be ſeen by his Books: for he wrote againſt the Habits, and againſt kneeling at the Sacrament; and was for the Table-Geſture. He and the other Miniſters of that Congregation practiſ'd their own Diſcipline, *which was truly Presbyterian*: And the ſaid Miniſters and Congregation were erected into a Corporation, by Letters Patents, with *full Liberty to Diſſent* from the Eſtabliſh'd Church, in *Government*, *Diſcipline* and *Worſhip*: And becauſe this matter can't be ſet in a true light without the Recital of ſome Part (at leaſt) of the ſaid Letters; I ſhall preſent the Reader with a Tranſlation of the Preamble and Concluſion thereof, and ſet it down in the Original Latine, at the bottom of the page.

'*Edward* (*d*) the *6th* &c. we being ſpecially induc'd from great and 'Weighty Conſiderations; and particularly having at heart how 'much it becomes *Chriſtian Princes* to be highly animated with a 'ſtudious care and love of the Goſpel of God and the *Apoſtolical* 'Religion begun, inſtituted and deliver'd by Chriſt himſelf; without

(*d*) *vide Burnet's* Hiſt. of the Reformation, Collect. Record. Book 1. p. 202. 'Edwardus Sextus &c. Cum magnæ quædam & graves Conſiderationes nos ad 'preſens ſpecialiter impulerunt, tum etiam Cogitantes illud, quanto Studio & 'Charitate Chriſtianos Principes in Sacroſanctum Dei Evangelium & Religionem 'Apoſtolicam ab ipſo Chriſto inchoatam, inſtitutam & traditam, animatos & pro-'penſos eſſe conveniat, ſine qua haud dubie Politia & civile Regnum nec conſiſte-'re diu, neq; nomen ſuum tueri poteſt, niſi Principes, cæteriq; præpotentes vi-'ri, quos Deus ad Regnorum Gubernacula ſedere voluit, id in primis operam dent 'ut per totum Reipub. Corpus, caſta ſinceraq, Religio diffundatur, & Eccleſia in 'ea vere Chriſtianis & Apoſtolicis Opinionibus & Ritibus inſtituta, atq; adulta per 'ſanctos ac carni & mundo Mortuos Miniſtros conſervetur; pro eo quod 'Chriſtiani Principis Officium ſtatuimus, inter alias ſuas graviſſimas de regno 'ſuo bene ſplendide q; adminiſtrando Cogitationes, etiam Religioni & Religionis 'Cauſa Calamitate tractis & afflictis exulibus conſulere. Sciatis, quod non ſolum præmiſſa

Part 1.

‘ out which Policy and Civil-Government can neither ſtand long,
‘ nor maintain its Name, unleſs Princes and others in Power whom
‘ God hath appointed for the Government of Kingdoms, do firſt of all
‘ take care, that *pure* and *uncorrupted Religion be diffuſ'd thro' the whole*
‘ *Body of the Commonwealth* and that a *Church inſtructed in truly Chriſti-*
‘ *an and APOSTOLICAL OPINIONS and RITES*, and grown up
‘ under holy Miniſters deny'd to the fleſh and the World, be pre-
‘ ſerv'd: for as much as we look upon it to be the Duty of a Chriſti-
‘ an Prince, amongſt his other weighty thoughts concerning the
‘ good & ſplendid Adminiſtration of his Government, to conſult the
‘ intereſt of Religion, and of thoſe who are baniſh'd, and miſerably
‘ afflicted with Calamity for the Cauſe of Religion. KNOW Ye,
‘ that we not only *conſidering the Premiſſes*, and Deſiring to preſerve
‘ in its former Liberty the Church that has been reſcu'd by us from
‘ the Tyranny of the Papacy; but alſo Commiſerating the caſe of
‘ the baniſh'd and of Strangers &c. becauſe we have judg'd it un-
‘ worthy of a Chriſtian and the Magnificence of a Prince, whoſe
‘ Liberality in ſuch a Caſe ought not to be ſhut up or reſtrained, to
‘ ſuffer Strangers to want the neceſſaries of life in our Kingdom, who
‘ have been caſt out of their own Country for the Goſpel of Chriſt,
‘ and have fled to our Kingdom for Refuge ”. And then a Nar-
rative is given of the *Germans* and other ſtrangers that were come and daily coming to *England* on the Account of the Proteſtant Religion; and of their wanting a certain place *there* for their Worſhip, and the managing the buſineſs of Religion and *Eccleſiaſtical Affairs* according to the Cuſtom and *Rites of their own Country*; Wherefore he grants them one Church in London; ‘ To (*e*) this Intent and pur-
poſe:

‘ præmiſſa Contemplantes & Eccleſiam a Papatus Tyrannide per nos vindicatam
‘ in priſtina libertate conſervare cupientes: verum etiam exulum & Peregrinorum
‘ Conditionem miſerantes, ——— quia hoſpites & exteros homines propter
‘ Chriſti Evangelium ex Patria ſua profligatos & ejectos, & in Regnum noſtrum
‘ profugos, præſidiis ad vitam degendam neceſſariis in Regno noſtro egere,
‘ non dignum eſſe neq; Chriſtiano nomine, neq; Principis Munificentia duximus
‘ cujus liberalitas nullo modo in tali rerum ſtatu reſtricta, clauſave eſſe debet. (*e*)
‘ Ea Intentione & propoſito, ut a Miniſtris Eccleſiæ Germanorum aliorumq; Pe-
‘ regrinorum Sacroſancti Evangelii incorrupta Interpretatio, Sacramentorum jux-
‘ ta Verbum Dei & Apoſtolicam Obſervationem Adminiſtratio fiat. ———

(*f*)

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'pose, (*says he*) that by the Ministers of the Church of the *Germans* 'and other Strangers there may be an *Uncorrupted interpretation of the* 'Holy Gospel, and that by them the *Sacraments may be administred ac-* 'cording to the Word of God, and *Apostolical Observation* '. And this Church being to have one Superintendent and four Ministers, of them he adds 'That the said Superintendent and four Ministers 'may be in Reality and name *one Body Corporate* and *Politic*, we do 'by these presents *incorporate them* by the name of the *Superintendent* 'and Ministers of the Church of the *Germans* and other Strangers, 'founded by *Edward 6th* in the City of *London*: and we do by these 'presents Erect, Ordain, Make and Constitute them by the said 'Name a Body Corporate and Politic, in Reality and to the full, and 'that they shall have a Succession.

And in the Conclusion of the Patent, we have these Words '(*g*) 'We command and straitly charge the Mayor, Sheriffs, and 'Aldermen of our City of *London* and their Successors, and all o- 'thers, arch-Bishops, Bishops, Justices, Officers, and our other Mi- 'nisters whatsoever, that they permit the said Superintendent & 'Ministers freely and quietly to enjoy, use and exercise their OWN 'PROPER RITES and CEREMONIES, and their own 'PROPER PECULIAR, ECCLESIASTICAL DISCIPLINE; not- 'withstanding that they do not agree with the Rites and Ceremoni- 'es used in our Kingdom, without let, Molestation, or Disturb- 'ance of them or any of them, any Statute, act, proclamation, In- 'junction, Restriction or use to the contrary heretofore had, done, 'publish'd or promulgated to the contrary notwithstanding.

It clearly follows from the Tenor of these Letters Patents, That that Glorious Prince, and his Council who advis'd him to them, were fully convinc'd that his Subjects might be Non-Conformists, and yet

Loyal

(*f*) Et quod idem Superintendens & ministri in re & nomine sint & erunt u- 'num Corpus Corporatum & Politicum, de se per Nomen Superintendentis & 'Ministrorum Ecclesiæ *Germanorum* & aliorum Peregrinorum ex fundatione Re- 'gis *Edwardi* Sexti in Civitate *Londinensi* per præsentes incorporamus ac Corpus 'Corporatum & Politicum per idem Nomen realiter & adplenum Creamus, Erigimus 'Ordinamus, facimus & Constituimus per præsentes: et quod Successionem ha- 'beant. (*g*) Mandamus & firmiter injungendum præcipimus, tam Majori, Vice-Comi-

Part I.

Loyal: otherwise he wou'd not have erected such a Body Politic; wherein Non-Conformity was *openly profess'd*, and that not only in *Matters of Worship*, but *Discipline* too; and yet *allowed and protected by him.* And the Preamble of the Patent is very observable. For his grant is founded upon two Considerations, *viz.* 1. From the Obligation that he lay under as a Christian Prince, to regard *pure & uncorrupted Religion*, to *diffuse it thro' the whole common wealth*, & to preserve a Church *instructed in truly Christian and Apostolical Opinions and Rites.* & 2ly, The sufferings of those *Germans* and other strangers for Religion and the Truth. Whereupon and *on these Accounts* he grants them the Privileges mention'd in the Letters Patents. This is a plain Testimony of his belief that the *German* Presbyterian Congregation was such a Church as was Instructed in the truly Christian and Apostolical Opinions and Rites, & that they had pure & Uncorrupted Religion amongst them; tho' their Rites & Ceremonies & Ecclesiastical Discipline differ'd from those of the Church of *England*: For if he had believ'd the contrary, the Patent wou'd have been inconsistent with it self and grounded upon a Consideration that was false as to them, and consequently impertinent. Besides, he speaks of his Design thus, *That there might be an incorrupted Interpretation of the Gospel, and an Administration of the Sacraments according to the Word of God and Apostolical Observation*; which shews that he believ'd both their Doctrine and Worship to be pure and Apostolical, and that they had faithful Ministers. And therefore it must be own'd that King *Edward 6th*, instead of finding fault with them as Disloyal or Seditious, gives an Ample and Honorable Testimony in favour of their

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[a] tibus & Aldermanis Civitatis nostræ Londinensis (*between the last mentioned Words of this Patent and what follows, John a Lasco, in his Transcript of it, inserts these Words*
[a] Episcopo Londonensi) & Successoribus suis, cum omnibus aliis Archiepiscopis,
[a] Episcopis, Justiciariis, Officiariis & Ministris nostris quibuscunq;, quod permittant præfatis, Superintendenti & Ministris, & sua, suos libere & quiete frui,
[a] gaudere, uti, & exercere Ritus & Cæremonias suas proprias, & Disciplinam Ecclesiasticam propriam & peculiarem, non obstante quod non conveniant cum Ritibus,
[a] & Cæremoniis in Regno nostro usitatis, absq; impeditione, Perturbatione aut Inquietatione eorum vel eorum alicujus, aliquo Statuto, actu, Proclamatione,
[a] Injunctione, Restrictione, seu usu in contrarium inde antehac habitis, factis, editis,
[a] seu promulgatis in contrarium non obstantibus.

(b)

Part 1. their Orthodoxy, Church-Conſtitution; and the Goſpel-Purity of their Worſhip.

The Deſign of King *Edward 6th*, in giving ſuch great Encouragement to theſe *German* Divines, is a Demonſtration of his preferring their Principles and Worſhip before theſe of the Church of *England* it ſelf; which will appear, by conſidering what this Deſign was, and what Plan they had laid down for the Accompliſhment of it. This is fully and plainly repreſented to us by *a Laſco* in his Book, *De Ordinatione Eccleſiarum peregrinarum in Anglia*, printed *Anno* 1555, which he dedicates to *Sigiſmund* King of *Poland*, to whom he repreſents his own Opinion about *Myſtical Ceremonies* in the worſhip of God; which he thinks ought not to be us'd, except they have *Scriptural Inſtitution* and Authority to ſupport 'em: And afterwards, takes occaſion to commend the PLAN of K. *Edward* the *6th*, for introducing Goſpel Simplicity and Apoſtolical Purity into the Public worſhip of the Church of *England*; which he deſcribes thus:

'When (*b*) I was call'd by that King (*i. e. Edward* the *6th*) and 'when ſome Laws of the Country ſtood in the Way, that 'twas 'not poſſible, That the Rites of Public Divine Worſhip us'd under 'Popery ſhou'd be *immediately purg'd* out; (tho' it was what the 'King himſelf deſir'd) and while I was earneſtly ſtanding up for the 'Churches of the Foreigners; at length 'twas his Pleaſure, that the Public Rites in the *Engliſh* Churches ſhou'd be *Reform'd by certain Degrees*, 'as far as it could poſſibly be got done for the Laws of the Kingdom: But that Strangers (who were not ſo ſtrictly oblig'd by the 'Laws of the Country in this Matter) ſhou'd have Churches granted

(*b*) *Apud Voet. Polit. Eccleſiaſt. lib.* 2. *Cap.* 6. *Part* 1. *p.* 421.

'Cum ego quoque per Regem illum vocatus eſſem: et leges quædam Patriæ obſtarent, quominus publici potiſſimum Cultus Divini Ritus ſub Papiſmo uſurpati (pro eo ac Rex ipſe cupiebat) repurgari protenus poſſunt. Ego vero pro Peregrinorum Eccleſiis ſedulo inſtarem, ita demum placuit, ut Ritus publici in Anglicis Eccleſiis, per gradus quoſdam (quantum per leges patrias omnino ſiceret) repurgarentur: Peregrinis vero hominibus (qui Patriis hac alioqui in parte legibus non uſque adeo tenerentur) Eccleſiæ concederentur in quibus omnia libere, & nulla Rituum Patriorum habita Ratione (juxta Doctrinam duntaxat atque Obſervationem Apoſtolicam) inſtituerentur; ita enim fore, ut *Anglicæ* quoque Eccleſiæ ad Puritatem Apoſtolicam Amplectendam unanimi omnium regni Ordinum con-

Part I.

'ted them, wherein they might freely *perform all things according* '*to Apoſtolical Doctrine and Obſervation* only, without having ANY 'REGARD *to the Rites of the Country*; that by *this means* 'twou'd 'come to paſs, that the *Engliſh Churches* wou'd be excited to EM-'BRACE APOSTOLICAL PURITY, *with the Unanimous Conſent* '*of all the* STATES OF THE KINGDOM.

'The King himſelf (from his great Piety) was both the CHIEF 'AUTHOR and *Defender of this Project*. For, tho' 'twas *almoſt* '*univerſally acceptable in the King's Council*, and tho' the Archbiſhop 'of *Canterbury* himſelf promoted the thing with all his might: yet 'there were ſome who took it ill: and wou'd have ſhown more Re-'luctancy to it, had not the *King given 'em a Repulſe both by his Au-'thority and the Reaſons he gave for this Deſign.* The Churches of 'Strangers being accordingly allow'd, upon Condition or rather with 'a Liberty, that all things in them ſhou'd be order'd according to 'the Doctrine and Practice of the Apoſtles, the Care of them (by 'the Authority of King and Council) was committed to me: and I 'was commanded to *chuſe* ſuch *Collegues* for my ſelf as I ſhou'd judge 'fitteſt for that ſervice: that their Names might be inſerted in the 'King's *Patent*.

In the end of the ſame Book in his *Appendix*. p. 649. he reſumes the ſame hiſtory, and ſays, '(*i*) What we did neither proceeded 'from any Contempt of other Churches (by whom we ingenuouſly and 'willingly acknowledge we have been profited in the knowledge of 'Divine things) nor from any itch after Novelty; but our Deſign was 'to remove as far as poſſible all Antichriſtian Novelties; And to make 'the *neareſt Approaches to the Antient Purity of the Primitive Apoſtolical* 'Church; at the ſame time leaving other Churches (in this Matter)

'conſenſu excitarentur. Ejus vero Conſilii Rex ipſemet (pro ſua pietate) præ-'cipuus non autor tantum, ſed etiam Propugnator fuit. Etſi enim id in Sena-'tu Regio omnibus propemodum placeret, ipſeque *Cantuarienſis* Archiepiſcopus 'rem omnibus modis promoveret; non deerant tamen qui id moleſte ferrent ade-'oque & reluctaturi fuerint huic inſtituto Regio, niſi Rex ipſe, non tantum 'Authoritate ſua reſtitiſſet: ſed productis etiam inſtituti hujus rationibus conatus 'eorum repreſſiſſet. Conceſſis itaque Peregrinorum Eccleſiis, & quidem ea 'lège ſeu libertate potius, ut in illis omnia juxta Doctrinam atque Obſervatio-'nem Apoſtolicam inſtituerentur: cura illarum mihi (Regia & Senatus Autho-ritate)

Part I.

'to their own Liberty, without any Prejudices. The faithfulness of 'the Ministry with which we are entrusted for those ends, requir'd 'this at our hands; Seeing the Care of our Church was committed 'to us *chiefly with this View*, that in the Ministrations therein, we 'shou'd *rather follow the Rule of God's Word* and the *Practice of the A-* 'postles, than *any Rites of other Churches*; and were admonish'd by the 'King himself and his Chief Nobility, to make a right and faithful 'use of so great a liberty of our Ministry as was permitted us; not 'to please men, but for the Glory of God alone, by *promoting Re-* 'formation in the Worship of God: And that we shou'd take care, that 'our Adversaries (who wou'd be many) shou'd not find any thing 'in us, that might afford them a just ground of accusing us.

The Credit of this piece of History is supported by most Convincing Circumstances. For 1*st*, *John a Lasco* had it from the king's own mouth and those of his chief Nobility; he does not tell a Story of matters that happen'd out of his own time, and that were remote from his own knowledge: in such things men may be impos'd upon by Credulity in themselves, and Misinformation from others; but in this case there was no fear of either.

2*dly*, He hath from the King and Council (in the Patent) the Character of being, *homo propter Integritatem & Innocentiam vitæ & morum, at singularem Eruditionem valde Celebris. i. e. A man very famous for the In-*

'ritate) committebatur. Jubebarque mihi Collegas asciscere quos ei ministerio 'aptissimos esse indicarem: ut illorum nomina Regio Diplomati insererentur (i) Nos neque contemptu ullo aliarum Ecclesiarum (per quas nos aliqui in divinorum Cognitione profeciſſe, ingenue & libenter agnoscimus neque item ullo novandi quidquam studio egisse quidquidhujus egimus; sedpotius id conatos esse, ut sublatis omnibus anti Christianis Novationibus (quod ejus fieri posset) ad priscam illam primævæ Ecclesiæ Apostolicæ puritatem quam proxime accederemus, permissa interim aliis Ecclesiis, sua (hac in parte) libertate, & sine præjudiciis ullis. Ad hæc fidem ipsam concrediti nobis Ministerii id postulasse: cum hac potissimum ratione cura nobis nostrq Ecclesiæ committeretur, ut in illiis Ministerio, non tam equidem aliarum Ecclesiarum ritus ullos, quam Verbi Divini Regulam, potius atque Apostolicam Observationem sequeremur. Demique cum & a Rege ipso, & a præcipuis suis Proceribus subinde moneremur, ut permissa nobis tanta libertate in nostro ministerio, recte, & fideliter, non in hominum gratiam ullam, sed ad Dei solius Gloriam (per Cultus ipsius Repurgationem) uteremur. Et caveremus, ne quid in nobis a nostris Adversariis (quos equidem multos haberemus) accusari merito posset. allis

Integrity & Innocence of his Life and Converſation, and for Singular Learning. Now, if he had all poſſible Opportunities of knowing the Truth of what he relates, Judgment to apprehend it, and Honeſty and Integrity to give it faithfully without a Wilful Deviation from the Truth; his Hiſtory challengeth all the Eſteem and Credit, that can be due to an human Teſtimony: which will yet further appear, if we conſider, Part I.

3*dly*, That he did not delay the Publication of this Narrative, until the Story became Stale, and the Means of Convicting him of falſehood (had there been any in it) were loſt: But he publiſheth this Concert between the king, the Council and him, within 4 or at moſt 5 years, after the affair was tranſacted: by which means, all his Enemies had the faireſt Opportunity imaginable of diſcovering the error of what he aſſerted, had they been able to do it.

4*thly*, There are ſeveral Expreſſions in the King's Letters Patents, which confirm *A Laſco*'s Narrative; for the King propoſeth to have *pure and Uncorrupted Religion diffus'd thro' the whole Body of the Commonwealth*, and to have a *Church inſtructed in truly Chriſtian and Apoſtolical Opinions and Rites*; this was his very View in the Preamble of the Patent, and agrees very well with the PLAN OF REFORMATION laid down by that Excellent Prince, as *A Laſco* explains it; and what farther confirms it is,

5*thly*, That the king in Purſuance of his Reſolution communicated to *A Laſco*, falls to work and makes *Gradual* attempts towards a *farther reformation* of the Church both in *Diſcipline* and *Worſhip*: For the *latter*, there comes out a ſecond Edition of the Liturgy; many Popiſh Corruptions contain'd in the firſt were left out of this; *A* Commiſſion was preſently ſet on foot to 32 Commiſſioners to prepare a *Scheme of Church Diſcipline*; whereof 8 were nominated to prepare the Draught for the reſt, which they did: and *John a Laſco* was nam'd as one of the 32. (*k*) The work was perfected and call'd *Reformatio Legum Eccleſiaſticarum*; But the king died before it obtained the Civil Sanction, and the Work died with him. However, 'tis evident that it went *much farther* towards a Reformation in *Diſcipline* than any thing, that has been enacted ſince in the Church of

(*k*) *vide Burnet's* Hiſt. of the Reformation *Part* 2. *Book* 1. p. 197.

Part I. of *England*. And it makes it plain, that the king had a mind to *go on by degrees* in Reforming abuſes, as *John a Laſco* aſſures us: & that he was one of the Perſons appointed by the king, to aſſiſt in the work, is a farther Circumſtance to ſupport the Credit of what he relates. In a word, here are all the Concurring Circumſtances, that can be expected and deſir'd in a faithful Hiſtorian.

The Matter of this Hiſtorical Narration of *John A Laſco* is ſo plain, as it needs no Commentary to ſhow how *favorable an Opinion* King *Edward 6th*, and his *chief Miniſters and Council* had of the Non-Conformiſts. The Patent to *A Laſco* and the *German* Congregation was not a *favor deſign'd only for Foreigners*; 'twas a Project to *Prepare the Nation* for RECEIVING NON-CONFORMITY IT SELF, and for having it *diffuſ'd as the* UNCORRUPTED APOSTOLICAL RELIGION, *thro' the whole Body of the Common-wealth*. It is none of my buſineſs in this Book, to enquire whether King *Edward .6.* did Right or wrong in laying this Scheme for perfecting the Reformation of the Church of *England*: For that wou'd directly engage me in the Controverſy about Church-Government, Ceremonies and Liturgies. But ſo far its ſubſervient to my preſent purpoſe, as to be a Demonſtrative Evidence of *his ſenſe of the Loyalty of Presbyterians*: And that his Miniſtry and Council concurr'd in Opinion with him, is a *farther Proof* of the dutiful and Loyal Behavior of that People.

God having puniſh'd an Unworthy People with the Death of that *Religious* and *Excellent* Prince, the *Wonder of his Age*; Popery became again the Eſtabliſh'd Religion in *England* under his Siſter and Succeſſor Q. *Mary*, by whom Proteſtants of all Perſuaſions were ſeverely perſecuted. During her Reign the *Engliſh* Exiles at *Franckford* ſet up a Congregation, wherein they *exactly practiſ'd* both the *Presbyterian Diſcipline* and *Worſhip*.

Upon the Death of Q. *Mary* (which was as great a Bleſſing to the Nation, as the Death of K. *Edward 6th* was a Curſe and an heavy Affliction) Q. *Elizabeth*'s happy Acceſſion to the Crown open'd a Door for the Return of theſe Exiles; and the Proteſtant Religion was Re-eſtabliſh'd. Proteſtant *Non-Conformity* made a Conſiderable Progreſs during her Reign; and I hope to make it appear that the *Puritans* in her time, tho' they had the Misfortune to be treated with great Severity by her, were her Faithful and Loyal Subjects.

And

Part I

And here I will examine what our Author has ſaid to the Contrary.

He begins his *Account* of their Behavior with this *Mighty Apparatus* p. 7. ‘ I will now proceed to ſhow how far their Actions have been Conformable to their Principles in all Turns of Government, and will ‘ as much as poſſible, confine my ſelf to the very Words and Sentiments of moſt of the Queen's Royal Predeceſſors in Relation to ‘ them, whereby you may judge what ſenſe they had of their ‘ *Untainted* Loyalty to them in their Reſpective Reigns.

Seeing our Author has diſtinguiſh'd between the Principles and Practices of *Presbyterians*, & accordingly treats 'em, it might have been expected that they ſhou'd not be confounded and intermixt in this latter Part of his Eſſay, as ſometimes they are; but eſpecially, ſeeing he brings in Evidences to prove 'em; and therefore let the Reader obſerve, That no Man's Teſtimony whatſoever is ſufficient Evidence for condemning any Principle in Religion upon: for doing whereof Divine Teſtimony and Sound Reaſon is the only ſufficient Ground.

Indeed in Matters of Fact, good and Unexceptionable Witneſſes are to be admitted. But if the *Presbyterians* ſhou'd alledge, that ſome of the Queen's Royal Predeceſſors and their Prime Favorites by whom they were influenc'd were *Perſecutors of the Diſſenters*, to the public *Prejudice* of *Religion* and *Liberty*; they ſay no more than what the *beſt States-men*, *greateſt Patriots*, Moſt *Impartial Hiſtorians*, & the *Ableſt Divines* of the *Moderate Conformiſts* have acknowledg'd. And therefore let the Reader judge, whether ſuch Teſtimonies be Concluſive. I am ſorry that our *Author* ſhou'd have ſo little Regard to the Memory of ſome of thoſe Princes, as to raiſe a *Diſturbance* to their *Royal Aſhes*, and oblige men inevitably in their own Defence to mention ſome of thoſe *Dark Shades*, with which their Pictures are drawn in the Public Records of Hiſtory. This is a Taſk I ſhou'd altogether decline, were it not, that thoſe Miſtakes of the Court have been already laid open by thoſe whoſe Zeal for the Church of *England* is paſt all Queſtion; and that ſuch Hiſtorical Diſcoveries have the Royal Countenance of a very great and Impartial Judge, namely the late Queen *Mary* of Glorious Memory, who ‘ When Reflections were once made before ‘ her, of the Sharpneſs of ſome Hiſtorians, who had left heavy Im‘ putations on the Memory of ſome Princes: She anſwer'd, *That if*

thoſe

Part 1.

'*those Princes were truly such as the Historians Represented them, they had well deserv'd that Treatment: And others who tread their steps must look for the same; for Truth won'd be told at last. And that with the more Acrimony of Stile, for being so long Restrain'd. It was a Gentle Suffering to be expos'd to the World in their true Colours, much below what others had suffer'd at their Hands* (l).

I'm sure no man is chargeable with the Sin of *speaking evil of Dignities*, meerly for giving a just account of the Male-Administrations of Princes, when the Cause of Innocence and Truth requires it: with this Caution, I shall consider his Proof. 'To begin (says he p. 7.) 'with Queen Elizabeth We find in her Speech to the Parliament '*Anno Regni Decimo septimo*, she says, That the Puritans *are Dangerous* '*to Kingly Rule, every man according to his own Censure making doom of* '*the Validity or Pravity of his Prince's Government, with a Common Vail* '*and Cover of Gods Word.*

If we examine the Reasons which induc'd Queen *Elizabeth* to have this Opinion of the *Puritans*, we may collect them from the following Passages, taken from three Historians, who are all above the least suspicion of Partiality in their favors. The first is Bp *Burnet*, who in the *Preface to the 2d. Volume of his History of the Reformation*, says, 'There were many Learn'd and Pious Divines in the beginning of 'Queen *Elizabeth*'s Reign, who being driven beyond sea had observ'd 'the New Models set up in *Geneva*, and other places, for the Censuring of Scandalous Persons, of mixed Judicatories of the Ministers 'and Laity; and these reflecting on the great Looseness of Life 'which had been universally Complain'd of in King *Edward*'s time, 'thought such a *Platform* might be an Effectual way for keeping out 'a return of the like Disorders. There were also some few Rites 'reserv'd in this Church, that had been either used in the Primitive 'Church, or tho' brought in of later time, yet seemed of excellent 'use to beget reverence in Holy Performances. —— Yet these 'Divines *Excepted to those* as Complyances with *Popery*, —— 'Those of the *Division* finding they could not carry their main Design, 'rais'd all the Clamors they cou'd against the Churchmen; and put in

(l) *Burgess* Essay on the Memory of Queen *Mary* p. 24.

' in Bills into the Parliament againſt the *abuſes* of *Pluralities*, *Non-* Part I.
' *Reſidences*, and the Exceſſes of the *Spiritual Courts*. But the Queen
' being POSSESS'D with this, *that the Parliaments medling in thoſe mat-*
' *ters tended to the leſſening of* HER AUTHORITY, of which ſhe was
' EXTREMELY SENSIBLE, got all thoſe *Bills* to be thrown out:
' If the Abuſes that gave ſuch Occaſion to the Male-contented to
' Complain, had been effectually redreſs'd, that *Party* muſt have had
' little to work on; *But theſe things furniſh'd them with new Com-*
' *plaints ſtill.*

After he has been ſtating *the fifth* Prejudice againſt the *Reformation*, he brings in the Latter Part of the Objection thus; ' There are beſides
' this a great many other abuſes, brought in in the worſt times and
' now purg'd out of ſome of the Churches of the *Roman* Communion,
' which yet continue and are too much in uſe among us, ſuch as *Plu-*
' *ralities*, *Non-reſidences*, and *other things of that nature*: ſo that it may
' be ſaid, that ſome of the *manifeſt Corruptions* of Popery, where they
' are recommended by the Advantages that accompany them, *are not*
' *throughly purged out*; notwithſtanding all the noiſe we have made
' about Reformation in matters much more diſputable, and of far leſs
' Conſequence.

' This whole Objection, when all acknowledg'd, as *the greateſt Part*
' *of it can't be deny'd*, amounts indeed to this; that our Reformation
' is NOT YET ARRIV'D at that full Perfection, that *is to be de-*
' *ſir'd*. The want of public Pennance, and Penitentiary Canons is
' indeed a very great Defect: Our Church does not deny it, but
' acknowledges it in the *Preface* to the Office of *Commination*. It
' was one of the greateſt Glories of the Primitive Church, that they
' were ſo govern'd, that none of their number cou'd ſin openly
' without public Cenſure and a long Separation from the holy Com-
' munion; which they judg'd was defil'd by a Promiſcuous Admit-
' ting of all perſons to it.

——— " It will appear in the following Work, that a *Plat-*
' *form was made of an* ECCLESIASTICAL DISCIPLINE, tho' the
' Biſhops had no hope of reducing it to Practice, till the King ſhou'd
' come to be of Age, and paſs a *Law* for the Authorizing of it: but
' he dying before this was effected, it *was not proſecuted* with that
' Zeal that the thing required in Queen *Elizabeth*'s time.

Part 1.

In his History of the Reformation (*m*) he says, 'The Queen had 'been bred up from her Infancy with a hatred of the Papacy, and 'a love to the Reformation: But yet as her first Impressions in her 'Father's Reign were in favor of *such Old Rites as he had still retain'd*; 'so in *her own Nature* she lov'd *State* and some *Magnificence*, in Reli- 'gion, as well as in *every thing* else. She thought in her Brother's 'Reign they had stript it too much of external Ornaments, and 'had made their Doctrine too narrow in some Points, therefore she 'intended to have some things explain'd in more general Terms, that 'so all Parties might be comprehended by them. She inclin'd *to 'keep up Images* in Churches: And to have the manner of Christ's 'Presence in the Sacrament left in some General Words, that those 'who believ'd the Corporal Presence might not be driven away from 'the Church by too nice an Explanation of it.

The same Author in his Letters (*n*) says, , By the Letters (*he means of 'our Reformers to Bullinger*) of which I read the Originals, it appears 'that the Bishops preserved the Ancient Habits *rather in Complyance* 'with the *Queen's Inclinations* than out of any likeing they had to them; so 'far were they from liking them, that they plainly *express'd their Dislike 'of them*. *Jewel* in a Letter Feb. 8. 1566. wishes that the Vestments 'together with *all the other Remnants of Popery*, might be thrown both 'out of their Churches, and out of the Minds of the People, & laments 'the *Queen's Fixedness* to them; so that she wou'd suffer no Change to 'be made. And *January* 1566. *Sands* writes to the same Purpose, '*Contenditur de Vestibus Papisticis utendis; dabit Deus his quoque finem*. 'Horn, July 16. 1565. writes of the Act concerning Habits with 'GREAT REGRATE, and expresses some hopes that it might be 'Repeal'd next Session of Parliament, *if the Popish Party did not hinder 'it*, and he seems to stand in doubt, whether he shou'd conform 'himself to it or not, upon which he desires *Bullinger's* Advice. And 'in many Letters wrote on the Subject it is asserted, That both *Cran- 'mer* and *Ridley* intended to procure *an Act for abolishing the Habits*. '&c. *Grindal* August 27. 1566 writes that all the Bishops who 'had been beyond Sea, had at their Return dealt with the Queen to let 'the matter of the Habits fall: but she was SO PROPOSSESS'D, that

(*m*) Part 2. Book 3. p. 376. (*n*) p. 46. &c.

Part I.

'that tho' they had all endeavor'd to divert her from profecuting 'the matter, ſhe continu'd STILL INFLEXIBLE. This had 'made them to reſolve to ſubmit to the Laws, & to wait for a fit 'Opportunity to reverſe them.

The ſame Learn'd Author, in his Sermon before the Houſe of Commons *January*, 1688 on *Pſ.* 144. *ver.* 15. gives us a Piece of Hiſtory, which will give farther light in this matter, "*Here* ſuf- 'fer me to tell you (*ſays he*) that in the beginning of Queen *Eliza-* 'beth's Reign, our Adverſaries (*the Papiſts*) ſaw no hopes of Re- 'triveing their Affairs, which had been ſpoiled by Q. *Mary*'s Per- 'ſecution, but by ſetling on foot *Diviſions among Proteſtants*, upon 'very inconſiderable matters. I my ſelf have ſeen the Letters 'of the *Chief Biſhops of that time*, from which it appears that the 'QUEEN'S STIFNESS *in maintaining ſome Ceremonies* flowed not 'from their Counſels, but from the practices of *ſome diſguiſed Papiſts.* 'And I have had in my hands the Original Journel of the Lower 'Houſe of Convocation in the 5*th* year of that Glorious Reign, in 'which the matter of the Ceremonies was firſt argu'd, and when it 'came to the Vote, it was carried by the greater Number of the 'Voices of the Members that were preſent TO LAY DOWN 'ALL THESE SUBJECTS OF CONTEST: But the Proxies 'turn'd it to the ſeverer ſide.

The ſecond is Dr. *Heylin*, who ſpeaking of Queen *Elizabeth*, ſays, with reſpect to the book of Common-prayer eſtabliſh'd by her 'There 'was great care taken for expunging ſuch Paſſages in it, as might 'give *any ſcandal or Offence to the Popiſh Party*, or be urg'd by them 'in excuſe for their not coming to the Church ——— in the Litany, 'firſt made and publiſh'd by King *Henry* 8*th*, and afterwards conti- 'nu'd in the two Liturgies of K. *Edward* 6. there was *a Prayer to* 'be deliver'd from the Tyranny and all the deteſtable Enormities of the 'Biſhop of Rome, which was thought fit to be expung'd, as giving 'matter of Scandal and Diſaffection to all that Party, or that other- 'wiſe wiſh'd well to that Religion ——— *And to* 'come up cloſer to the Church of Rome, it was ordered by the Queen's 'Injunctions that the Sacramental Bread (which the book required on- 'ly to be made of the fineſt flowr) ſhou'd be made *round in the faſhion* 'of the Wafers uſed in the time of Queen Mary. She alſo order'd that 'the *Lord's Table* ſhould be placed where the Altar ſtood, — And

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'all the Old Festivals obſerv'd with their ſeveral Eves, by which 'Complyances and the expunging the Paſſages before remembred; 'the *Book* was made *ſo paſſable among the Papiſts*, that for ten years 'they generally repair'd to their Pariſh Churches, without doubt or 'ſcruple.

The ſame Author giving an Account of many things retain'd in the Church by Queen *Elizabeth*, hath this Paſſage, 'The Gentlemen 'and Children in their Surplices, and their Prieſts in Copes as often 'as they attended the Divine Service of the *Holy Altar*. The Altar 'furniſh'd with rich Plate, TWO FAIR GILT CANDLE-'STICKS *with Tapers* on them, and a *Maſſy Crucifix* of Silver in 'the midſt thereof; which laſt remained there for ſome years, till 'it was broke in Pieces by *Pach*, the fool (no wiſer man daring to 'undertake ſuch a Deſperate Service) at the Solicitation of Sir *Fran-'cis Knolles* the Queen's near kinſman by the *Caries*, and one who 'openly appear'd in favor of the Schiſm at *Frankford*. The *Ancient 'Ceremonies Accuſtomably* obſerv'd by the Knights of the Garter, in 'their Adoration towards the Altar, *aboliſh'd* by King *Edward 6th*, 'reviv'd by Queen *Mary*, were by *this Queen* retain'd as formerly 'in her Father's time.

The Third is *Cambden*, who giving an Account of the Advance-ment of *Whitgift* from the See of *Worceſter* to that of *Canterbury*, Re-preſents Q. *Elizabeth*'s Inſtructions to him in theſe Words, 'Him (*o*) 'The Queen (who, as in Civil Matters, ſo alſo in the Laws Eccleſiaſti-'was of Opinion that no looſe Remiſſneſs was to be uſed,) gave in 'Charge, that he ſhould take ſpecial Care to reſtore the *Diſci-'pline* of the Church of *England*, and the Uniformity in the Service 'of God eſtabliſh'd by Authority of Parliament; which thro' *the 'Connivance of the Prelates*, the Obſtinacy of the *Puritans*, and the 'Power of ſome Noblemen, was run out of Square;" *Whitgift*, in Pur-ſuance of theſe Inſtructions urg'd upon the Miniſters a Subſcription to *three* Articles, the *ſecond* whereof was in theſe Words, *That the Book of Common-Prayer and another Book of Ordaining Biſhops and Prieſts contained nothing in them, contrary to Gods Word, but might lawfully be uſed*;

(*o*) Cambdens Hiſt. of Q. Elizabeth Book 3. p. 288.

used; and that they should use that, and no other Form, either of Prayer, or Administration of the Sacraments. Upon which that Author makes this Reflection, 'By Occasion hereof *incredible* it is what CONTRO-'VERSIES and DISPUTATIONS arose——

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From these Passages 'tis easy to determine, what were the Causes of Queen *Elizabeth*'s bad Opinion of the *Puritans*. They thought the Reformation in her time was *realy* DEFECTIVE, and you see Dr. *Burnet* freely *confesseth* the same: Nay they thought that in some Points things were made worse by her, and some things reform'd by her Brother King *Edward*, reduced to the *Old Popish Customs* again, which the above Historians Confirm. That good King was for a *Plan* of *Ecclesiastical Discipline*, which she would not suffer nor establish; and for want whereof many *Abuses* were retained & encreas'd in the Church, and all this was regrated by the Puritans, and was what they still sought to be reform'd. *And* you see the most Learn'd and Pious Bishops in her time Joyn'd with the Puritans, lamenting the Queen's FIXEDNESS, and that she was so PREPOSSESS'D and INFLEXIBLE. She was so great a lover of State and Magnificence in Religion and in every thing else, that she could not bear to be contradicted in any thing, which her Natural Temper was fond of; and she was so *Extremely jealous* of her *own Authority*, that she wou'd not suffer the Parliament to reform the Abuses of the Spiritual Courts, *Non-Residence*, Pluralities, &c.

Now, I would gladly know whether Q. *Elizabeth* was not *too jealous* of her *own Authority*, and too fearful of its being diminish'd, when she carried it so high, as to hinder the Necessary Reformation of *Palpable Abuses* in the Church? Wherein could that diminish her Authority in the least? and if she was mistaken in this Point, why might not her opinion of *Puritans being Enemies to Kingly Rule* be grounded upon the like mistake? Were they any further Enemies to Kingly Government, than by pressing for a farther Reformation of the Church? *And* were not all those Worthy Prelates and other *Great Ones* who joyned with them as much Enemies to *Kingly Government* as they; that is, in Truth no Enemies to it at all.

Her stopping the Reformation of Abuses in the Church gave just ground for continual Complaints and Petitions; and yet she still found fault with those Complaints, as levell'd against her Authority;

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whereas they were only levell'd against those Corruptions, which had too much Countenance from her, against the Inclinations and declar'd Opinion of all the Moderate Clergy.

That Glorious Princess was very hearty and Zealous in promoting every step of the Reformation that was agreeable to her own Inclinations; for which her Memory will be transmitted to late Posterity with the Universal applause of all good Protestants: but in some other Points, 'tis plain that our Reformers had a Mind to have gone much farther, but for want of her Concurrence their Endeavors were frustrated; which was so great a Misfortune to *England*, that (most probably) it has been the Cause of all the Unhappy Divisions and Animosities among *English* Protestants from *that* time to *this*. For until that *Fatal Charge* given by the *Queen* to *Whitgift*, *anno* 1583; The Prelates generally and the other Clergy, had so good an Understanding amongst themselves, that they *bore with one another*; and the Terms of Conformity were not rigorously urg'd. What Parts of the Common-Prayer were against the Consciences of Men, and were likely to divide the Church, and cause a Separation, were let alone; and the Ceremonies left indifferent, and no pressing of Ministers to Subscriptions and declarations with respect to those Points; and this is what *Cambden* calls the Connivance of *Prelates*, which so much disturb'd the Queen. Now is it to be imagin'd, but that Clergy who by their Mutual Moderation continu'd incorporated into one Church and Communion for so many years, wou'd have fallen upon such a *healing Scheme*, as wou'd have prevented all the unhappy Differences which have since follow'd, if the Queen had heartily concurr'd with 'em. But instead of that, *Whitgift* by her Orders, carry'd matters so high, that Multitudes of *Faithful*, *Learn'd* & *Laborious Ministers* were silenc'd and Grievously persecuted for Non-subscription to his New Articles, press'd *without Authority* either of *Parliament* or *Convocation*; while in many places a scandalous Unquality'd Ministry who Conform'd to his Articles were kept in their Peaceable Possession. And hereupon Multitudes of Families were ruin'd by Imprisonment, and Banishment and other Severities.

The persecuting Rigor and Violence of *Whitgift*, and the *Loyal* and *Peaceable* Behavior of those *Puritans* so cruelly harass'd by him, is attested by the greatest Statesmen of that Age, and particularly by the.

the Celebrated Lord Treasurer *Burleigh*, who in one of his Letters upon that Subject to the Archbishop *Sepr.* 17. 1584 says, ' I (*p*) see ' such Worldliness in many who were *otherwise* affected before they ' came to *Cathedral* Churches, that I fear the *Places alter the men*, and ' herein I condemn not all: but few there be that do better being ' *Bishops*, than being Preachers they did.——————by your Order, ' poor simple men, have rather been *sought for by Inquisition to be found* ' *Offenders*, than upon their facts condemn'd. In another letter to *Whitgift* dated july 4*th* 1584. The same Noble Lord says, ' (*q*) ' It May please your Grace, I am sorry to trouble you so often as I ' do, but I am more troubled my self, not only with *many* private ' Petitions of *sundry Ministers* recommended for persons of Credit, ' &for *peaceable* persons in their Ministry, &yet by Complaints to your ' Grace, &other your Collegues in Commission *greatly troubled:* but also ' daily now charg'd by COUNSELLORS, and PUPLIC PERSONS ' to neglect my Duty, in not staying of those your Grace's Proceed- ' ings, so *vehement* and so *General* against Ministers, and Preachers, ' as the *Papists are thereby greatly encourag'd* and *all evil Dispos'd* Persons ' amongst the Subjects *animated*, and thereby the *Queen's Majesty's* ' SAFETY ENDANGER'D;——————But now, My good ' Lord, by chance I have come to the sight of an Instrument of 24 ' Articles of great length & Curiosity, *form'd in a Romish Style*, to examine ' all manner of Ministers in this time without Distinction of Persons, ' which Articles are Entitul'd *apud Lambeth Maij.* 1584 to be executed ' *ex officio mero* &c. And upon this Occasion I have seen them. I did ' recommend unto your Grace's Favor two Ministers Curates of ' *Cambridge* Shire, to be favorably heard, and your Grace wrote to ' me that they were Contentious, Seditious, and Persons Vagrant, ' maintaining this Controversy, wherewith I charg'd them sharply, ' and they both deny'd those Charges, and requir'd to be try'd and ' so to receive Punishment: I answer'd, That your Grace won'd so ' charge them, & then I shou'd see afterwards what they should deserve, ' & advised them to resort to your Graee, comforting them that they ' should find favorable Proceedings, & so I hope upon my former Com-

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(*p*) *vide* the Harmony between the Old and Present Non-conformists Principles p. 90.
(*q*) *Vide Fuller's* Church History Book 9. p. 154 &c.

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'mendations the rather. What may be ſaid to them I know not; 'nor whether they have been ſo faulty as your Grace hath been in- 'form'd do I know; neither do I mean to treat for favor to ſuch 'men, for pardon I may ſpeak upon their Amendment. But now 'they coming to me, I offer how your Grace proceeded with them. 'They ſay, they are commanded to be examin'd by the Regiſter at 'London, and I ask'd them whereof. They ſaid of a great Number 'of Articles; but they could have no Copies of them, I anſwer'd 'that they might anſwer to the Truth; they ſaid that they were ſo 'many in number, and ſo diverſe, as they were afraid to anſwer 'them, for *fear of Captious Interpretation.* Upon this I ſent for the 'Regiſter, who brought me the Articles, which I have read, and 'find ſo *curiouſly penn'd*, ſo full of Branches, and Circumſtances, that 'I think the INQUISITIONS *of* SPAIN *uſe not ſo many Queſtions 'to comprehend, and to intrap their Preys.* I know your Canoniſts can 'Defend theſe with all their Particles: But ſurely under your 'Grace's Correction, this *Juridical and Canonical Siftner of poor Miniſ- 'ters*, is not to edify and reform. And in Charity I think they ought 'not to anſwer to all theſe nice Points, except they were very Noto- 'rious Offenders in Papiſtry or Hereſy. Now good my Lord, bear with 'my ſcribling: I write with Teſtimony of a good Conſcience. I deſire 'the Peace of the Church I deſire Concord, and Unity in the Ex- 'erciſe of our Religion. I fear no Senſual and Wilful Recuſant. 'But I conclude, that according to my ſimple Judgment, this kind 'of proceeding is *too much favoring the Romiſh Inquiſition*, and is 'rather a Device to ſeek for Offenders, than to reform any. '——I have *willed them not to anſwer theſe Articles*, except their 'Conſciences may ſuffer them.——

If COUNSELLORS and PUBLIC PERSONS thought *Whitgift's* Vehement Proceedings againſt *Puritans to be encouraging to Papiſts*, and *all evil* Diſpos'd *Subjects*, and DANGEROUS *to her* MAJESTY'S SAFETY, then 'twas not poſſible that they ſhou'd reckon *Puritans themſelves* dangerous to her Majeſty's ſafety, or that they were, *in the leaſt evil-Diſpoſ'd Subjects*; and therefore they were accounted by them *Loyal* and *peaceable* in the Exercile of their Miniſtry, which Character of 'em prevails ſo far upon the Lord Treaſurer's Belief, as he *wills him not to anſwer Whitgift's Romiſh* Inquiſition, promoted by ſuch *whoſe Places alter'd the men.*

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Nay the PRIVY-COUNCIL themſelves laid ſuch weight upon the many Complaints made to them upon this doleful Subject, that they wrote a grave letter of Admonition to the Archbiſhop of *Canterbury* and Biſhop of *London* dated *September* 20. 1584. in favor of the Non Conformiſts, as follows.

'After (r) our hearty Commendations to both your Lordſhips; 'altho' we have heard of late times *ſundry Complaints* out of divers 'Countries of this Realm, of ſome Proceedings againſt a *great num-* 'ber of Eccleſiaſtical Perſons, ſome *Parſons* of Churches, ſome *Vicars*, 'ſome *Curates*, but ALL PREACHERS, whereby ſome were *de-* 'priv'd of their Livings, ſome *ſuſpended* from their *Miniſtry*, & *Preach-* 'ing; yet we have forborn to enter into any particular Examina- 'tion of ſuch Complaints, thinking that howſoever inferior Officers 'as *Chancellors*, *Commiſſaries*, Arch-*Deacons* and ſuch like, whoſe Offices 'are of more value and profit by ſuch like kind of Proceedings, might 'in ſuch ſort proceed againſt the Miniſters of the Church: Yet your 'Lordſhip the Archbiſhop of that Province of *Canterbury* have, beſides 'your General Authority, ſome particular Intereſt in the preſent 'Juriſdiction of ſundry Biſhopricks vacant. And you alſo the Biſhop 'of *London* both for your own Authority in your Dioceſs, and as 'head Commiſſioner Eccleſiaſtical, would have a Paſtoral care over the 'particular Officers; to *ſtay and temper them in their haſty Proceedings* 'against the *Miniſters*, and eſpecially againſt ſuch as do *earneſtly pro-* 'teſs and *inſtruct* the People againſt the *Dangerous Sects of Papiſtry*. 'But yet of late, hearing of the lamentable Eſtate of the Church in 'the County of *Eſſex*, that is, of a GREAT NUMBER *of* ZEA- 'LOUS *and* LEARN'D PREACHERS there ſuſpended from 'their *Cures*, the Vacancy of the place for the moſt part *without* 'any *Miniſtry of preaching*, Prayers and Sacraments; And in ſome 'places, of certain appointed to thoſe void Rooms, being perſons 'neither *of Learning nor of good name*; and in other Places of that 'Country, a great Number of Parſons occupying the Cures being 'notoriouſly *unfit*, moſt *for lack of Learning*, many charg'd or charge- 'able with great and *Erroneous faults* and *Drunkenneſs*, *Filthineſs* of life,

P *Gamſters*

(r) *Ibid.* p. 151, &c.

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'*Gamsters* at Cards, *haunting of Ale-houses*, and such like; against whom 'we hear not of *any Proceedings* but that *they* are QUIETLY 'SUFFER'D, to the slander of the Church, to the offence of good 'people, yea to the famishing of them for lack of good teaching; 'and thereby dangerous to the *subverting of many, weaklings from their 'Duties to God*, and the QUEEN'S MAJESTY, by secret Jesuits 'and Counterfeit Papists. And having thus in a general sort heard 'out of many Parts of the like of this lamentable Estate of the 'Church, yet to the Intent we should not be deceived with the 'Generality of reports, we sought to be inform'd of some Particulars, 'namely of some parts of *Essex*, and having receiv'd the *same Credibly 'in Writing*, we have thought it our Duties to her Majesty and the 'Realm for the Remedy hereof, without intermedling our selves with 'your Jurisdiction Ecclesiastical, to make Report unto your Lord-'ships as persons that ought *most specially to have regard thereto*, as we 'hope you will; and therefore have sent you herewith in Writing 'a Catalogue of the Names of persons of sundry Natures, and Con-'ditions, that is, *one sort being reported to be Learned, Zealous and good 'Preachers deprived and suspended*, and so the Cures not served with 'meet persons. The other Sort a Number of persons having Cures, 'being in sundry sorts far unmeet for any Offices in the Church, 'for their many Defects and Imperfections, and so as it seems by the 'Reports have been and are *suffered to continue* WITHOUT RE-'PREHENSION or any Other PROCEEDINGS against them; and 'thereby a great number of Christian People untaught; a Matter 'very lamentable in this time. In a *third sort*, a number having 'double livings with Cure, and so not resident upon their Cures, 'But yet enjoying the benefit of their Benefices without any Personal 'Attendance upon their Cures. Against *all* these Sorts of *Lewd*, and 'evil, and *Unprofitable Corrupt Members*, we hear of NO INQUISI-'TION, nor of any kind of Proceeding to the Reformation of those 'horrible Offences in the Church, but yet of *great diligence*, yea, 'and *Extremity us'd against those that are* KNOWN DILIGENT 'PREACHERS. Now therefore we, for the Discharge of our 'Duties, being by our Vocations under her Majesty bound to be 'careful that the Universal Realm may be well govern'd, to the ho-'nor and Glory of God, and to the Discharge of her Majesty being

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"the Principal Governor, over all her Subjects under Almighty God, do moſt earneſtly deſire your Lordſhips, to take ſome Charitable Conſideration of theſe Cauſes, that the People of the Realm may not be deprived of their *Paſtors being* DILIGENT, LEARNED and ZEALOUS, tho' in *ſome Points Ceremonial*, they may ſeem doubtful *only in Conſcience*, and not of *Wilfulneſs*. Nor that their Cures be ſuffer'd to be vacant without good Paſtors, nor that ſuch as be placed in the Rooms of Cures be inſufficient for learning, or unmeet for their Converſation. And tho' the Notes which we ſend you be only of Perſons belonging to *Eſſex*, yet we pray you to look into the reſt of the Country in many other Dioceſſes, for we have, and do hear daily of the like in *generality in many other places*, but we have not ſought to have the Particulars ſo manifeſtly deliver'd of other places as of *Eſſex*, or rather, to ſay the Truth, of one Corner of the Country. And we ſhall be moſt glad to hear of your cares to be taken for Remedy of theſe Enormities, ſo as we be not troubled hereafter, or hear of the like Complaints to continue; and ſo we bid your good Lordſhips right heartily fare-well.

Your Lordſhips Loving Friends

C. Howard,	*Will. Burleigh,*
I. Croft.	*George Shrewſbury,*
Chr. Hatton,	*A. Warwick.*
Fra. Walſingham.	*R. Leiceſter.*

Does any man believe that her Majeſty's Privy Council, cou'd have pleaded in this manner for the *Puritans*, if they had thought them Diſloyal and Seditious? If they did, I'm ſure they muſt be chargeable with great Unfaithfulneſs to the Queen, and the true Intereſt of the Nation.

If *Cambden* had ſeen all the Debates that have been raiſed upon the ſame ground, he wou'd have had much more reaſon to ſay, as he did, *it is Incredible what Diſputations & Controverſies* &c. Non-Conformity till that time made but a ſmall Figure in *England*, becauſe the Moderation of ſeveral Biſhops was ſuch, as the Puritans were conniv'd at in their Omiſſion of the Rites, Forms and Practices which they

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moſt ſcrupled at: And therefore the number of thoſe who ſeparated from the Communion of the Church was, before that time, but inconſiderable. But the fatal Cauſe above mention'd (*viz. Whitgift's* Rigor) did then Effectually break the Peace of the Church, by excluding from her Communion many ſound Proteſtants of Unblemiſhed Characters: And, at the ſame time, gave a Demonſtration of the Juſtice of that Obſervation made by the Learn'd *Stilling Fleet* (*ſ*); 'Without all Controverſy the *main inlet* of all the *Diſtractions*, *Confuſions* and *Diviſions* in the Chriſtian World, hath been adding *other* Conditions of Church Communion than *Chriſt* hath made.

Upon the whole, if Queen *Elizabeth's* ſtiffneſs in theſe Points, rivetted in her by her *extreme Jealouſy* of her own Authority, and her Natural Inclination (from her *Education* and *Temper*) to the Magnificence of ſome of the *Popiſh Ceremonies*, *Modes and Habits*, did PREPOSSESS her Judgment & make her INFLEXIBLE, even to the deſires of the *moſt Glorious* of our Reformers in *theſe very* Points, which to this day are ſome of the *Grounds* of *Non-Conformity:* The Conſequence plainly is this, that her Judgment of *Puritans* was not impartial, being *Byaſs'd* and *Prepoſſeſſ'd*; and therefore ought not to be receiv'd to their Prejudice. If *every Puritan according to his own Cenſure, made doom of the Validity or Pravity of his Prince's Government*, I think he did no more than what the Rights of Mankind and Subjects allow every Individual to do; who ought in the *Judgment of Diſcretion* to examine every Command of his Superior wherein he's concerned, whether it may be obeyed lawfully and with a good Conſcience: To deny this, is to make as many *Popes* as there are Princes in the World, by yielding them all an *Implicit Obedience*. And Q. *Elizabeth's* charging this upon the Puritans, is a farther Argument of her extreme Jealouſy of her Authority, and of her Prepoſſeſſ'd Judgment.

Our Author, to give us a farther Account of the ſenſe of Q. *Elizabeth*, quotes two Paſſages; the one from a Speech of Serjeant *Puckering* to the Houſe of Commons, whereof he was Speaker: And the other from the letter of Sir *Francis Walſingham* to *Monſieur Critoy*, the French King's Secretary. But ſeeing he quotes them only as

(*ſ*) *vide Irenicum* Pref. p. 9.

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as *ſpeaking the ſenſe* of Queen *Elizabeth* about Puritans, I might diſmiſs them both with what has been ſaid, as a ſufficient Anſwer: For if that Queen's own Judgment was Prepoſſeſs'd in this Point, ſurely all thoſe who *ſpeak her ſense* muſt, on the ſame ſcore, be laid aſide in this Debate. Yet, I ſhall neglect nothing that has the leaſt ſhadow of Argument in what's quoted out of either of theſe two Gentlemen. Serjeant *Puckering* begins thus (p. 7.) 'You are Commanded by her 'Majeſty that no ear be given to the Wearisom Solicitations of thoſe 'that commonly call themſelves *Puritans*, wherewith all the late Par-'liaments have been exceedingly importun'd.' All ſubjects have a *Liberty of Petitioning* for the Redreſs of Grievances, and to hear ſuch Petitions and frame wholeſom Laws upon 'em, has been ſtill thought the great buſineſs of Parliaments and the *great Means* of preſerving the Liberty of the Subject; and therefore that the Queen ſhou'd Command her Parliaments to *give no ear* to the Complaints of Subjects, is a Stile and manner of ſpeaking, which Parliaments have no great reaſon to be fond of. Both Houſes of Parliament being *Eſſential* Branches of the Legislature, are *for themſelves* Judges of what ought or ought not to paſs into a Law; And therefore have ſtill endeavor'd to preſerve to themſelves the freedom of *Speech* & *Voting* according to their *own* Judgments, and not by any *Prepoſſeſſion* from another Spring. Neither did they account the Solicitations of Puritans *wearisom*; but, on the Contrary, *Reaſonable*; as appears from the Petition of the Houſe of Commons to the Houſe of Lords *anno* 1587. in their favor, *Fuller* gives us the greater Part of the Petition it ſelf, with an Account of the Debates upon it in the Houſe of Lords, and of the Artifices and Management of *Whitgift* and his party with the Queen to obſtruct it. And becauſe all theſe things give Conſiderable inſight into the Hiſtory of the *Puritans* and their Behavior at that time, and the Cauſes not only of their being Diſcountenanc'd, but of a Stop put to the Reformation of Palpable Abuſes, I muſt not overlook it.

Take *Fuller's* Account of the whole in the following Words 'But '(*t*) now a *Seſſion* of *Parliament* was held at *Weſtminſter*, wherein 'the *Houſe* of *Commons* preſented to the *Lords Spiritual* and *Temporal*

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(*t*) Church Hiſt. b. 9. p. 189 &c.

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'a *Petition*. Complaining how many *Parishes* especially in the North 'of *England* and *Wales*, were destitute of *Preachers*, and no care 'taken to supply them. Sixteen were the Particulars, whereof, the 'six first were against insufficient *Ministers*; very earnestly pressing 'their taking the same into their serious Consideration, for speedy 'Redress of the Grievances therein contained.

7. 'That no Oath or Subscription might be tendered to any at their en-'terance into the Ministry, but such as is expresly prescrib'd by the 'Statutes of this Realm, except the Oath against corrupt En-'tring.

8. 'That they may not be troubled for OMISSION of SOME RITES 'or PORTIONS prescribed in the Book of Common-Pray-'er.

9. 'That they may not be call'd and urg'd to answer before the Officials 'and Commissaries, but before the Bishops themselves.

10. 'That such as had been suspended or deprived for NO OTHER 'offence, but only for NOT SUBCRIBING, might be restored, 'and that the Bishops would forbear their Excommunication, ex 'officio mero, of GODLY and LEARN'D PREACHERS 'not detected for open offence of life or apparent Error in Doc-'trine.

11. 'That they might not be call'd before the High-Commission, or out 'of The Dioces where they lived, except for some notable Of-'fence.

12. 'That it might be permitted to them in every Arch-Deaconry, to 'have some Common Exercises and Conferences amongst them-'selves to be limited and prescribed by the Ordinaries.

13. 'That the high Censure of Excommunication, may not be denounced 'or executed for small matters.

14. 'Nor by Chancellors, Commissaries or Officials, but by the Bishops 'themselves with assistance of grave Persons.

15, 16. 'That Non-Residency may be quite removed out of the Church, 'or at least that according to the Queen's Injunctions (Artic. '44.) No Non-Resident having already a Licence or faculty 'may enjoy it, unless he depute an able Curate, that may weekly preach 'and Catechize, as is required in her Majesties Injunctions.

'Of all these Particulars the House fell most fiercely on the Debate 'of *Pluralities* and (the Effect thereof) *Non-Residents*.

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2. 'Arch-Biſhop *Whitgift* pleaded, that Licences for *Non-Reſidency*, 'were at the preſent but ſeldom granted. *And yet in way of Recovering* 'health by changing of Air, of Study for a time in the Univerſity, of 'Mortal Enmity born by ſome in the Pariſh, of Proſecution of Law, or 'of being Employed in Public Affairs, they cannot be wholly abrogated, 'That there were in England four thouſand five hundred Benefices with 'Cure, not above ten & moſt of them under eight pounds in the firſt 'fruits-Book, which cannot be furniſh'd with able Paſtors, as the 'Petitioners deſire, becauſe of the ſmallneſs of their Livings. More-'over he affirm'd, that whatever was pretended to the contrary, 'England at that time flouriſh'd with able Miniſters more than ever 'before, yea had more then all *Chriſtendom* beſides.

3. 'The *Lord Gray* rejoyn'd to this Aſſertion *of more Learned Mi-'niſters in the Church of* England *than ever heretofore, nay than in all 'the Reformed Churches in Chriſtendom*, this; *that it was not to be 'attributed to the Biſhops or their Actions, but to God, who now opened 'the hearts of many to ſee into the Truth, and that the Schools were better 'obſerved.*

4. 'The Lord Treaſurer *Burghley* ſeeming to moderate betwixt 'them, after a long and Learn'd Oration, concluded, *That he was not 'ſo ſcrupulous, as abſolutely to like of the Bill againſt Pluralities without any 'Exception: for he did favor both Learning, and wiſhed a Competent Re-'ward to it. And therefore could like, and allow a Learned man to 'have two Benefices, ſo they were both in one pariſh, that is to ſay, in one 'Dioceſs, and not one in the Dioceſs of* Winchester, *and another in the* 'North, *where the ſeveral Dioceſans wou'd have no regard of them, 'whereas being both in one* Dioceſs, *the Biſhop wou'd look unto them.*

5. '*Here it was ſignified, that her Majeſty was acquainted with the 'matter, and that ſhe was very forward to Redreſs the faults, and there-'fore required the Biſhops, not to hinder her good and gracious pur-'poſe, for that her Majeſty would confer with them.*

6. 'The Lord *Gray* again ſaid, *he greatly wondred at her Majeſty, that 'ſhe would make choice to Confer with thoſe, who were all Enemies to Re-'formation; for that it meerly touch'd their Free-holds, and therefore he 'thought it good, the Houſe ſhou'd make choice of ſome to be joined with 'them; alſo he wiſhed the Biſhops might be ſerved as they were in K. Hen-*

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'ry the 8th days, when as in the Case of Præmunire they were all thrust 'out of doors.

7. 'The Lord Treasurer said, that the Bishops, if they were wise, 'wou'd themselves be humble Suiters to her Majesty, to have some of the 'Temporal Lords joyn'd with them.

8. 'The Lord Chamberlain utterly disliked the Lord Gray's Motion, 'alledging that it was not to be liked of, that the Lords shou'd appoint her 'Majesty any to confer withal, but that it shou'd be left to her own Elec-'tion.

9. 'Matters Flying thus high, the *Archbishop*, with the rest of 'the *Clergy*, conceived it the safest way to apply themselves by Pe-'tition to the *Queen*, which they presented as followeth.

To the Queens Most Excellent Majesty.

'THE Woful and Distressed State whereunto we are like to fall, forc-'eth us with Grief of heart in most humble manner, to crave your 'Majesties most sovereign Protection. For the Pretence being made the 'Maintenance and increase of a learned Ministry, when it is throughly 'weighed, decayeth learning, spoileth their livings, taketh away the SET 'FORM of PRAYER in the Church, and is the means to bring in Con-'fusion and Barbarism. How dangerous Innovations are in a setled E-'state, whosoever hath Judgment perceiveth. Set dangers apart, yet 'such great Inconveniences may ensue, as will make a state lamentable & 'miserable. Our Neighbours Miseries might make us fearful, but that 'we know who rules the same. All the Reformed Churches in Europe, 'cannot compare with England in the Number of Learn'd Ministers. 'These Benefits of your Majesty's most Sacred and Careful Government 'with hearty joy we feel, and humbly acknowledge; senseless are they 'that repine at it, and careless who lightly regard it. The respect hereof 'made the Prophet to say, Dii estis. All the faithful and Discreet Clergy 'say, O DEA CERTE! Nothing is Impossible with God. Requests

without

' *without grounded Reaſons are lightly to be rejected. We therefore not as* Part I.
' *Directors; but as humble Remembrancers beſeech your Highneſs favor-*
' *able beholding of our preſent ſtate: And what it will be in time to come,*
' *if the Bill againſt Pluralities ſhou'd take any place.*

Had I a mind to enlarge upon this Narrative of *Fuller*'s, I think I could make it appear, 1. That the Perſecution of Puritan Miniſters was judg'd by the Repreſentatives of the Nation, to be a *Prejudice to the Proteſtant Religion*, otherwiſe they wou'd not have pleaded, not only for a *Toleration*, but a *Comprehenſion* of 'em. 2*ly*, That the *Puritans* were ſuſpended and deprived *then* for NO OTHER Offence, than for NOT SUBSCRIBING to *Whitgift*'s Articles, and conſequently neither for *Inſufficiency*, *Heterodoxy*, *Negligence*, nor DISLOYALTY (as appears by the 10*th* branch of the Commons Petition): And that they are honor'd with the Character of *Godly* and *Learned Miniſters*. And 3*dly*, That a moſt unwarrantable Method was taken againſt 'em by the Arch-Biſhop and their fierce *Adverſaries*: For, to run 'em down, he and ſome of the Biſhops ſhut up her Majeſties ears, and made 'em deaf to the *juſt deſires* of her Parliament *in their favor*; and hindred her from reforming the ſcandalous Practice of Non-Reſidency and Pluralities; the Continuance whereof continu'd and encreas'd Diviſions in the Church. I have ſet down at large, their Petition to the Queen, that the Reader may ſee, I intended not to conceal any thing of the ſtrength of their pretended Reaſoning. And I muſt do the Juſtice to a great Divine of the Church of *England*, as to inſert here his faithful and Impartial Cenſure of that abuſe: The Reformation whereof was then obſtructed, to the ſcandal of Religion: and let the Reader judge, whether *Whitgift*'s Arguments or his be the ſtrongeſt.

The Learn'd Divine I mean is Biſhop *Burnet*, who in his *Preface* to the ſecond Part of the *Hiſtory of the Reformation*, delivers himſelf thus, ' If men had a juſt notion of this Holy Function, and ' a right ſenſe of it before they were initiated into it, thoſe *ſcan-* ' *dalous Abuſes of Plurality* of Benefices with Cure, (except where ' they are ſo poor and Contiguous, that both can ſcarce maintain ' one Incumbent, and one man can diſcharge the duty of both ve- ' ry well) *Non-reſidencies*, and the hiring out that Sacred Truſt to

Part 1.

'*Pitiful mercenaries* at the cheapest Rates, would soon fall off. These are things of so *crying* a nature, that no wonder if the 'Wrath of God is ready to break out upon us. These are Abuses 'that even the Church of *Rome*, after all her Impudence is asham'd 'of, and are at this day generally discountenanc'd all *France* over. 'Queen *Mary* here in *England* in the time of Popery, set her self effectually to root them out.

'And that they should be still found among *Protestants*, and in so 'Reformed a Church, is a *scandal* that may justly make us blush. 'All the honest Prelates at the Council of *Trent* endeavor'd to get '*Residence* declar'd to be of Divine Right, and so not to be dispenc'd 'with upon any Consideration whatsoever: and there is nothing 'more apparently contrary to the most Common Impressions, which 'all men have about Matters of Religion, than that *Benefices* are 'given for the Office to which they are annex'd: And if in Matters 'of mens Estates, or of their Health, it wou'd be a thing of high 'scandal, for one to receive the Fees, and commit the Work to 'the Care of some Inferior or raw Practitioner, how much worse 'is it to turn over so Important a Concernment, as the care of 'souls must be confess'd to be, to mean Hands? And to conclude, 'those who are guilty of such Disorders, have much to answer for 'both to God, for the neglect of those souls for which they are 'to give an Account, and to the World, for the *Reproach* they 'have brought on *this Church* and on the Sacred Functions, by their 'ill Practices; nor could the Divisions of this Age ever have risen 'to such a height, if the people had not been possess'd with ill Impressions of some of the Clergy, for those *Inexcusable Faults* that 'are so Conspicuous in too many that are call'd Shepherds: *Who 'cloath themselves with the Wool, but have not fed the Flock, that have 'not strengthened the Diseas'd, nor Healed the Sick*, nor bound up 'that which is Broken; *nor brought again that which was Driven a-'way, nor sought that which was lost, but have ruled them with force & 'Cruelty.* And if we wou'd look up to God who is visibly angry 'with us, and has made *us base and Contemptible among the People*, we 'shou'd find great reason to reflect on those Words of *Jeremy*. '*The Pastors are become brutish, and have not sought the Lord, therefore 'they shall not prosper, and all their Flocks shall be scattered.*

But

But to return to *Puckering*; let us examine the remaining Part of his Evidence againſt the Puritans, of whom he aſſerts That 'Whilſt 'they labor to advance a New Elderſhip, they do nothing but diſ- 'turb the good People of the Church and Commonwealth. For which he brings no Proof but his own Word. Here he reflects on their *Principles*, and therefore, (as I obſerv'd before) his Evidence without a Reaſon to ſupport it, is none at all: He ſhou'd either have ſhown that their Elderſhip were of themſelves a *Diſturbance* to the Church and Commonwealth, or by their Indiſcreet Management were ſo; but, ſeeing he does neither, I ſay no more but deny his Aſſertion. Part I.

'*As* the preſent Caſe ſtands (ſays he) it may be queſtion'd whe- 'ther the *Jeſuites* do offer more danger &c. or be more ſpeedily to 'be ſuppreſs'd.' Let all Sound Proteſtants compare the Principles and Practices of *Jeſuits* with thoſe of the *Puritans*, and judge what Temper thoſe People are of who make it a Queſtion which of 'em are moſt ſpeedily to be ſuppreſs'd, and whether our *Author* has done any ſervice to the Memory of Queen *Elizabeth*, by making *Puckering*'s Speech to be her ſenſe in this matter. But let us hear *Mr. Speaker*'s Reaſon of this grand doubt. For albeit (ſays he) the *Jeſuites* 'do empoyſon the Hearts of her Majeſty's Subjects &c. Yet they do 'the ſame but cloſely and only in Privy Corners; but theſe men do 'publiſh in their Printed Books, and teach in all their Conventi- 'cles Opinions, not only dangerous to the well Settled Eſtate of 'this Realm, but alſo much Derogatory to her Sacred Majeſty, 'as well by denying her Highneſs's Prerogative and Supremacy, as 'by offering peril to her Majeſty's Safety in both Kingdoms.

This Strain of Reaſoning *determines* the Queſtion in favor of the *Jeſuits* as being leſs dangerous than Puritans. There being no particular Opinion of the Puritans mention'd, 'tis ſufficient anſwer to this Calumny, to deny they hold any ſuch Opinions as are there alledg'd. And that Gentleman ſhows how *little Acquaintance* he has had with the Principles of the Puritans, who did all unanimouſly aſſert the Queen's Prerogative and Supremacy; as appears by their opinions quoted in the preceeding Chapter p. 24. out of the book Entituled *Engliſh Puritaniſm*. And the ſame is farther Evident from a Book Entituled a *Proteſtation of the King's Supremacy*, written in their name in the Reign of King *James* 1*ſt*; and from their Readineſs to ſubſcribe the firſt of *Whitgift*'s Articles concerning that very Point, as appears

Part I. by their *own Authentic Petition* sign'd by their hands to the Privy Council, and printed from the Original in the *History of Conformity*, p. 16. Wherein they say, 'It is well known to all your Lordships; 'that an Absolute Subscription throughout the whole Province of *Can-*'*terbury* to three Articles. The *first* concerning her Majesty's *Su-*'*preme Authority*. The *Second*, to the Book of Common-Prayer 'with that of Consecrating Bishops and Ordaining Priests and Dea-'cons. The *third* concerning the Book of Articles; *As to the first* '*we offer our selves to a full Subscription as always heretofore we have done* '&c.

That their Opinions or Practises either *offer'd Peril to her Majesty's safety in both* (or either) *Kingdoms*, is of a Piece with the rest of his Banter, he not being able to give one single Instance of it. As for their *Printed Books* they are not inferior to any in that Age, for their Usefulness, Learning, Orthodoxy and Piety; as appears from the great *Fox* and *Cartwright*'s Writings, and the Eminent Professors in both Universities, and many other Celebrated Divines then called *Puritans*, whose Opinions have nothing in 'em to give the least handle for that Uncharitable Reflection.

Cartwright serv'd the Protestant Interest by his Learn'd Pen, in one of the most Accomplish'd Pieces which that Age produc'd, against the *Rhemish Translation of the New Testament*. *Fuller* gives us such an Account of that Performance, as not only advanceth the just Praises of its Revd. Author, but also lets us in to the Secret Spring of Opposition that was made in that Age by the High-Church-Party to the most Innocent yea Laudable Attempts of the Puritan Divines. He expresses himself thus.

'Secretary (*u*) *Walsingham*, by his Letters solicited Mr. *Thomas* '*Cartwright* to undertake the refuting of this *Rhemish* Translation: 'And the better to enable him for the Work, sent him an hundred 'pounds out of his own Purse. A bountiful gift for one who was 'tho' a great *Statesman* a man of *small Estate*, contracting honourable 'Poverty on himself by his Expence on the Public, as dying not 'so engag'd to his private Creditors, as the whole Church, and State 'was endebted to his Endeavors. *Walsingham* his Letters to *Cart-*'*wright* were seconded by another from the *Doctors*, and *Heads of* *Houses*,

(*u*) *Ibid.* p. 175.

Part I.

'*Mouſes* (and Dr. *Fulke* amongſt the reſt) at *Cambridge*, beſides the 'Importunity of the Miniſters of *London* and *Suffolk* ſoliciting him 'to the ſame purpoſe. Hereupon *Cartwright* buckled himſelf to the 'Employment, and was very forward in the purſuance there-'of.

'No ſooner had *Whitgift* gotten Notice, what *Cartwright* was a writ-'ting, but preſently he prohibited his farther proceeding therein. 'It ſeems *Walſingham* was Secretary of *State* not of *Religion*, wherein 'the *Archbiſhop* overpower'd him. Many commended his care, 'not to entruſt the Defence of the Doctrine of *England*, to a Pen ſo 'diſaffected to the Diſcipline thereof. Others blamed his jealouſy 'to deprive the Church of ſo Learn'd pains of him, whoſe judgment 'would ſo ſolidly, and affections ſo zealouſly confute the Public Ad-'verſary. Diſtaſtful Paſſages (ſhooting at *Rome*, but glancing at *Can-'terbury*) if any ſuch were found in his Book, might be expung'd 'whilſt it was pity ſo good fruit ſhould be blaſted in the bud, for ſome 'bad leaves about it. Diſheartned hereat, *Cartwright* deſiſted, but for 'ſome years after, encourag'd by a Honorable Lord, reſumed the 'Work; but prevented by death, perfected no further than the 'fifteenth Chapter of the *Revelation*. Many years lay this Worthy 'Work neglected and the Copy thereof mouſe-eaten in part, whence 'the Printer excuſed ſome defects therein in his Edition; which tho' 'late, yet at laſt came forth *anno* 1618. *A* Book which notwithſtand-'ing the foreſaid Defects, is ſo *compleat* that the *Rhemiſts* durſt never 'return the *leaſt Anſwer* thereunto.

We may ſee that the *Puritans* were employing their Studies againſt the Papiſts and not againſt the Queen's Authority or Safety. But ſuppoſing (for Arguments ſake, tho' it be falſe in it ſelf) that the Puritans had advanc'd ſome Opinions, which were not ſo much for the Queen's ſafety, as they ſhou'd have been; yet all who have the leaſt Acquaintance with the Opinions of Jeſuits, Muſt own that their Opinions are by great Odds more dangerous to a Proteſtant Queen than the very worſt Principles that ever were alledg'd upon the Puritans. The Jeſuits hold, that Princes excommunicated by the Pope may be depriv'd of their Crowns, They free the People from their Allegiance, and aſſert that its Meritorious to deſtroy ſuch Heretics &c.; which Doctrines Puritans ever abhorr'd. Neither does it mend the matter, That the Jeſuits do this *cloſely and in a Cover*: they are the more dangerous, and the *Antidot* againſt

Part I. against such poyson the more difficult to be apply'd; whereas if this were done openly, the Remedy is obvious. From which it appears how Irrational as well as uncharitable his Speech is; which he concludes thus, 'by the separation of themselves from the Unity of 'their Fellow-Subjects, and they do but Joyn and concur with the 'Jesuits in opening the Door and preparing the way for the *Spanish* 'Invasion &c.

They never separated till they were driven away by *Whitgift*'s Articles which they cou'd not in Conscience subscribe, and therefore they were not chargeable with any bad Consequence that might flow from it: 'tis not to be doubted but Divisions among Protestants give great advantage to the Common Enemy; but the Debate is who are the Causes of such Divisions? For which I refer to *Stillingfleet*'s opinion already quoted p. 108. *Thomas Long* is here adduc'd by our Author to confirm this Suggestion of *Puckering*, who says, That when the King of *Spain* sent his Armado upon the Coasts, The *Protestant Dissenters* 'instead of Arming in Defence of the Queen and themselves 'did with greater Importunity and Confidence assault the Queen with 'Petitions and Libels, taking Advantage of the times, as if they 'were more ready to assist the *Spaniards*, rather than her Majesty, 'in case their Unreasonable Requests were not granted, of which 'see more in *Cambdenes* Annals *anno* 1588." I can't find in *Cambden* the least Insinuation of the Puritans being in the *Spanish* Interest: 'Tis true Cambden shows his great Dislike of the Principles of the *Puritans* about Church-Discipline and their Opposition to Prelacy, he's pleas'd to call 'em Schismatics, and he charges 'em with *Contumacious Impudency* and *Contumelious Malapertness*, Upbraids 'em with writing Books that he thinks *Scandalous against the Church-Government & Prelates*: he names the Books viz. *Martin-Marre-Prelate*, *Minerals*, *Deotrephes*, *A Demonstration of Discipline*. He Objects their holding *Synods* and *Classes*, and *forming Presbyteries*: For which *Cartwright* *Snape*, *King*, *Proudlow*, *Payne*, and some other Ministers were call'd in question and that some *over-zealous people*, *Conspir'd to deliver 'em out of the Magistrates hands*. All this we have in his History of Q. *Elizabeth*, *Book* 3. p. 421. But after all these hard words, he breaks off his story thus, 'But how extravagant the Petulant Impudence of these Ministers 'was &c. I leave to the Ecclesiastical Historian to whom it properly

ly belongeth ' and ſo he ſays no more of it; if *Cambden*, who had ſo bad an opinion of the *Puritans* and us'd ſuch harſh Expreſſions againſt 'em, cou'd have juſtly impeach'd 'em of any Diſloyalty, he wou'd not have omitted it: And therefore his Teſtimony does not in the leaſt confirm the *Aſſertion* for which 'twas referred to by Mr. *Long*; As to the Matter of the Teſtimony it ſelf, it ſhall be ſet in a true light when I come to examine Sir *Francis Walſingham*'s Letter. In the mean time let the Reader be pleas'd to conſider that *Cambden*'s Account has no thing in it but a Collection of bitter Words and Precarious aſſertions. Part I.

I don't think Mr *Long* has ſhown ſo much Veracity in that book quoted by our Author as to procure ſufficient Credit to his own Teſtimony. The whole book is a Collection of the moſt Scurrilous Reflections, that have ever appear'd in Print againſt Diſſenters, aggravated with all the *Stuff* Malice cou'd *invent*, and fill'd with the moſt *fulſome Court Flattery* that can be imagin'd: of which take this one inſtance p. 235. ' There hath not been (ſaith he) a *Succeſſion* ' of four ſuch Princes lineally deſcended, for *Eminency in Religion*, ' *Peaceableneſs and Clemency* in any *Age*, or *Nation*, ſince our Savior's ' time as amongſt us'. King *Charles* 2d was the laſt of theſe four; the very naming of whom as a Prince of Eminent Piety is ſufficient to expoſe this Author's Aſſertion to Ridicule. He inveighs furiouſly againſt the *Bill of Excluſion*, and rakes into all the Sham-Plots of *Fanaticks*; rails at Parliaments for voting 'em any favor; and flys to the higheſt Pin of Paſſive Obedience: from whence the Reader may obſerve; what ſort of Vouchers our Author has convers'd with in his *ſtrict Enquiry*; and it were eaſy to ſhow (if it were worth while) that he has borrow'd Matter, method, and ſometimes Expreſſion from this dear friend of his *Thomas Long*.

That the Puritans did then ask *Unreaſonable Requeſts* or *give in Libels to the Queen*, is deny'd; and why it ſhould be Unſeaſonable in the time of danger from a Common Enemy, to deſire the hearty Union of all good Proteſtants & to petition for proper Expedients towards it, I can't ſee. And this was all the Puritans did; who were ſtill ready to defend the Queen by their Arms, at any time when ſhe thought fit to employ 'em.

And by the Obſervation our Author has made, as the foundation

Part I.

of his Discourse p. 5. *viz.* ‘ That there ever was a perfect harmony ‘ both in Principles and Practice, among all the Dissenters of *England*, ‘ *Scotland*, and *Ireland* ’. The *English* Puritans are *effectually vindicated* from this Malicious Aspersion, by that Solemn Band entred into by all the *Scots Presbyterians*, and faithfully prosecuted against the *Spanish Invasion*; among other things they swear in these words ‘ To ‘ (*v*) conveen and assemble our selves publickly with our friends *in* ‘ *Arms*——at such times and places as we shall be required——to ‘ joyn with the *whole forces* of our *friends* and *favorers* against *what-* ‘ *soever Foreign or Intestine Powers*——that shall arrive or rise *within* ‘ *this Island* or any part thereof——to expose and hazard our ‘ Lives, Lands and Goods——in Defence of the said true and ‘ Christian Religion, and his Mayjesty's Person and Estate against ‘ whatsoever Jesuits——.

I come next to answer the Testimony of Sir *Francis Walsingham*, whom our Author very justly adduceth in this place, as *speaking the sense* of Queen *Elizabeth*: for any one who knows his Character will readily grant, that he did not speak his *own sense*. *Fuller* says of him (*w*) ‘ Amongst all the Favorers of the Presbyterians, surely Honesty and Wisdom never met more in anythan in Sir *Francis Walsingham*. Let the Reader observe the person to whom Sir *Francis* wrote this Letter, viz. *Monsieur Critoy*, the *French* King's Secretary; and that he lay under the greatest Temptations possible to put the best face he cou'd upon the Conduct of the Queen his Mistress. He had been overpower'd by *Whitgift*'s Party, who kept a Jealous Eye over him: And when he is representing the Queen's Actions and the Maxims of her Government to a Foreign Court, and to a person of so public a Character, and himself being in an Eminent Post at home; he must have said the most Plausible things that cou'd be thought on, for justifying the Queen's *wholesome Severities* (as some call 'em) against the *Puritans*. Let the World judge whether the Testimony of Sr. *Francis* under *these Temptations* and in *these Circumstances*, be to be laid in Ballance with the Testimony of *himself*, speaking in *behalf of the Puritans*, and pleading for the *Prevention* of these Severities

(*v*) *Vide Calderwood*'s Hist. p. 223. (*w*) P. 9. p. 161.

rities againſt them, which he endeavors *afterwards* to excuſe. In the *one he* acted as a faithful Counſellor to her Majeſty, ſetting forth the true Intereſt of Religion, of the Crown, and of the Kingdom, and ſtruggled againſt the ſtrong Current of a Prevalent Party at Court: In the *other*, the Rules of Decency, in not laying open the Weakneſs of the Government to a Foreign Court, and his own ſtanding right in the Queen's favor, might prevail on him to ſay all that he has ſaid. And when it is all well conſider'd, we will not find ſo much in it againſt the Puritans, as at firſt View there appears to be. Part I.

Her Majeſty's Proceedings both againſt *Papiſts* and *Puritans* were grounded (as he informs us) upon two Principles, 'The (x) one, 'That Conſciences are *not to be forced*, but to be won and reduc'd 'by *force* of *Truth* with the aid of time, and uſe of all good Means of 'Inſtruction, and Perſuaſion. The other, That Cauſes of Conſci-'ences when they *exceed their bounds* and grow to be *Matter* of 'Faction loſe their Nature, and that Sovereign Princes ought diſtinc-'tly to puniſh their Practiſes and Contempt, though coloured with the 'Pretence of Conſcience and Religion.

Now unleſs Sr. *Francis* prove that theſe *two Principles* were obſerv'd in her Proceedings againſt the *Puritans*, his Teſtimony can *militate nothing* againſt 'em. A Particular Examination of what he offers, will give us an Opportunity of judging how far the Managements of the Queen with reſpect to her Puritan Subjects, were agreeable to theſe two Maxims which He makes to be the *Ground-Work* of the whole. 'For the other Party ſays he which have been of-'fenſive to the State, tho' in another degree, which named them-'ſelves *Reformers*, and we commonly call *Puritans* this hath been the 'Proceeding towards them: A great While, when they inveighed 'againſt ſuch Abuſes in the Church, as *Pluralities Non-Reſidence* and 'the like, their *zeal was not condemn'd* only their *Violence* was ſome-'time cenſur'd.

Anſwer, It is here acknowledg'd, that they were *right in the main*, in oppoſing Pluralities, Non-Reſidence and the like: and that *theſe*

(x) *Burnets* Hiſt. of the Reformation. Part 2. Book 3. p. 418.

Part I: *are Abuses* in the Church: And yet Sr *Francis* very well knew, that the Reformation of 'em was stopt by the *Queen* and the *High-Party*, as evidently appears from the *Historians* I have mention'd on that Head. As to *their Violence*, they us'd *no force*, they rais'd *no Rebellion*, nor shew'd the *least Disloyalty* against their Prince. And if any of 'em were *too vehement* and warm in their Expressions, this was not to be charg'd upon the whole Body of *Puritans*; and in such Cases, Censures are to be mitigated, where men are *driven* into some little Excesses by their Meeting with an *Unreasonable* Opposition to what is just and laudable.

Again he says, 'When they refus'd the Use of some Ceremonies 'and Rites, as Superstitious, they were tolerated with *much Connivan-* 'cy *and Gentleness*; yea, when they call'd in question the *Super-* 'iority of Bishops, and pretended to bring a *Democracy* into the Church, 'yet their Propositions were here consider'd, and by *contrary Writings* 'debated and discuss'd.

Answ. Here is indeed the Spirit of true Christian Moderation, which breathed in many of the best Episcopal Divines, in the beginning of Q. *Elizabeth*'s Reign: And this lasted till *Whitgift*'s Advancement to the See of *Canterbury*: O happy *England*, if that had continu'd and had never been stifled by the fiery heat of an Imposing Spirit, by which the Nation has been so frequently thrown into miserable Convulsions!

But he goes on and says, 'Yet all this while, it was perceiv'd 'that their Course was dangerous and very popular: as because 'Papistry was odious, therefore it was ever in their Mouths, that 'they sought to purge the Church from the *Reliques of Papistry*; a 'thing acceptable to the People, who love ever to run from one ex-'treme to the other.

Answ. Sr. *Francis*'s Assertion here must be weigh'd and judg'd by the Validity or Invalidity of the Reason he gives for it; for its founded upon this Supposition, that the *Puritans were leading the People from the Extreme* of Popery, *into some Opposite Extreme*; Which they deny'd; for the Purity of worship and Discipline which they aim'd at, was not (in their Opinion) *any Extreme* at all. The Merit of the Cause here lies in the Debate about Church-Government and Worship, with which the Cause of Loyalty is not concern'd.

He

Part 1.

He adds, ' They open'd to the People a way to Government, by ' their Conſiſtory and Presbytery ; a thing, tho' in Conſequence ' no leſs prejudicial to the Liberties of private Men, than ' to the *Sovereignty* of *Princes* ; yet in firſt ſhew very popu- ' lar.

Anſ. This being an Aſſertion not of fact, but againſt a Princi- ple ; human Teſtimony is not ſufficient to prove it. And that Preſ- byterian Government is not prejudicial to the Sovereignty of Princes, I have fully prov'd in the preceding Chapter, Neither is it prejudicial to the Liberties of private men. For there is no Form of Church-Govern- ment whatſoever, Wherein greater Proviſion is made againſt the *Uſurpation* and *Tyranny* of the *Clergy*, and for having the People duly Repreſented, and *their Liberties preſerv'd*. And for the farther Il- luſtration of this, I refer my Reader to the Paſſage quoted in the following Chapter, out of the Book Entitul'd, An. *Account of the Pro- ceedings of the Parliament of* Scotland 1703. and to the Remark, which I there make upon it.

He adds, ' Nevertheleſs this, except it were in *ſome few* that en- ' tred into *extreme Contempt*, was born with ; becauſe they pretended ' in dutiful manner to make Propoſitions, and to leave it to the Pro- ' vidence of God, and the Authority of the Magiſtrate.

This ſhows there were *but few* that entred into extreme contempt, and ſo can't affect the Body of theſe Puritans, who never Juſtify'd any *wilful Contempt*, tho' they con'd not condemn a *Conſcentious Diſſent*. It is Certain, the *Browniſts* were a dangerous Sect, who carry'd mat- ters very high, and deny'd the Church of *England* to be a Church, and were indeed guilty of *Extreme Contempt* ; but the Sober Puritans both from the Pulpit and Preſs refuted the Dangerous Errors of theſe Wild Sectaries ; and yet their Adverſaries took an handle from the Extravagancies of that Mad Sect, to deal ſeverely with the whole Puritans, as if they had been anſwerable for the folly of the Deluded *Browniſts* ; in the ſame manner, as the *Presbyterians* were charg'd in the Reign of King *Charles* 1*ſt*. with the abominable Principles and Practices of the Sectarian Party ; of which more in its proper place.

What Sr. *Francis* hath hitherto ſaid, proves That the Puritans were look'd upon as (at leaſt) a Tolerable People, and inſinuates that, as the Reaſon of the mild Treatment they met with from the State

Part I. for some time. But when he comes to wind up his Argument, and to give a Colourable Gloss to the severity of the Queen's Proceedings against 'em, he then picks up a few Heads, and links 'em together in short and general Expressions; well knowing, that they could not bear an Enlargement, without spoiling the Queen's cause he was then defending: For had he told the particular Stories, upon which his General Observations are founded, every one must have presently seen, that they were not sufficient to vindicate the Severity of the latter part of that Reign against the Puritans.

He proceeds thus, 'But now of late years, when there issu'd from 'them a Colony of those, that affirm'd the *Consent* of the *Magistrate* 'was not to be *attended*, when under a Pretence of a Confession, to 'avoid Slander and Imputations, they Combin'd themselves by *Classes &* '*Subscriptions*, and when they began to make many Subjects in doubt 'to take an Oath &c. When they began to vaunt of their strength, 'and Numbers of their *Partisans*, and to use the Comminations that 'their Cause wou'd prevail, tho' with Uproar and Violence then it 'appear'd *no more Zeal, no more Conscience*, but more *Faction and Divi-* '*sion*. And therefore tho' the State were compell'd to hold 'somewhat an harder hand than before, yet it was with as 'great Moderation, as the peace of the Church and State wou'd 'permit.

I shall particularly inquire into the facts, which gave any Colour for what is offer'd in the above Words; and make it appear, that they are either innocent; or, so far as they are bad, not chargeable upon the Puritans as a Body; but on some few of their Number only: And consequently no Proof of their being *factions* and *Disturbers* of the State, nor of the Equity of the bad Treatment they met with.

First, 'tis said that they affirm'd, *That the Consent of the Magistrate was not to be attended*: This is short and Obscure. That the Consent of the Magistrate is not to be attended in all Cases, is a Truth acknowledg'd by all Sound Divines; otherwise the Primitive Christians, and even *Christ* himself and his *Apostles* had been in the wrong, to assert and adhere to the Christian Religion, without the Consent of the Civil Magistrate; and 'tis certain, wherever God by his *Positive Command* enjoyns us to perform any Duty, that Duty ought to be

be perform'd, *whether* the Magiſtrate *Conſent* to it or *not:* for no human Law can Repeal the Divine Statutes, and in every ſuch Caſe we muſt *obey God rather than man.* Part I.

Now the Caſe of the Puritans which gave Occaſion for this Remark was this. They believ'd in their Conſciences, that 'twas the Will and Command of God to them to proceed to a farther Degree of Reformation than the Public Laws had enjoyn'd. In this Caſe they Petition'd the Queen and Parliament, and Convocation; beſide their Addreſſes to Particular Biſhops, and other Perſons of *Note* both in *Church* and *State.* But by the Means I have already hinted, their Endeavors were fruſtrated; and therefore after all this *fruitleſs waiting*, 'twas their Opinion that, ſeeing they cou'd not procure ſuch Laws, as might reform the Church of *England* in General, from thoſe things they judg'd to be abuſes, that 'twoud be a Sin in 'em to contradict the Light of their own Conſcience, by delaying the Exerciſe of that Diſcipline and Worſhip which they thought moſt agreeable to the Word of God, tho' the Magiſtrate wou'd not add the Civil Sanction. Now ſuppoſe that they had been miſtaken in their Opinion about the *Preſbyterian Model* of Eccleſiaſtical Diſcipline, and that Epiſcopal Government were the beſt; that does not infer any Diſloyalty in 'em, or that what they did was from Faction, and not from Conſcience. And if we once believe, that their Conſciences truly dictated to 'em the Points wherein they differ'd from the Eſtabliſh'd Church, they cou'd not (without manifeſt Contempt of the Authority of God) forbear to put their Principles in Practice. Indeed if any of them had affirm'd, That they might take away the Church-Livings of the Conformable Clergy, and poſſeſs themſelves of 'em and of their Churches, without the Conſent of the Magiſtrate; this had been a plain Uſurpation upon the Rights of Civil Authority. But this is what they never pleaded for. And for the Reader's farther Satisfaction in this Point, I muſt refer him to the 3d Chap. of the 3d. Part of this Diſcourſe, where that matter is largely debated.

2*ly* Its Objected, that under *Pretence of a Confeſſion to avoid Slander and Imputations, they combin'd themſelves by* Claſſes and Subſcriptions. This can't have a Relation to any thing, but the Meetings of the Puritan Miniſters, for the Exerciſe of Diſcipline, according to their Con-

Part 1.

Conſciences. And the ſame anſwer given to the former Accuſation may be applied to this. But here I ſhall lay before the Reader a brief account of the progreſs of the Diſciplinarian Party in *England*, for ſo thoſe were termed that set up their *Claſſes* or *Presbyteries* and *Synods*; that we may have not only an Hiſtorical Idea of the *Engliſh* Presbyterians in Q. *Elizabeth*'s Reign, but ſee that their presbyteries and Synods *did nothing that was prejudicial to the Crown*, tho' they were againſt *Engliſh* Prelacy.

That the Reader may at once have both the Hiſtory and my Vouchers, I ſhall give it him in *Fuller*'s own Words; joining together ſuch pieces of his Hiſtory, according to the Order of time, as will beſt enlighten the Subject.

'The (y) Non-Conformiſts, tho' over-power'd for the preſent in Parliament (viz. *anno* 1572) yet found ſuch favor therein, that after the Diſſolution thereof they preſumed to Erect a *Presbytery* at *Wandsworth* in *Surrey*. Eleven Elders were choſen therein, and their Offices and General Rules (by them to be obſerved) agreed upon and deſcribed; as appears by a Bill indorſed with the hand of Mr *Field* the Lecturer (as I take it) of that Place, but living in *London*. Mr *Smith* of *Micham*, and Mr *Crane* of *Roughampton* (neighbouring Villages) are mention'd for their Approbation of all Paſſages therein. This was the *firſt-born* of all *Presbyteries* in *England*, and *ſecundum usum Windſworth* as much honor'd by ſome, as *ſecundum usum Sarum* by others.

'It may ſeem a Wonder that the Presbyterian Diſcipline, ſhould ripen ſooner in this Country Village than in *London* it ſelf: where, as yet, they were not arrived at ſo formal a Conſtitution, tho we may obſerve two ſorts of Miniſters: firſt, Mr. *Field*, Mr *Wilcox* Mr *Standen*, Mr *Jackſon*, Mr *Bonham*, Mr *Seintloe*, Mr *Crane*, Mr *Edmonds*; Afterwards, Mr *Charke*, Mr *Travers*, Mr *Barber*, Mr *Gardner*, Mr *Cheſton*, Mr *Crooke*, and Mr *Egerton*. The former of theſe were Principally againſt Miniſters Attire, and the Common-Prayer Book. The Latter endeavor'd the *Modelling* of a *New* Diſcipline, and it was not long before both Streams uniting, together

(y) *vide Fuller's* Church Hiſtory b. 9. p. 103.

'gether, *Non-Conformity* began to bear a Large and great Channel Part I.
'in the City of *London*.

In the year 1590. The Venerable *Cartwright* was call'd before the High-Commission, to answer upon his Oath to 31 Articles, which are very Artfully penn'd; & because divers of 'em relate to the Synods and Presbyteries that had been of'd, for some years preceding that, by the *English Presbyterians*, and give some Account of their Constitution and Business, I shall insert here what relates to that Subject.

'On (x) the first of *September* (*anno* 1588.) Mr. *Cartwright* Batchelor 'in Divinity, was brought before her Majesty's Commissioners, 'there to take his Oath, and give in his Positive Answer to the fol-'lowing Articles.

Such of these Articles as concern the History of the Presbyterian Disciplinarian Party, are these.

9. 'Item (a), That since his said Return, in sundry private Con-'ferences, with such Ministers and others, as at sundry times by 'Word, and Letter, have ask'd his Advice or Opinion, he hath 'shewed Mislike of the Laws, and Government Ecclesiastical, and 'of divers parts of the Liturgy of this Church; and thereby per-'suaded, and prevailed also with many in sundry Points, to break 'the Orders and Form of the Book of Common-Prayer who ob-'serv'd them before, and also to oppose themselves to the Govern-'ment of this Church, as himself well knoweth, or verily believ-'eth.

13. 'Item, That preaching at the Baptizing of one of *Job Throg-'morton*'s Children, he spoke much of the Unfaithfulness, and in 'Derogation of the Government, Polity, Laws, and Liturgy Ec-'clesiastical of this Realm; and to the Justification of a Government 'by *Elderships in every Congregation*, and by *Conference and Synods*, '&c. abroad, as Divine Institutions commanded by Christ; and 'the only lawful Church-Government, seeking to prove and Esta-'blish such Elderships out of that Word in one of the *Psalms* where '*Thrones* are mention'd.

25.

(x) *Id. Ibid.* p. 197. (a) *Id. Ibid.* p. 199.

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" " 25. *Item* (*b*) That for, and in the behalf of the Church of *England* he penn'd or procur'd to be penn'd, all or some part of a little book entitul'd in one part *Disciplina Ecclesiæ Sacra Verbo Dei Descripta*; and in the other Part, *Disciplina Synodica ex Ecclesiarum usu &c.* And, after it was peruſ'd by others, whom he firſt acquainted therewith, he recommended the ſame to the Cenſures and Judgments of moe Brethren (being *Learn'd Preachers*) and ſome others, aſſembled together by his Means, for that and other like Purpoſes: which, after Deliberation, and ſome Alterations, was by them or moſt of them allow'd, as the only lawful Church-Government, and fit to be put in Practice; and the ways and Means for the practiſing thereof in this Realm, were alſo then, or not long after, agreed or concluded upon by them.

26. " *Item*, That for the better, and more due practiſe of it within the Space of theſe *ſeven*, *ſix*, *five*, *four*, *three*, *two*, or *one* year laſt paſt, the ſaid *Thomas Cartwright* and ſundry others, (as aforeſaid according to former Appointment, and Determinations by them made) have met in aſſemblies, term'd *Synods*, more General (as at *London*, at Terms, and Parliament Times; in *Oxford* at the Act, in *Cambridge* at the Times of Commencement, at *Sturbridge* fair) and alſo *more particular*, and *Provincial Synods*, and at *Claſſes* or Conferences of certain Selected Miniſters in one or moe Places of ſundry, Several Shires, as *Warwick*, *Northampton*, *Rutland* *Oxford*, *Leiceſter*, *Cambridge*, *Norfolk*, *Suffolk*, *Eſſex*, and others.

27, " *Item* That at ſuch Synods, and Conferences it hath been concluded, that all the Miniſters which ſhould be receiv'd to be either of the ſaid General Synods, or of any more particular and *Provincial*, or of a Claſſis, or Conference, ſhould *ſubſcribe to the ſaid Diſcipline*, that they did allow it, would promote it, practiſe it, and be govern'd by it. And according to the Form of a Schedule hereunto annex'd, or ſuch like; both he the ſaid *Thomas Cartwright* and many others, at ſundry, or ſome General Aſſemblies, as at Provincial, and at ſeveral Conferences have within the ſaid time, ſubſcrib'd the ſame, or ſome part thereof.

28.

(*b*) *Ibid.* p. 201.

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28, 'Item, That at ſuch Synods and all other Aſſemblies, a 'Moderator of that Meeting, was firſt by him and them Choſen, 'according to the Preſcription of the ſaid Book. And at ſome of 'ſuch Meetings and Aſſemblies amongſt other things, it was Reſolv'd 'and Concluded; that ſuch Particular *Conferences in ſeveral Shires* 'ſhou'd be *erected*; how many Perſons and with what Letters from 'every of them ſhou'd be ſent to the *General Aſſembly*; and that one 'of them, at their coming home to their Conference, ſhou'd make 'known the Determinations of the General Aſſembly, to be by every 'of them follow'd, and put in Practice; which Courſe in ſundry 'Places of this Realm hath (within the time aforeſaid) been accord-'ingly follow'd and perform'd.

30 'Item (c) That he with others Aſſembled in ſuch a General 'Aſſembly, or Synod at *Cambridge*, did conclude and decree (as in 'another Schedule annex'd or in ſome part thereof is contain'd) which 'Decrees were made known afterwards at *Warwick* to ſundry Claſſes 'there by his means aſſembled, and allow'd alſo by them then met 'together in the ſame or like form.

31 'Item, That at ſuch ſeveral Meetings, Synods, and Conferences 'within the ſaid time, many other Determinations, as well what 'ſhou'd be done and perform'd, or omitted; as alſo what ſhou'd be 'holden Conſonant to God's Word, or diſagreeing from it, have 'been ſet down by the ſaid *Thomas Cartwright* and others. As name-'ly, that all admitted to either Aſſembly ſhou'd ſubſcribe the ſaid 'Book of Diſcipline, *Holy*, and *Synodical*, that thoſe who were ſent 'from any Conference to a Synod, ſhou'd bring Letters *Fiduciary*, 'or *Credence*: That the laſt Moderator ſhou'd write them: that the 'Superſcription thereof ſhould be to a known man of the Aſſembly 'then to be holden: That no Book made by any of them ſhou'd be 'put in Print, but by Conſent of the *Claſſis* at leaſt; That ſome of 'them muſt be *earneſt*, and ſome more *Mild* and *Temperate*, where-'by there may be both of the Spirit of *Elias*, and *Elizeus*: That all 'admitted amongſt them, ſhou'd ſubſcribe and promiſe, to conform 'themſelves in their Proceedings, Adminiſtration of Sacraments, 'and of Diſcipline, to the Form of that Book; and that they would 'ſubject themſelves to the *Cenſuring* of the *Brethren*, both for Doctrine 'and Life: and laſtly, That upon Occaſion when any of their 'Brethren ſhall be ſent by them upon Affairs of the Church (as to

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(c) *Id. Ibid.* p. 202.

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'the great Meetings, Parliament &c) they all wou'd bear their 'Charges in Common: That there might be *no Superiority* amongſt 'them, and that the *Moderatorſhip*, (as it happen'd) is not a Superior-'ity, or honor, but a Burden: That no Profane Writer, or any other 'than Canonical Scripture may be alledg'd in Sermons: that they 'ſhou'd all teach, that the *Miniſtry* of thoſe who did not preach, is 'no Miniſtry, but a Meer Nullity, that it is not lawful to take any 'Oath, whereby a man may be driven to diſcover any thing *Penal 'to himſelf*, or to his Brother; eſpecially if he be perſuaded the 'Matter to be lawful, for which the Puniſhment is like to be Inflicted, 'or having taken it in this Caſe, need not diſcover the very Truth: 'that to a *Biſhop* or other *Officer Eccleſiaſtical* (as is uſed now in the 'Church of *England*) none Obedience ought to be given, neither in 'appearing before them, in doing that which they command, nor 'in abſtaining from that which they inhibit: that in ſuch Places 'as the moſt of the People favor'd the Cauſe of Sincerity, Elderſhips 'ſhou'd warily & wiſely be placed and Eſtabliſhed; which Conſiſtory in 'ſome places hath been either wholly, or in part erected accord-'ingly, yea in ſome Colledges in the Univerſity, as he knoweth, hath 'heard, or verily believeth.

The moſt Particular Account I find of the Acts of any of their Synods, is that of the Synod of *Coventry*, *Anno* 1588. But *Fuller* takes it all from Biſhop *Bancroft*, whoſe Authority is not very great, as I ſhall ſhew in the next Chapter: However compar'd with better atteſted accounts, it may help to give ſome light in this matter, and will be of uſe in my Application of this Hiſtorical Narrative, for vindicating the Loyalty of thoſe Presbyterians.

'A (*d*) *Synod* of the *Presbyterians*, of the *Warwick-ſhire-Claſſis*, was 'call'd at *Coventry*, *die decimo quarti*; that is on the tenth of *April* (*Anno* 1588): wherein the Queſtions, brought the laſt year from the *Brethren* of *Cambridge-Synod*, were reſolv'd, in manner as follow-eth.

1. '*That Private Baptiſm was unlawful.*
2. '*That it is not lawful to read Homilies in the Church:*
3. '*That the Sign of the Croſs is not to be us'd in Baptiſm:*

4.

(*d*) *Id.* (*Ibid.* p. 194, &c.

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4. ‘ *That the Faithful ought not to Communicate with unlearn'd Miniſters, altho' they may be preſent at their Service, if they come of purpoſe to hear a Sermon, the reaſon is, becauſe Laymen as well as Miniſters may read publick Service.*
5. ‘ *That the Calling of Biſhops &c. is unlawful.*
6. ‘ *That as they deal in Cauſes Eccleſiaſtical, there is no duty belonging unto, nor any publickly to be given them.*
7. ‘ *That it is not lawful to be ordain'd Miniſters by them, or to denounce either Suſpenſions, or Excommunications ſent from them.*
8. ‘ *That it is not lawful to reſt in the Biſhop's deprivation of any from the Miniſtry, except (upon Conſultation with the Neighbour Miniſters adjoining and his flock) it ſeems ſo good unto them: but that he continue in the ſame until he be compell'd to the Contrary by Civil Force.*
9. ‘ *That it is not lawful to appear in a Biſhop's Court, but with Proteſtation of their unlawfulneſs.*
10. ‘ *That Biſhops are not to be acknowleg'd either for Doctors, Elders, or Deacons, as having no Ordinary Calling.*
11. ‘ *That touching the Reſtauration of their Eccleſiaſtical Diſcipline, it ought to be taught to the People as Occaſion ſhall ſerve.*
12. ‘ *That (as yet) the People are not to be ſolicited (publickly) to the practiſe of the Diſcipline, (till) they be better inſtructed in the knowledge of it.*
13. ‘ *That men of better Underſtanding are to be allur'd privately to the preſent embracing of the Diſcipline, and Practice of it, as far as they ſhall be well able, with the Peace of the Church.*

‘ Likewiſe in the ſame Aſſembly the aforeſaid Book of Diſcipline ‘ was approv'd to be a *Draught Eſſential and neceſſary for all times*; and ‘ certain Articles (devis'd in Approbation, and for the manner of ‘ the uſe thereof,) were brought forth, treated of, and ſubſcrib'd ‘ unto, by Mr. *Cartwright*, and others, and afterwards tendered ‘ far and near to the ſeveral *Claſſes*, for a general Ratification of all ‘ the Brethren.

But the beſt atteſted and moſt Authentic Account of theſe Meet-

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ings for Diſcipline, is from Mr. *Stone* one of the Miniſters and Members of the ſaid Aſſemblies.

'*Thomas* (e) *Stone* Parſon of *Warkton* in *Northampton-Shire* (by vertue of an Oath tender'd him the day before by the Queen's Attorney, and ſolemnly taken by him) was examin'd (*anno* 1591.) by the Examiner for the *Star-Chamber* in *Gray's-Inn*, from ſix of the Clock in the Morning, till ſeven at night, , to anſwer unto thirty three Articles, but cou'd only *effectually depoſe* to theſe which follow; faithfully by me tranſcrib'd out of a Confeſſion written with his own hand, and lately in my Poſſeſſion.

'1. *Interrog.* Who and how many aſſembled and met together with the ſaid Defendents, T. C. H. E. E. S. &c. all or any of them, where, when, how often &c?

'The Anſwer of T. S. to the *Interrog.* touching the Circumſtances of firſt, Places of Meeting. 2 Times. 3 Perſons. The Places of Meeting were either greater or leſs: The greater were *London* in the Houſes of *Travers*, *Egerton*, *Gardener* and *Barber*; and *Cambridge* in St. *John's Colledge*. The leſſer Places of Meeting were *Northampton* in the Houſes of *Johnſon* and *Snapes*; and *Kettering* or near it in the Houſes of *Dammes* and *Stones*.

'2. The times of Meeting were 1. Since the beginning of the laſt Parliament. 2. Sundry times at *London*, how oft he remembred not. 3. Sundry times at *Northampton*, how oft not remembred. 4. Sundry times at *Kettering*, how oft not remembred. 5. Once at *Cambridge*, about *Sturbridge*-fair-time was one or Two Years, 6. Once at *London*, a little before Mr. *Cartwright* was committed, at Mr. *Gardener's* Houſe. 7. Once at this Deponent's Houſe, the certain time not remembred.

'3. The Perſons Meeting in *London* jointly or ſeverally were, Mr. *Travers*, Mr. *Charke*, Mr. *Egerton*, Mr. *Gardener*, Mr. *Barber*, Mr. *Brown*, Mr. *Somerſcales*, Mr. *Cartwright*, Mr. *Chatterton*, Mr. *Gyſford*, Mr. *Allen*, Mr. *Edmunds*, Mr. *Gyllybrand*, Mr *Culverwell*, Mr. *Oxenbridge*, Mr. *Barbon*, Mr. *Fludde*, and this Deponent. Thoſe Meeting

(e) *Id. Ibid.* p. 296, &c.

Meeting in *Cambridge* were, Mr. *Chatterton* and others of *Cambridge*, Mr. *Cartwright*, Mr. *Gyfford*, Mr. *Allen*. Mr. *Snape*, Mr. *Fludde*, and this Deponent. Those meeting in *Northampton* jointly or severally were, Mr. *Johnson*, Mr. *Snape*, Mr. *Sybthorp*, Mr. *Edwards*, Mr. *Fludde*, this Deponent, Mr. *Spicer*, Mr. *Fleshware*, Mr. *Harrison*, Mr. *Littleton*, Mr. *Williamson*, Mr. *Rushbrook*, Mr. *Baxter*, Mr. *Barbon*, Mr. *King*, Mr. *Proudfoote*, Mr. *Massie*, and Mr. *Bradshaw*. Those meeting at *Kettering*, or near it, were Mr. *Dammes*, Mr. *Pattison*, Mr. *Oaks*, Mr. *Baxter*, Mr. *Rushbrook*, Mr. *Atkinson*, Mr. *Williamson*, Mr. *Massie*, and this Deponent. Part 1.

2. *Interrog.* Who called these Assemblies, by what Authority, how, or in what sort?

Answer, That he knew not by whom they were call'd, neither knew he any other Authority therein, saving a Voluntary or free Motion, one giving another Intelligence as occasion serv'd, sometimes by Letters and some times by word of Mouth.

3. *Interrog.* Who were Moderators in them, and what their Office?

Answ. That he remembred not who were Moderators in any Meeting particularly, saving one at *Northampton*, when Mr. *Johnson* was admonish'd, and that was either himself, or Mr. *Snapes*, he knew not well whether.

4. *Interrog.* What things were Debated in those Meetings or Assemblies?

Answer. That the things chiefly and most often consider'd of in those Assemblies were these. *first*, the Subscription to the Book of *Common-Prayer*; how far it might be yielded unto, *rather* than any shou'd *forgo* his Ministry. 2*dly*, The *Book of Discipline* was often Perus'd, discuss'd &c. 3*dly*, Three Petitions or Supplications were agreed upon to be drawn, *first*, to Her Majesty. 2*dly*, To the Lords of the Council. 3*dly*, To the Bishops. The things debated of in particular, he remembred not more than these. *First*, the perfecting of the *Book of Discipline*, and purpose to Subscribe to it at *Cambridge*, *Secondly*, This Question disputed, whether it were convenient for Mr. *Cartwright* to reveal the Circumstances of the Conference a little before he was Committed. Thirdly, The Admonishing of *Mr. Johnson* once at *Northampton*. Fourthly, The debating of this Question, whether the Books call'd *Apocry-*

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'pha were Warrantable to be read Publickly in the Church, as the Canonical Scriptures.

'5. *Interrog.* Whether any *Cenſures* were exercis'd, what *kinds*, *when*, *where*, upon *whom*, by *whom*, for *what* Cauſe?

Anſw. That he never ſaw any Cenſure exerciſ'd, ſaving Admonition once upon Mr *Johnſon*, of *Northampton*, for miſcarrying himſelf in his Converſation to the ſcandal of his Calling, neither was that uſed with any kind of Authority, but by a *voluntary yielding* unto it, and approving of it, as well in *him* that was admoniſhed, as in *him* that did *admoniſh*.

'6 *Interrog.* Whether any of the ſaid Defendents had moved or perſuaded any to refuſe an Oath, and in what Caſe &c?

'*Anſ.* That he never knew any of the Defendents to uſe words of Perſuaſion to any to refuſe an Oath; only Mr *Snape* ſent him down in Writing certain Reaſons drawn out of the Scripture, which moved him to refuſe the General Oath, *ex Officio*; which I ſtood perſuaded, that he ſent to no other end, but to declare that he refuſed not to ſwear, upon any Contempt, but *only for Conſcience* ſake.

'I have inſiſted the longer on this Depoſition, becauſe the firſt and fulleſt I find in the kind thereof, containing their *Claſſes* more formally ſettled in *Northampton-Shire*, than any where elſe in *England*. For as the weſt part of that Shire, is obſerved to be the higheſt place of *England*, as appeareth by the Rivers riſing there, and running thence to the four Winds: ſo was that County a probable Place (as the middeſt of the Land) for the Presbyterian Diſcipline, there Erected, to derive it ſelf into all the quarters of the Kingdom.

This Hiſtory of the Diſciplinarian Party makes it plain, what the meaning was of their *Combining themſelves by Claſſes and Subſcriptions*, (as Sr *Francis Walſingham* terms it): They Erected Presbyteries, reduced their Diſcipline into a Method, and took care that their Members ſhould obſerve it. And all this amounts to no more than this, that they were Presbyterians, and acted according to their Conſciences, believing that they were ſetting up and Promoting an Ordinance of God. And therefore they muſt either have proceeded according to thoſe Principles, or they muſt wilfully have omit-

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ted what they believed in their Conſciences, was their Duty to practiſe, which would have been in *them* a very great Sin. Was not this *meer Conſcience* then, and not Faction? Wherefore according to the *firſt* of the *two Maxims* by which the Queen propos'd to govern in Matters Eccleſiaſtical, viz. *That Conſcience ſhould not be forc'd, the Diſciplinarians* ought not to have been ſo ſeverely dealt with, for holding their *Claſſes*, and ſuch like Meetings. Part I.

I beg the Reader may carefully obſerve one thing, that tho' a great Part of the above Hiſtory is taken from the Profeſs'd bitter Enemies of the Presbyterians, *viz.* from *Bancroft* (out of whom *Fuller* tranſcribes the Acts of the Synod of *Coventry*) and from the High-Commiſſion; who exhibited the Articles againſt *Cartwright*, yet there is *not ſo much as* AN HINT of any Rebellion; *Conſpiracy againſt the Queen's Title, Perſon, or Government*; *or of any Seditious Combination* againſt her: nor are any of thoſe things laid to the Charge of thoſe Presbyterians. If any thing of this Kind could have been with any Colourable Pretence charg'd upon 'em, would the High-Commiſſion have failed to have put it in their Articles againſt *Cartwright*? Surely nothing had been more Proper to juſtify their Proceedings againſt the Puritans, than to have impeached 'em of an Undutiful Behavior to their Prince; for that wou'd have taken away all ground of Cenſuring their Conduct as ſevere. But inſtead of this, they proceed againſt 'em for Meer-Non-Conformity.

Mr *Stone*'s Evidence upon Oath exceedingly ſtrengthens the Obſervation I have been making. For, ſome of his Brethren and Friends being diſſatisfy'd with his revealing the whole of their Proceedings in their Meetings for Diſcipline, he gave the Reaſons of his Practice in ſeveral Letters to his friends, faithfully tranſcrib'd by *Fuller*, as he aſſerts. And among other things Mr *Stone* alledg'd in his own Defence, that their concealing of their Meetings and of what was tranſacted in them might occaſion ſuſpition of ſome Evil, as *Treaſon*, *Rebellion*, Sedition &c. And that to ſhow the contrary to the whole World, he did freely reveal all that was done by 'em, which indeed they themſelves did not conceal out of any Conſciouſneſs of ſuch Villanous Practiſes, but leaſt a Diſcovery ſhould draw upon 'em ſome Rigorous Proceedings, and cauſe the Perſecution of honeſt Innocent People. Com-

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Part I. pare this with the Character, which his greateſt Enemies gave him.

'Sure I am (ſays *Fuller* (*f*)) the Biſhops till his dying day beheld 'him as an *Ingenuous man*, carrying his Conſcience with the Rea- 'ſon thereof in his own breaſt, and *not pinning* it on the Preſident of 'any other: Whereupon they permitted him peaceably to poſſeſs 'his Parſonage, (being none of the meaneſt) tho' he *continu'd a* 'ſtiff *Non-Conformiſt*, only Quietly Enjoying his own Opinion. 'Indeed he was a downright *Nathanael*, If not Guilty of too much of 'the Dove in him.

And ſeeing ſuch a *Nathanael*, freely reſolving to tell all, could not fix the leaſt blot upon their Loyalty, and when he was upon Oath too; and that their rankeſt Enemies cou'd not find any Ground to accuſe 'em upon, except their meer Non-Conformity; I can't ſee what can be ſaid, from theſe Meetings for Diſcipline, to juſtify the hard Treatment the Presbyterians in thoſe days met with.

There are indeed *ſome things* in the Acts of the Synod of *Coventry*, and in ſome of the Concluſions fram'd in theſe Meetings, as they are repreſented in the Articles againſt *Cartwright*, which, tho' they are not Diſloyal, yet appear, (as they are *worded there*) to need ſome Explication, to reconcile 'em to Truth and Charity. But then, we muſt conſider, that theſe are conveyed to us only by the *known Adverſaries* of the Puritans, who gave juſt cauſe to ſuſpect 'em of miſrepreſenting the Opinions of thoſe whom they perſecuted with ſo much Rigor. And *Fuller* himſelf gives us this Caution, having quoted *Bancroft* in his Margent for his Voucher. 'The (*g*) worſt is, that in 'matters of Fact, all Relations in theſe times are Relations, I mean 'much Reſent of Party and Intereſt to the Prejudice of Truth. Let 'me mind the Reader to reflect his Eye on our Quotations, (the 'Margent, in ſuch Caſes being as Material as the Text, as containing 'the Authors) and his Judgment may, according to the Credit or 'Reference of the Author alledg'd *believe*, or *ABATE*, from the 'Reputation of the Report.

Are we ſure then that they aſſerted, That *Laymen as well as Miniſters might read Publick Service*, as 'tis told of them, in the 4th *Act* of the

(*f*) B. 9 p. 210. (*g*) B. 9. p. 195.

Part 1.

the Synod of *Coventry*; or that they did not in ſome other Act, or Explication of the ſame *Act*, give a ſound Meaning and Senſe of this matter, (tho' it be not recorded in *Bancroft*'s Relation of their *Acts*.) And the very ſame may be ſaid of the 10*th* Act of that Synod, *viz. That Biſhops are not to be acknowledg'd, either for Doctors, Elders or Deacons*: Their meaning muſt have been, that the Office of an *Engliſh Prelate* as exercis'd by him was not the Office of a *Doctor*, or *Elder* or *Deacon*. Otherwiſe 'twas not true, for by being Biſhops, they ceas'd not to be Doctors, Elders or Deacons; and Mr. *Cartwright* who was the great Manager, both in promoting theſe Meetings, and the Reſolutions taken in 'em, knew better things than to join in ſuch an Act, unleſs it were explain'd in the Senſe I have mention'd.

If we make allowance for *theſe* and *ſuch* like miſtakes, that might be *miſrepreſented* and *aggravated* by their Enemies; I muſt own, that I believe the *Subſtance of all the reſt* that's ſaid of them is true; but eſpecially in thoſe Parts of the Hiſtory, that are confirm'd by the *joint Teſtimony* both of Mr. *Stone* and their Adverſaries. And after all, they did nothing but what was plainly agreeable to the *known Meaſures* of *Preſbyterian* Diſcipline. And therefore, if the Principles of Presbyterians be not Injurious to the Civil Magiſtrate (as I have prov'd they are not, in the preceding Chapter;) And if their Managements in their preſent Synods and Judicatories be not Derogatory from the Rights of Magiſtracy (as I ſhall prove they are not, in the *firſt* Chapter of the *third* Part of *this* Book); then the Claſſes and other Meetings of the Presbyterians in Queen *Elizabeth*'s time that maintain'd the ſame Principles and manag'd the ſame way ſo far as their Circumſtances did permit, are not *juſtly* chargeable with *Diſloyalty*, *Faction* or *Sedition*.

3*ly*, It is Objected by *Walſingham* againſt the Puritans, that they *deſcended into the vile and baſe means of defacing the Government of the Church by Ridiculous Paſquills*.

Anſwer. It is true there were in thoſe Days ſome ſharp *biting* Expreſſions us'd in ſome Books againſt the *Biſhops*, which had been better wav'd; for, tho' the Biſhops did too much tempt the Patience of the Puritans, by putting the Court upon ſevere Meaſures; yet it had been more Civil, yea, and Chriſtian too, to have ſuffer'd with meekneſs. But it muſt be granted, That the *Fury* of the *High Party* does

Part I. much extenuate, tho' it does not altogether excuse this Fault. And few will think it very strange, that *hot Persecution* shou'd extort some indecent Words from the *Miserable*, or that *Oppression shou'd make wise Men mad.*

But after all this, these Papers were but the Acts of private Men; they were not written by any Concert, or in the Name of the Puritans, or approv'd by them and their Classes or Synods, and therefore they ought not to have been *ill us'd* for the Faults of *some* of their Number only. *Fuller* does 'em Justice in the following Account of this matter.

'*Bullets* (*b*) did not fly about so much at Sea, as bastardly *Libels* 'by Land, so fitly call'd, because none durst Father 'em, for their 'Issue. They are known tho' not by their *Parents*, by their Names '1. *The Epitome*, 2. *The Demonstration of Discipline*. 3. *The Supplication*. 4. *Diotrephes*. 5. *The Minerals*. 6. *Have you any Work for 'the Cooper?* 7. *Martin Senior Mar-Prelate*. 8. *Martin Junior Mar-'Prelate*. 9. *More Work for the Cooper* &c. The main drift and Scope 'of those Pamphlets, for know one and know all (these foul 'mouth'd Papers, like *Blackmoors*, did all look alike) was to Defame and Disgrace the *English Prelates*, scoffing at them for their 'Garb, Gate, Apparel, Vanities of their Youth, Natural Defects, 'and personal Infirmities; it is strange how secretly they were 'Printed, how speedily dispers'd, how generally bought, how greedily read, yea and how firmly believ'd, especially of the Common 'sort, to whom no better Musick than to hear their Betters upbraided.

'*Some precise* Men of that side thought these jeering Pens well employ'd. ——— But the *more discreet* and *devout sort* of Men, even of such as were no great friends to the Hierarchy, upon solemn 'Debate then Resolv'd, (I speak on certain Knowledge from the 'Mouths of such whom I must believe) that for many foul Falshoods 'therein Suggested, such Books were altogether unbefeeming a pious 'Spirit, to Print, Publish, or with pleasure Peruse, which supposed 'true both in Matter and Measure, Charity wou'd rather conceal, 'than discover. 4*thly*,

(*b*) Book 9. p. 193.

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4*ly*, It is Objected againſt them, that they *began to make many Subjects in doubt to take Oaths*, &c.

The plain Anſwer to this Objection is, that the Puritans *never ſcrupled* nor refus'd to *ſwear Allegiance* to Her Majeſty; nor to be Evidences in Public Courts, for detecting of *any* Crime, that was *againſt* the Laws of God, or the juſt Laws of the Kingdom. But the Oath which they ſcrupled was, the Oath *ex officio*, tender'd by the *Biſhops* and the *High-Commiſſion-Court*; by which Men were to diſcover their own Actions in Criminal Caſes, and ſo to *Accriminate themſelves upon Oath*. They thought this was *againſt* the *Laws* of God, *Nature* & *Nations*. *Cartwright* refus'd to anſwer upon Oath to the Articles exhibited againſt him. Beſides, that they thought this Method unfair in it ſelf, they were in their Conſciences ſatisfy'd that what they were charg'd with (tho' true) was no Crime, but a Duty; for 'twas *meer Non-Conformity*, they were proſecuted for. And therefore, they thought 'twas ſinful to have any hand in carrying on a Perſecution of honeſt People: And that they cou'd not with a good Conſcience be *Aſſiſtants* to their Perſecutors in *that bad* Cauſe; which their Swearing in theſe Caſes wou'd have made 'em. The Reaſons on both ſides, are repreſented by *Fuller* (*i*) to whom the Reader is referr'd for full Satisfaction. And we muſt conſider what Mr. *Stone* ſays of their Debates among themſelves about this Subject, and of the Reaſons Mr. *Snape* offer'd from Scripture againſt the Oath, *ex officio*, and of the Peaceable Temper of the Brethren who were againſt it, for they diſſuaded none, but gave Reaſons of their own Practice, to ſhew that what they did was from Conſcience and not from Wilfulneſs.

Upon the whole, 'tis humbly ſubmitted to all Men of Impartiality and Candor; whether the impoſing of the Oath *ex officio*, upon Non-Conformiſts under Queen *Elizabeth*, and with the Circumſtances that attended it, was not rather an Inſtance of the *Severities* than of the *Vertues* of that Reign; and whether their refuſing it was not more juſtly to be accounted a Preſervation and Defence of the *Rights* of *Conſcience* and *Liberties* of the Subject, than a *Criminal* Diſaffection to the *Queen* and *Government*.

(*i*) *Ibid.* B. 9. p. 183. To p. 186.

Part I. *Lastly*, 'Tis Objected against the Puritans by Sr. *Francis*, 'that they 'began both to vaunt of their strength & number of their Partizans 'and Followers, and to use Comminations that their Cause wou'd pre- 'vail tho' with Uproar and Violence.

Anſ. I don't doubt but the Puritans represented themselves to be a *Considerable Numerous* Party (as indeed they were). And, that their Adversaries might readily misconstruct this, as vaunting. It is hard, that men may not represent their Grievances to the State, with this Argument, that both the Grievances and the Number of Sufferers by them is great. As to their *Comminations, Violence, and Uproar*, I can find nothing that gave any Colour for that Accusation, but the Story of Mr *Wigington*'s Letter to Mr *Porter* upon Occasion of *Mr Cartwright*'s Imprisonment for refusing the Oath, *ex Officio*, when the Articles were exhibited against him in the High-Commission-Court.

Fuller gives us both the Story, and a just Defence of the Puritans against the Calumnies which some founded upon it. 'Some (*k*) soon 'after expected the Appearance of the Presbyterian Party, account- 'ing it more Valor to free than to keep their friends from Prison. 'The rather because of a Passage in a letter of *Wigington*'s to one 'Mr *Porter* at *Lancaster*.

> 'Mr Cartwright *is in the* Fleet *for the Refusal of the Oath, (as* '*I hear) and* Mr Knewstubs *is sent for, and sundry Worthy Mi-* '*nisters are disquieted, who have been spared long. So that we* '*look for some* Bickering *ere long, & then a* Battle *which cannot* '*long endure.*

'Words variously expounded, as mens Fancies directed them. Some 'conceived that this *Bickering* and *Battle* did barely import a *Pas-* '*sive Conflict* wherein their Patience was to encounter the power of 'their Adversaries and to *conquer by Suffering*, Parallel to the *A-* 'postles Words, *Without were fightings*, meaning *Combats* to wrestle 'with, in many Difficulties opposing their Proceedings. Others ex-

(*k*) *Id Ibid.* B. 9. p. 203.

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'expounded the Words literally (not of a *tame* but *wild Battle*) and 'of ſome intended Violence, as if ſhortly they would muſter their '(hitherto inviſible) Forces to ſtorm the *Fleet*, and reſcue their friends 'therein. A *third ſort* beheld *Wigington* the writer of theſe words, as 'one, but of the ſoberer ſort of *Diſtracted Men*, and therefore in- 'vain do *ſtar'd Heads make ſerious Comments* on light mens *random-* '*Expreſſions*, where the knot is *neither to be untied, nor cut, but Caſt* '*away*.

Thus have I been led into a Conſiderable Part of the Hiſtory of the Presbyterians under Q. *Elizabeth*, by examining Mr. Secretary *Walſingham*'s Letter, which contains a Collection of the moſt Plauſible things that his deep Judgment could very well ſet together, for putting a Colourable Gloſs upon the Severities of the Queen his miſtreſs, *whoſe* ſenſe (and NOT HIS OWN) he has been ſpeaking all this while. And I ſubmit it to the Judicious Reader, whether all that has been ſaid againſt Puritans (when duly examined) can infer the Reaſonableneſs of thoſe hardſhips they met with.

Let any ſober man peruſe the doleful Narrative of the Tragical Severities, BUT OF ONE act in Q. *Elizabeth*'s Reign, as they are ingeniouſly and truly Stated by Sr *Peter King* in his Speech upon the ſecond Article of the Impeachment of Dr *Sacheverell*, who had heartily recommended theſe for *wholeſome Severities*, and thereby condemn'd the *Toleration-Act* in *England*, which has happily Repeal'd the Law that Enacted 'em: Let him (*I ſay*) peruſe that Speech, and it will help him to make a judgment of the Reaſonableneſs of thoſe Remarks I have been making, and of the Unchriſtian Temper of ſuch as would have thoſe Severities Repeated under the Government of our Gracious Sovereign Q. *Anne*. Sr *Peter* ſpeaks thus,

'What (*l*) cou'd be ſaid more contrary to the Toleration-*Act*, 'than to recommend the Severities uſed in Q. *Elizabeth*'s Reign, be- 'cauſe they were *wholeſom in themſelves*, and of happy Conſequence 'to the perſon and Government of that Renown'd Queen. If there 'were not a *Neceſſity for it on this Occaſion*, I would not mention 'what thoſe Wholeſom Severities were, but rather *caſt a Veil* over 'that part of the Reign of that Great and Glorious Queen.

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(*l*) *vide* Tryal of Dr. *Sacheverel* p. 71, &c.

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'To give a short View of those *Wholesom Severities*; some Heretick were burnt, other Persons were *hanged*, some had their *Goods Confiscated*, others had their *Persons Imprisoned*, and to mention more particularly a public act in writing that cannot be falsify'd or misrepresented, and which is since relaxed by the Toleration-Act, an Act pass'd in the 35*th* year of Queen *Elizabeth* Intituled *An Act to retain the Queen's Majesty's Subjects in their due Obedience*; by which the *Dissenters* are, among other penalties to *Abjure the Realm in forty Days* or SUFFER DEATH *without Benefit of Clergy*.

'This Penalty of abjuration of the Realm was taken from the ancient Common Law of *England* in Relation to *Felony*, by which if a man committed any Felony, excepting Sacrilege, and fled to a Parish Church, he might within forty days before the Coroner confess the Felony, and take an oath to *abjure the Kingdom* for ever; and if he thus confess'd and took that Oath, he was thereby Attainted of the Felony, and then he had forty Days from the coming of the Coroner to provide and prepare for his Voyage, and the Coroner assign'd him such a Port as he chose for his Departure out of the Kingdom; and if he did not go straightway out of the Kingdom, or being gone out did return without Licence, he had Judgment to be hang'd, except he was a Clerk, and then he had his Clergy.

'This Practice was what the Law call'd Abjuration; and being by several Regulations in the time of *Henry* the *Eighth* in effect taken away, the *Revival* of this Practice, was thought to be a WHOLESOM SEVERITY, fit to be inflicted on the *Protestant Dissenters* of those Times, and therefore the 35th of Queen *Elizabeth* doth Enact, That if any Person obstinately refusing to repair to some Church or Chappel, or usual Place of Common Prayers, and forbearing by the Space of a month to hear Divine Service, should after foury Days after the End of that Session of Parliament, willingly join or be present at any Conventicle or Meeting, under Pretence of Religion, contrary to the Laws and Statutes of the Realm, that then such Person shou'd *be committed to Prison*, till he shou'd *conform and come to Church*; and if within three months after Conviction, he should not Conform and come to Church, and make his public Confession and Submission, being thereunto requir'd

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'according to the Form of the ſaid Act, that then ſuch Offender 'ſhou'd *Abjure the Realm*; and if, being thereunto required ſhou'd 'refuſe to make ſuch Abjuration, or after ſuch Abjuration made, ſhould 'not within the time appointed him depart the Realm; or after ſuch 'Departure ſhould return without the Queen's Licence: then, in 'every ſuch Caſe, every Perſon ſo offending ſhould be A FELON 'WITHOUT BENEFIT OF CLERGY. So that the Abjuration 'inflicted on Proteſtant Diſſenters by this act, was *worſe* than 'Abjuration for *Felony* at the Common Law; in *that* they had 'the Benefit of Clergy, in *this* they had not.

'This is one of the Severities of Queen *Elizabeth*'s Reign, whe'ther it be a *Wholeſom* Severity or not, HUMAN NATURE 'WILL DETERMINE; however, Wholeſom it might have been 'eſteemed in thoſe Days by thoſe who had the *Power and will to puniſh 'others*, yet the Legislature have in *Terminis* declared it Unwholeſome 'for *thoſe times*, and the Toleration-Act doth expreſsly, and by name 'exempt the Proteſtant Diſſenters from the Penalties of this act of 'the 35*th* of Queen *Elizabeth*.

Our *Author* is ſo much in love with theſe *Wholeſom Severities*, that he ſubjoins a Quotation from Dr *Burnet*, in *their* Defence; which he alledgeth to be in his Preface to the 2*d Vol.* of his Hiſtory of the Reformation: But upon a careful Peruſal of that Preface, without miſſing one Syllable or Point in it, I can aver there is no ſuch Paſſage there at all; and I am apt to believe his friend *Thomas Long* hath led him into that Miſtake, having quoted it the ſame way, upon whoſe Word he has ventur'd to quote it again in his ſecond Letter viz. the *Conduct of the Diſſenters* &c. and to conclude that Piece with it. The Words, as he alledges, are theſe,

'Queen *Elizabeth*'s ſtrict enjoining Uniformity, making ſome Tur'bulent Spirits Examples, countenancing the Clergy, eſpecially 'A. B. *Whitgift*, and the Sincerity and Watchfulneſs of the Council 'and Inferior Officers, preſerved the Nation in Peace all her days, & 'if her Succeſſors had held the Reins of Government with like ſtea'dineſs of hand, the Nation how Head-ſtrong ſoever would never have 'run into thoſe Deſperate Confuſions, from which nothing but the 'hand of God could have Redeemed us.

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Part I. I'm of Opinion that Bishop *Burnet* either used no such Words as are quoted by our author; or if he did, that he intended not by them to justify the Persecution of the Puritans; because he has declar'd his Opinion against all such Persecutions, 'God be thanked *(says he)* (m) 'That there is an End put to all Persecution in matters of Conscience; and that the *first and chief Right* of *human Nature* of following the Dictates of Conscience in the Service of God, is secur'd to all Men amongst us; and that we are freed, I hope, for ever, of all the *Remnants of the worst Part of Popery, that we had too long retain'd*; I mean the SPIRIT OF PERSECUTION.

This Passage makes me believe, that the *Dr.* Understood what our Author quotes (if he truly said such Words) concerning the *Papists* or some *Insolent Brownists* only; and what confirms me in it is that, he mentions the *Sincerity and Watchfulness of the Council* &c. as contributing to *preserve Peace* during this Queen's Reign: Now from what has been said, it appears, That the Sincerity and Watchfulness of the Council was employ'd *against the Suspension, Deprivation and other miseries of the Puritans*, brought on 'em by *Whitgift* and his Party; which so Judicious an Historian as Dr. *Burnet* cou'd not but know; and therefore we can't force a Meaning upon his Words, contrary to his own declar'd Opinion, and to obvious Truth.

Our Author concludes his Account of this Reign with drawing a *Parallel* between the *Presbyterians* under Q. *Elizabeth*, and their *Successors* under her present Majesty, and between the Carriage of the *former* with respect to the *Spanish Invasion*, and the Behaviour of the *latter* upon the *Pretender's Invasion*; accusing 'em of Disloyalty for their refusing to Enlist in the Militia, and to take the Oaths. And he offers this Parallel of Practices, to draw Her Majesty into Severities Parallel to those of Q. *Elizabeth*. But the true History and Reasons of their Conduct, belonging to the Reign of Queen *ANNE*; I dismiss it until we come to that Period, and shall then give a full Account of it, and consider what he has advanc'd in both his Pamphlets concerning it.

CHAP.

(m) *Exhort. to Peace and Union* p. 27. quoted by *P. A.* in his *Vanity, Mischief and Danger of continuing Ceremonies*, &c. p. 4.

CHAP. III.

The Loyalty of Presbyterians During the Reign of King JAMES, *the First of* England, *and Sixth of* Scotland.

FRom the Reign of Queen *Elizabeth* our Author next comes to her Succeſſor King *James*, 'And here *(ſays he)* I do ſolemnly 'proteſt to you, that I think it wou'd raiſe the Indignation of any 'Ingenious Man and Loyal Subject to read the Account, that not on-'ly Biſhop *Spotſwood*, but even *Petrie* and *Calderwood* give of their 'Treatment of that Prince and his Royal Family. In ſhort, the Aſ-'ſembly of the *Kirk*, *rejecting all his Authority*, and convening them-'ſelves, and *ſubverting the whole Conſtitution* as they pleas'd, did treat 'him ſo *indecently*, ſo *inſolently*, I may ſay *barbarouſly* upon all Occa-'ſions, that no body can wonder, that that much Injur'd Prince 'ſhould tell his Son in his *Baſilicon Doron*, I have *been vex'd by theſe 'Puritans from my very Birth, yea they perſecuted me whilſt I was in my 'Mother's Belly, and it muſt be little that they had not Murder'd me 'before I was born.*

I hope every good Man will be on his Guard againſt that HEIGHT

Part 1. OF INDIGNATION, and *Tranſport of Paſſion* into which this Author is *rais'd*, and by which he has been driven into *theſe* Reproachful Errors. How the Aſſembly, that never met during his whole Reign without Addreſſing him as their only Sovereign upon Earth, and owning their Allegiance to him; And who *never encourag'd* any Man to take up Arms againſt him, but who *often Addreſs'd* him for puniſhing the Popiſh Lords, and their Abettors who rebelliouſly made an Inſurrection againſt him, and who *encourag'd all the Subjects* to ſtand by him, not only againſt the *Spaniard*, but *all* Foreign Powers that ſhou'd make any Attempt upon his Crown, Dignity and Dominions; who were particularly Inſtrumental in *keeping all* his Subjects in Peace during his Abſence in *Denmark*, as he himſelf acknowledg'd on his Return; and who after all his *thwarting* of them and *overturning* their Eccleſiaſtical Conſtitution after his Acceſſion to the Crown of *England*, never *once rais'd* the leaſt Diſturbance to his Title or Authority: How, I ſay, the Aſſembly (notwithſtanding of all this) can be ſaid to *reject all his Authority*, is ſuch a piece of Hiſtory, as nothing but an highly *raiſed Indignation* durſt advance. Seeing he gives not one Inſtance out of *Calderwood*, or *Petrie*, of their Indecent, Inſolent and Barbarous Treatment of that Prince, or of their Subverting the leaſt part (and far leſs the whole) of the Conſtitution, I am ſatisfy'd he cou'd not do it; for his Indignation was too great to paſs any thing of that kind that was within the Compaſs of his *keen*. And tho' he ſhou'd pick out of *Spotſwood* ſome Stories reflecting upon their Behavior, yet few Impartial Men will lay much Streſs upon what he ſays againſt them, ſeeing the Strain of his Hiſtory favors ſo much of Party and Reſentment.

As for King *James*'s Teſtimony of the *Puritans*: I deſire our Author may take that Prince's Teſtimony of the Kirk of *Scotland* in his Speech to the Aſſembly *Anno* 1590 ' wherein (*n*) he prais'd God, ' that he was Born to be King of ſuch a *Kirk*, the ſincereſt Kirk of ' the World, the Kirk of *Geneva*, (ſaid he) keeped *Paſch*, and *Yule*, ' what have they for them? They have *no Inſtitution*. As for our ' Neighbour *Kirk* in *England*, their Service is an EVIL SAID MASS IN

(*n*) *Id. Ibid.* p. 256.

'IN ENGLISH; *they want nothing of the Maſs, but the Liftings.* I charge you, my good People, Miniſters, Doctors, Elders, Nobles, Gentlemen and Barons, to *ſtand to your Purity*, and to exhort the People to do the ſame, and, I forſooth, ſo long as I BROOK MY CROWN AND LIFE, ſhall *maintain the ſame againſt all deadly.* Part I.

Compare this with his Letter to Queen *Elizabeth* in favour of the Puritan Miniſters in *England*, which is as follows, 'Right (o) Excellent, High and Mighty *Princeſs*, ——— Our deareſt Siſter and Couſin; in our heartieſt manner, We recommend Us unto You. Hearing of the Apprehenſion of Mr. *Udall* and Mr. *Cartwright*, and certain other Miniſters of the Evangel within your Realm; of *whoſe good Erudition and faithful Travails* in the Church, we hear a very credible Commendation; howſoever, that their Diverſity from the *Biſhops* and Others of Your *Clergy*, in matters touching them in Conſcience, hath been a Mean by their Delation, to *work them Your Miſliking*; at this preſent we cannot (weighing the duty which we owe to ſuch as are *afflicted for their Conſcience in that Profeſſion*) but by our moſt Effectuous and Earneſt Letter interpone us at your hands, to *ſtay any harder Uſage* of them for that Cauſe; requeſting you moſt earneſtly, that for our Cauſe and Interceſſion, it may pleaſe you to let them be reliev'd of their preſent Strait, or whatſoever Accuſation or Purſuit depending on that Ground: reſpecting both their former Merit, in ſetting forth the *Evangel*; the *Simplicity* of *their Conſcience*, in this Defence; which cannot well be *let by Compulſion*; and the great ſlander, which cou'd not fail to fall out, upon their farther Straitning, for *any ſuch* Occaſion: which we aſſure us, your Zeal to Religion, beſides the expectation we have of your good Will to' pleaſure us, will willingly accord to our Requeſt: Having ſuch Proofs, from time to time of our like Diſpoſition to you, in any matter which you recommend unto us. And thus Right Excellent, Right High, and Mighty *Princeſs*, our dear Siſter and Couſin, We commit you to God's Protection. *Edinburgh, June* 12*th* 1591.

(o) *Fuller's* Church-Hiſtory. *Book* 9. *p.* 203.

Part 1: Let the Judicious Reader obſerve that here is a full Vindication of that *Kirk* of *Scotland*, and the Puritans of *England*: The former neither could be the Sincereſt nor the Pureſt Kirk in the World, if they had been ſuch a Nurſery of Rebellion, Sedition and Barbarity to their Prince as our author makes 'em to be; and why the King ſhould charge 'em to ſtand by their Purity and exhort all the People to do ſo; and promiſe to maintain the ſame againſt all Deadly, if they had rejected all this Authority, ſubverted the whole Conſtitution, vexed him from his birth, and Perſecuted him from his Mother's Belly, is hard to Determine. If it be objected, that he ſpoke all this *againſt his Conſcience* and only to *flatter the Kirk*; its as eaſily anſwer'd, that he might ſpeak againſt the Puritans from the ſame Principle, and to flatter a Party of the *High Church*; he lay under as great Temptations to the *latter* after he went to *England*, as to the *former* while in *Scotland*: beſides, this Objection does ſo impair the Reputation of his Teſtimony in any Caſe, that I queſtion (if it be true) if his ſingle Evidence can be admitted to prove any Point whatſoever. We don't uſe to lay much ſtreſs upon Witneſſes who give Contradictory Evidences. As to the the *Engliſh* Puritans, he gives 'em a large Character, for their *good Erudition*, *faithful Travails* in the Church, and *former Merit*; repreſenting 'em as differing from the Biſhops from *Conſcience* and *not* from *Wilfulneſs*, and therefore diſſuades from perſecuting of them.

But let us conſider the Credibility of the thing it ſelf aſſerted in his *Baſilicon Doron*. The Lord *Darnley*'s Relations did indeed when he was in his Mother's Belly, kill the Italian *David Rizio* in her Preſence, for Reaſons which Hiſtorians mention, and which the Rules of Decency forbid me to repeat. If his own Father's friends did this, I know not how the *Kirk* is bound to anſwer for it; and I never heard of any other danger he was in while in his mother's Belly, if that was any at all. Upon his *birth*, he was taken care of: and his mother a violent Enemy to the Reformation, having *abdicated*, all poſſible care was taken of the Young King's Education to that Degree, that he was one of the Learnedeſt Princes of his Age, or perhaps of any other.

The General Aſſembly were ſo far from encroaching upon the Rights of his Crown, or from raiſing, abetting or countenancing any Rebellious

Rebellious, Treaſonable or Diſloyal Practiſes againſt him, that they thought themſelves bound in Conſcience to uſe their Eccleſiaſtical Authority and Cenſures againſt thoſe who were guilty of 'em; an Undoubted Proof of their being Dutiful and Loyal Subjects. The Caſe of Mr *Andrew Hunter* is a plain Inſtance of this. Mr *Hunter* had deſerted his Flock, and joined himſelf to *Bothuel*, who was guilty of Rebellion againſt his Prince: Whereupon the *General Aſſembly in the year* 1594 SOLEMNLY DEPOS'D the ſaid Mr *Hunter* from the Office of the holy miniſtry, until he ſhould ſatisfy his Majeſty and the Kirk. And the King himſelf acknowledged, That this was the firſt *Inſtance of an Open Traytor of their Function againſt a Chriſtian King of their own Religion, and their Natural Sovereign*: (p) Their early Zeal againſt this Scandalous and Rebellious Crime was not only a mark of their juſt Indignation againſt it, but alſo the beſt means that could be Apply'd on their Part for preventing it in others. *Bothuel* himſelf (who headed that Rebellion) and ſome of his Chief Followers were Excommunicated. Part 1.

In the Year 1595. the Aſſembly met at *Montroſe*, to ſhow their Deteſtation of all Treaſon and Diſloyalty, and to teſtify their Complyance with his Majeſty's juſt Deſire, made an Act in the following Words, 'Whereas (q) an Ordinance is craved to be made a-'gainſt Practiſers of any Treaſonable Enterpriſe, or Conſpiracy a-'gainſt his Highneſs Perſon or Eſtate, being found and declared 'Culpable thereof by Law; that they therefore ſhall *incur the Sen-'tence of Excommunication*: The GENERAL ASSEMBLY AGRE-'ETH, *Legitima Cognitione Eccleſiaſtica Præeunte*.

When he came into *England*, the Puritans received him with all the joy and Satisfaction Poſſible (r); after all their hopes were fruſtrated upon the Hampton-Court-Conference, They preſent a Petition to the King ſigned by one thouſand Miniſters, wherein they ſay 'See-'ing (ſ) it hath pleaſed the Divine Majeſty, to the great Comfort 'of all good Chriſtians, to advance your Highneſs, according to 'your *juſt Title* to the Peaceable Government of this Church and 'Commonwealth of *England*'. Can *any thing* be *more dutiful* and Loyal

(p) *vide Calderwood's* Hiſt. p. 304, 305, 307. (q) *Id. Ibid* p. 308. (r) *Coke's* Detect. Part 1. p. 11, 12. (ſ) *Fuller's* Church Hiſt. Book 10. p. 22.

Part 1. *Loyal* than what is contained in these Expressions? And in the Body of the Petition it self, They frankly offer'd Subscription to the Articles of Religion according to the Law (i e. *so far as concern'd Matters of Faith and the Doctrine of the Sacraments*, being all that was required by the Statute of 13 *Eliz.*) and to the Kings Supremacy.

And the Non-Conformists of *Devon* and *Cornwall* upon the Persecution raised against 'em by him and his Favorites, do vindicate 'emselves and all their Brethren in *England* from any Rebellious or Factious Practises, in their Printed book, called, *A Removal of Certain Imputations, laid upon the Ministers* &c, which I here insert, because it is a public Challenge to any in that age to Convict 'em of Disloyalty, and refute their Assertions, which has never been yet done by any p. 21. they say, ' Let them sift well our Courses since his Ma-' jesty's *happy Entrance* in amongst us; and let them name wherein ' we have done ought, that may *justly be said ill to become the Minis-' ters of Christ Jesus*. Have we *drawn any sword*, have we *raised any ' Tumult*, have we *used any Threats*, hath the State been *put into any ' fear or hazard thro' us*? Manifold Disgraces have been cast upon us, we ' have *endured them*. The *Liberties* of our *Ministry* hath been *taken ' from us* and (tho with bleeding hearts) we have sustained it, we have ' been *cast out* of our *Houses*, and *deprived* of our *Ordinary Maintenance*, yet have we *blown no Trumpet of Sedition*. These things have ' gone very near us, and yet did we never so much *as entertain* a ' *thought* of *Violence*. Truth is, we have Petitioned the King and ' State; and who hath Reason to deny us that Liberty? We have ' craved of the Prelates to deal with us by Laws, and is not that the ' Common Benefit of every Subject? We have fought them to con-' vince our Consciences by Scripture——Alas! what would they ' we should do? Will they have us content our selves with this ' only, that they are Bishops, and therefore for their Greatness only to be yielded to? *Episcoporum Authoritas opprimere nos potest, docere ' non potest.*

' Now let our Author or any other disprove these Assertions, or show that the *English* Puritans or *Scots* Presbyterians did not walk according to the Measures laid down in 'em; and if they be not found false in this, 'twill be hard to find 'em guilty either of Rebellion or Sedition. *Laud* himself confesseth in his Character of King *James* 'That

(t)

'(t)he continued full two and twenty years Reign all in Peace, without War from Foreign Enemy, or Rebellion at home'. And I believe all will own that *Laud* was not so great a friend to the *Puritans*, as to hide under a Vail any of their Rebellions, if he cou'd but have had the *least Pretence* of accusing 'em. Part I.

But if we examine the Reasons of this Prince's, Spleen against the *Puritans*, *Coke* in his *Detect.* will help us to find 'em out, who (*u*) says of him, 'That he was the first (at least since *Richard* 2d) That asserted and 'endeavor'd to introduce an *Arbitrary Power* in *England*, Foreign to 'the Laws and Constitutions of it; and in all his Reign was more 'governed by *Flatterers* and *Favorites*, than by the Advice of his *Par-* 'liament or a *wise* Council——————He was more zealous for 'himself and the Preservation of his *Inherent Birth-Right* to the 'Crown of *England*, than for the honor of God and our Savior by 'the Pope's Usurpations otherwise; for in his Speech at the Open- 'ing the first Parliament of his Reign he calls the Church of *Rome* a *true* 'Church, and our *Mother Church*, and if they would lay aside their 'King-killing and King-Deposing Doctrine, and some Niceties '(but he names them not) *he was content to meet them mid-* 'way.

'When King *James* I. came to the Crown (*says he*) (*v*) The Re- 'presenting the Grievances of the Nation, by his Disorderly Reign 'was *Language Intolerable to him*, so that of four Parliaments '(which were all he had in his Reign) in the last he boasted *he had* 'broke the neck of three of them, and his Son broke the neck of the four 'first Parliaments of his Reign.' The *Presbyterians* were never clear for meeting the Church of *Rome* midway, and abhorr'd any Practice that looked like a Coalition with them upon such Terms; and were not a little Dissatisfy'd with the King's Constant favoring of the Popish Lords in *Scotland*, And with his dangerous Articles of the *Spanish* Match in *England* recorded by *Rushworth* (of which I shall have an Occasion to give a particular Account in the first Chapter of the second Part of this Discourse) & his other Practices inclining too much that way; They were

(*t*) *vide Rushworth's* Collect. Vol. I. p. 155. (*u*) Part 1. p. 196.
(*v*) Part 2. p. 409.

Part 1. were conſtant Haters of *Arbitrary Power* in all Princes, and therefore no Prince of that Temper in *Britain* ever loved them. The Eccleſiaſtical Conſtitution of Presbytery does provide ſuch Effectual Remedies againſt the Uſurpations and Ambition of the Clergy, and lays ſuch Foundations for the Liberty of the Subject in Church matters: that it naturally creates in People an Averſion from all Tyranny and Oppreſſion in the *State* alſo: which hath always made it odious in the *Eyes of ſuch Princes*, as have endeavored to ſtretch the Prerogatives above the Laws of the Nation, and Liberties of the Subjects. The Author of the Account *of the Proceedings of the Parliament of Scotland, May 6.* 1703. confirms this Obſervation (*w*.)

'In our General Aſſemblies (*ſays he*) Our Laity as well as Clergy 'are fully repreſented, by Deputies from all parts of the Nation. 'The Lay-Members are generally Men of the beſt Quality, and of 'the greateſt Eſteem for Piety and Parts, in their ſeveral Countries; 'they are many times Members of *Parliament*, well acquainted with 'our Laws, and *Zealous* for our *Conſtitution*; which makes them 'a neceſſary Ballance both upon the Court and the Clergy. This our 'former Princes knew well enough, and therefore *ſuch of them* as 'had form'd Deſigns againſt our Religion and Liberty, did *ever hate* 'thoſe Aſſemblies; becauſe as our Parliaments were one Barrier, *they* 'were another about both, and many times *harder to force* than the '*Parliament*.

'This our Princes were ſenſible of, and being many times *more* '*thwarted* in their Deſigns of introducing *Popery* and *Slavery* by *thoſe* 'Aſſemblies, than by *Parliaments*; they either endeavoured to have 'the ſaid Aſſemblies, wholly in their own Power, ſo as that they 'might call, pack, overaw and Diſſolve them, how and when they 'pleaſed, as King *James* the 6. and King *Charles* I. frequently attempted by the *influence* of *their* Biſhops; or elſe to aboliſh them 'Totally, as King *Charles* 2. did by *his* new *Model* of Prelacy.——— 'From all this it is evident, that no reaſon can be aſſign'd, why our 'Princes have been ſuch Enemies to the General Aſſemblies of our 'Church, that they wou'd either have them wholly laid aſide, or ſo cramped

(*w*) p. 109,——115.

Part I.

'cramped in their Power as that they ſhould be entirely at their 'Devotion; but that they knew it was impoſſible for them to ob-'trude any Religious Innovations upon us, or to make *Tools of the* '*Church* to overthrow the Liberties of the People, by the ſlaviſh 'Doctrines of Non-Reſiſtance and Paſſive Obedience, while we con-'tinu'd in Poſſeſſion —— of ſuch a free and popular Conſtitution, 'as our General Aſſemblies.

Dr. *Burnet* gives us an hint of the like Temper of the *Engliſh* Puritans in this Reign, which may diſcover the Reaſon of their falling under the Cenſure of this Prince. (*x*) 'Upon King *James*'s coming 'to the Crown, (*ſays he*) and the Diviſions that came to be after-'wards in Parliaments, between the too often named Parties, for 'the Court and Country; And Clergymen being link'd to the Inte-'reſts of the Crown, all thoſe who in *Civil Matters* oppos'd the De-'ſigns of the Court, reſolv'd to cheriſh thoſe of the Diviſion, under 'the Colour of their being *hearty Proteſtants*, and that it was the '*Intereſt of the Reform'd Religion* to uſe them well, and that all *Pro-'teſtants ſhou'd Unite*. And indeed the Difference between them 'was then ſo ſmall, that if great *Art* had not been uſed to keep 'them aſunder, they had certainly united of their own accord.

What the Deſigns of the Court were, while the King was a *break-ing the Necks of his Parliaments*, are too well known to need any fa-ther Enlargement: And the honeſt part of the Nation who were ſtruggling for the Liberties of their Country, and yet were as truly Loyal as any Subjects cou'd be, were for taking the *Puritans* by the hand, and for Uniting all Proteſtants in that Juncture; which ſhows the Diſpoſition of the *Puritans*, to have been for the Public Good both of King and Subject. But the Prince was *vex'd* by all who oppos'd his Arbitrary Power; that was *their* Unpardonable Crime.

His Son Prince *Henry* was of another mind; *Coke* ſays of him, (*y*) 'That he was a Prince adorn'd with Wiſdom and Piety above his 'Years,—of a Noble and Heroic Diſpoſition, and an Hater of flatteries '& Flatterers,—— His Court was more frequented than the Kings, 'and by *another ſort* of Men, ſo that the King was heard to ſay,

(*x*) *vide* Preface to the 2 Vol. Hiſt. Reform. (*y*) *vide* Detec. Part 1. p. 60. &c.

Part I.

'*will he bury me alive*? Never was any Prince's Death more univer-
'sally and cordially lamented." *And* yet this Prince had ſo great a Friendſhip for Presbyterians, as made him very Unacceptable to his Father's great Minions: For *Coke* aſſures us 'That the *High-*
'*Church*-Favorites tax'd him for being a Patron to the *Puritans*.' If they had uſed his Father *ſo Barbarouſly* and *Inſolently*, *ſubverted the whole Conſtitution*, and rejected *all his Authority*, this Prince was too wiſe to be Ignorant of it; and his Spirit too *Heroic*, not to Reſent ſuch *high affronts* offer'd to the Illuſtrious Imperial Crown upon his Father's Head, of which himſelf was the hopeful Apparent Heir.

Our Author's next (and laſt) Teſtimony againſt the Diſſenters in this Reign is Dr. *Bancroft*'s, of whom he ſays [p. 11.] 'I cannot
'give you a juſter view into this Matter, in letting you underſtand
'who theſe *Puritans* were, and how they proceeded, than to give
'you the words of a Sermon preach'd before the Parliament of
'England in the Year 1588. by Dr. *Bancroft*, afterwards Arch-
'Biſhop of Canterbury.

Whether the juſteſt Account that can be expected of the Proceedings of the *Scots* Presbyterians, muſt come from *Bancroft*, let the Reader judge by *Coke*'s Character of him, who [z] ſays, 'About this
'time the Clergy [at leaſt a *Faction which ſtiled themſelves the Clergy*] made
'an Attempt to try how far their Doctrine of *Abſolute Power* in the
'King had taken Root in him, they had gain'd their Point ſo far,
'as the King had declar'd his Command to the Commons as *Abſo-*
'*lute King*, and now they'll ſee whether the King won'd aſſert
'it, and the Caſe was this,——Dr. *Richard Bancroft* (a man
'of a Rough Temper) as Zealous an aſſerter of the Rights of the
'Church of *England*, or rather a *Faction of Church-men*, who arro-
'gated to themſelves the Title, as *Julius* the 2d was of the Papacy,
'exhibited to the King and Council 25 Articles, in the name of
'all the Clergy of *England*, called *Articuli Cleri*, which were de-
'ſired to be reformed in granting Prohibitions, tho' there were a
'Parliament and Convocation then ſitting, which I do not find had
'any hand in it. This

[z] Detect. part. 1. p. 46. 47.

'This Exhibition, as it aſcrib'd an *Abſolute Power* to the King, Part I.
'ſo it ſtruck directly at the Conſtitution of Parliament, the Prin-
'cipal End whereof is to Redreſs Grievances and Abuſes in the
'Nation.

By this the Reader will perceive that *Bancroft* headed the High-Church Faction, exalted *Arbitrary Power* in the Prince, and run down the Privilege of Parliament; to all which the Preſbyterians being ſo juſtly Oppoſite, they have Reaſon to except againſt his Evidence, as a Partial Witneſs; and indeed, it is rather an Evidence of the juſtice of their Cauſe, than of its Weakneſs, that they are condemn'd, by men of *his Temper*; by whom to be evil ſpoken of is rather a Mark of honor than Diſgrace.

I muſt further obſerve, that *Bancroft* was entirely officious and Meddling, in preaching ſuch Doctrine before the Parliament of *England*, *Anno* 1588. concerning the Affairs of another *Church* and Kingdom wholly Independent on theirs; and it confirms the Obſervation the *Scots* Presbyterians have ſtill made, *viz.* That the High-Church Party in *England* did ſtill inflame the Differences between their Princes and them, in order to make the Civil-Government reproach and Perſecute 'em: And that this ſhou'd be done in that very year, wherein the whole Iſland was in danger by the *Spaniard*, ſhows who were the guilty Cauſes of theſe Diviſions, which encourag'd that horrid Attempt.

Mr. *Davidſon* anſwer'd this Sermon in a Book, Entitul'd Dr. *Bancroft's Raſhneſs in railing againſt the Church of Scotland*: There's nothing Material in what our Author quotes from it, but what's fully anſwer'd already. The Doctor gives his Charge in three Articles, to which he prefixes a groſs Hiſtorical Miſtake, which with all Judicious Men can't but leſſen the Reputation of what he advanceth upon it, 'About ſome ſix or ſeven years agone (*ſays he*) certain 'Men of the new Government intending the Erection of theſe Pres-'byteries in *Scotland*, began their Parts &c.' Whereas this Deſign of Erecting Presbyteries in *Scotland* was begun ſeveral years before that time he mentions:

In his firſt Article he chargeth 'em with *inveighing againſt the Superiority of Biſhops*, here is his Quarrel with 'em indeed: They did the ſame from the year 1560. and it has been ſtill the Opi-

Part 1. nion of all the *Free Assemblies* of that Church, that Bishops are not *jure divino* superior in Office to Preaching Presbyters; but I can't see wherein this tends to the Detriment of Magistracy. And for the King's *Authority in Matters Ecclesiastical*, what they assert of it, and how agreeable their Principles about it are to all the Ends and Rights of Magistracy has been already clear'd. What they did in the Kings *Minority*, is but what all Nations in the World do, when their Kings are *Minors*, that is, they do their business the best way they can by the Assistance of a Regency. And all their Policy and Discipline begun in the King's Minority, was after many full and free Conferences between him and them firmly Establish'd by him and the Parliament, when he came to age; they never pretended to *alter one Law* (as has been shown) and far less without Knowledge or approbation of King and State. Such false History does not become any man in any Place, but far less a Clergy-man and from the *pulpit* too, which is too Sacred to be made the Stage of such Untruths. And to our Author's Question in his Marginal Note upon it, viz. *what do they now in their Provincial Synods?* I answer, they do their own proper business for the good of Mens souls, without attempting or pretending to alter any Law of the State, or disturbing either Queen or Subject.

In his 2d Article, he says, *they discharg'd the Bishops*; for which the same Reason which justify'd their Opinion against the Superiority of Bishops, is sufficient. They use no such Terms as *Commanding the King and Council under pain of Excommunication*, tho' they did frequently Petition him in most humble manner, to that effect. 3*ly*, He says they *prescrib'd Laws for the King and State*, which is as great an Untruth as any of the former. And tho' they may set forth in their humble Supplication, that such and such particular things wou'd be an *Establishing of Iniquity by a Law*, (as his Marginal Note insinuates) is this prescribing a Law? I suppose *our Author* and all good Protestants wou'd allow the Convocation to Address the Government, if they were about to establish *any Iniquity by a Law*; (which I hope they are too Vertuous to Attempt) and yet this cou'd not be reckon'd a prescribing of Laws to the Queen and State. If the Assembly has judg'd that to be *Iniquity*, which in truth is no Iniquity at all, that it self wou'd be *nothing to the purpose in Hand*; and the

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the diſcuſſing of that Controverſy wou'd lead me clear off the preſent Subject: And therefore I ſhall ſay no more of it, but only inſert one Paragraph of the humble Addreſs and Apology of the Presbyterian *Miniſters* and *Gentlemen* in the North of *Ireland*, occaſion'd by the Repreſentation of the *Iriſh* Convocation againſt them, wherein that matter is ſufficiently clear'd. It runs thus,

'While (*a*) the Convocation aſſerts, that where we have the Aſcendency, the conſtant Tenor of our Diſcourſe is to call Toleration, *eſtabliſhing Iniquity by a Law*; we beg leave to acquaint your Majeſty, that we neither know nor remember that ever we us'd any ſuch Expreſſion, but find it once us'd in a Repreſentation of the Commiſſioners of the General Aſſembly of the Church of *Scotland*, not with *any Deſign* to paſs that Cenſure upon all *Toleration* in General of ſuch as Diſſent from 'em, but only againſt a particular Draught of an *Act of Toleration* for Epiſcopal Diſſenters, brought into the Parliament of that Kingdom, in the year 1703. which laid them under no Obligation of giving Security for their Fidelity to the Government, tho' many of 'em were *known Jacobites*, and continue ſtill to be ſuch, as appears by their praying openly for the *Pretender*, and *refuſing to pray* for your moſt Excellent Majeſty. And whether ſuch a Toleration wou'd not have been an eſtabliſhing Iniquity by Law, even in the Judgment of all your faithful Subjects of all Perſuaſions, we humbly ſubmit it to your Majeſty.

But to return to *Bancroft*, he miſrepreſents the Principles of Preſbyterians, while he aſſerts that they maintain'd before the King, 'That *He was an Incompetent Judge*, and utterly diſclaim'd his Authority, that for ſuch matters as were ſpoken in the Pulpit, they ought to be exempt from the Judgment and Correction of Princes.' For they teach that the Magiſtrate ought to maintain the true Religion, and ſuppreſs Hereſy and Idolatry; whence it neceſſarily follows that the Magiſtrate has a power of puniſhing Preachers of falſe Doctrine taught in the Pulpit as well as out of it. But the true State of the Controverſy between the King and ſome of the Miniſters was this; ſome of them having been cited to appear before the Privy-Council

(*a*) *vide* Preſent State of Religion in *Ireland*, p. 38.

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Council, on pretence of their saying something in the Pulpit which reflected on the King and the Court, they pleaded that the Faithful Exercise of their Ministry oblig'd 'em to *Reprove* Sin in the *Highest* as well as the *Meanest*; and that what they did being a Part of their *Meer Spiritual Function*, & no way relating to the King's Title to his Crown, or to his Civil Authority, Power and Jurisdiction, was Cognizable only, *Prima Instantia*, by the Ecclesiastical Judicatures of the Church. The Debate turn'd much upon the Question about their Church Establishment. But the King's Power in punishing by the Civil-Sword the Preachers of False and Scandalous Doctrine, and of his being a Competent Judge of it in order to the Exercise of that Power was not deny'd by them: But the Question was whether the Church was to judge in these matters *Prima Instantia*, or whether the Magistrate might do it before it was try'd in any Ecclesiastical Court; For, that he might do it afterwards, and punish a Presbytery or any Ecclesiastical Judicatory that give a wrong Judgment, is what *Rutherfurd* and *Gillespie* (two Zealous Presbyterians) have fully granted, as I have shown *Chap.* 1. p. 60, 61, 62, 63, 64.

Our Author alledgeth that Mr. *Boyse* and Mr. *Mc Bride* (two Presbyterian Ministers) do scurrilously Preach against the Constitution, the Instance he gives of the first is his *Sermon against Episcopacy* (I suppose he means the Sermon Entitul'd the *Scriptural Bishop*.) But the Debate between Mr. *B*---- and his Opponents upon that Head being in Print, I refer the Reader to what is said on both Sides. The Instance he gives of the *latter*, is his Sermon Preach'd at the Synod in *Antrim*; an Account whereof we have in the first Apology of the Presbyterian Ministers in the North of *Ireland*, occasion'd by the Representation of the House of Lords, in these Words. 'As (*b*) to 'the Sermon alledg'd to be Preach'd by Mr. *Mc Bride*, at a Provincial 'Synod at *Belfast*; we humbly offer, That that Sermon was Preach'd 'at *Antrim*, in the Year 1698. When the Author cou'd not be call'd 'a *Non-Juror*, the Oath of Abjuration not being then impos'd; 'That it was Printed without his Order and Knowledge, and that 'he, being on account of it called before the then Lords Justices and 'Council, was *acquitted*. But

(*b*) *Ibid.* p. 28.

But to paſs our Author's Marginal Digreſſions, let us return to the reign of King *James* 1. And here I find our Author has very prudently wav'd giving any Account of the Behaviour of Presbyterians in *Ireland* under this Reign; for (if he is acquainted with the State of that Kingdom, upon King *James*'s Acceſſion to the Crown of *England*) he'll ſoon find that the Settlement of Presbyterians in the North of *Ireland*, was one of the Chief Means of bringing that Kingdom into the Obedience of the Crown of *England*, and of Securing and Enlarging the *Britiſh* and *Proteſtant* Intereſt in *Ireland*, as will appear by the following brief account of it. Part 1.

When King *James* 1. came to the Crown of *England*, the Kingdom of *Ireland* in General, and the *Britiſh* and Proteſtant Intereſt there in Particular was in a very Deplorable Condition: A Tragical Series of Concurring Cauſes contributed to the Miſeries of that unhappy Nation. The Natives had a rooted Prejudice againſt the *Engliſh* Government, looking upon themſelves as reduc'd to a State of Slavery by *England*; and believ'd that their Antient Government by their own Kings, and their Laws, Liberties and Properties were all taken from 'em by Violence; and they had not the Right notion of the Excellency of the *Engliſh* Conſtitution, which is very fit for civilizing a Barbarous People. This oblig'd the *Engliſh* to have a Watchful and Jealous Eye over all the Motions of thoſe, whom they rather found to be Implacable Enemies, than good Subjects: and therefore they tranſplanted as many of their own Country-men into *Ireland*, as they cou'd well ſpare from home, and perſuade to go abroad, upon ſo diſcouraging an Enterprize.

But the *Engliſh* Settlements in *Ireland* being weaken'd by the Debates between the Houſes of *York* and *Lancaſter* about the Succeſſion, which carry'd home divers of the *Engliſh* to aſſiſt the ſeveral Candidates, according as their intereſt and Party led 'em, the *Iriſh* got Head again. In King *Henry* 8th's time, their Averſion to the *Engliſh* grew greater, upon his throwing off the Pope's Supremacy, and then their Bigotted Clergy wrought upon a blinded People, and inflam'd 'em to the greateſt Height, telling them that before they had loſt their Liberties and Ancient Privileges, but now their Religion (more valuable than all the Reſt) was at Stake. All theſe Grounds of Prejudice were farther improv'd upon Queen Elzabeth's happy Acceſſion to the Crown

Part I. Crown; in whose Reign the *English* were miserably harass'd, and many of 'em destroy'd in *Ireland*, by the Rebellions and Insurrections rais'd by that bloody People. And there was a Law Enacted [3. and 4. *Philip* and *Mary*] Entitul'd *An Act against bringing in of Scots, retaining of them, and Marrying with them*; which continu'd in force during the whole Reign of Queen *Elizabeth*, and hindred the *Scots*, from planting *Ulster* or any other part of *Ireland*: the Rebellions of the *Irish*, the Destruction of the *English*, and the keeping out the *Scots* made it a miserable Distracted Kingdom. And in this Posture of affairs King *James* found it.

That Prince finding that he cou'd neither Levy the Rents and Revenues of the Crown, nor execute the Ordinary Course of Justice, nor Protect such of his Subjects as were faithful there, without Military Force, endeavor'd to Civilize the Barbarous Natives, and win them by acts of Grace and Lenity, and therefore restor'd some of the most Considerable of the *Irish* Rebels to their Estates and Inheritances. But this Experiment had not the Desir'd Issue. For soon after follow'd the Ungrateful and Traiterous Rebellion of the Earl of *Tyrone*, and *Sr Cahir O Doghtirtie* and their Accomplices, which made a Considerable addition to those Miseries under which the Nation lay groaning, when he came to the Throne. The Parliament of *Ireland*, (11, 12, *and* 13 *Jac.* 1. *Cap.* 4.) past an *Act for the Attainder of* Hugh *late Earl of* Tyrone, Rory *Late Earl of* Tyrconnel, *Sir* Cahir O Doghirtie *and others*, wherein there is this Remarkable Expression, that gives a most Authentic Proof of the Weakness of the Protestant and British Interest in *Ireland* at that time; the Words are, 'It may please your most Excellent Majesty of your 'Gracious Disposition, which your Highness doth bear towards the 'SETTLING OF THIS UNREFORMED KINGDOM" The Parliament then look'd upon *Ireland* to be an *Unreform'd* and an *Unsettled* Kingdom.

Many Projects were set on foot for the settling and Reforming of it, and among others, that same Parliament that had so feelingly express'd its Miseries, and who were the best Judges of proper Expedients for remedying them, past an Act (Chap. 6.) for *repealing the Act against bringing in of* Scots, *retaining of them, and Marrying with them*; and thereby gave a *public PARLIAMENTARY Encouragement* and *Invitation* to the *Scots* Nation to come and plant *Ire-*

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land, and to promote the Settlement and Reformation thereof. And tho' divers of the *Scots* had come over before the paſſing of the aforeſaid *Act*, conceiving hopes that their own Natural Prince wou'd take care to have ſuch a Law paſt in due time, yet we muſt date the Commencement of the moſt conſiderable Attempts of the *Scots* for the Plantation of *Ulſter*, from that Law; after which, there came over *many Thouſands* of 'em in a few years, and ſettled in *Ulſter*. They brought alongſt with them their Presbyterian Principles, which they had learn'd at home, and encourag'd Miniſters of their own Perſuaſion to ſettle amongſt 'em. The firſt Miniſter of that Perſuaſion (of the *Scots* Nation) I have heard of was the Reverend Mr. *Edward Bryce*, who ſettled in *Broadiſland* in the County of *Antrim*, *Anno* 1611. And about the ſame time, or very ſoon after it, we have an Account of the Reverend Mr. *Robert Cunningham* in *Hollywood*, in the County of *Down*. And there were three Miniſters who came from *England*, and were Contemporary with Mr. *Brice* and Mr. *Cunningham*, viz. Mr. *John Ridges* of *Antrim*, and Mr. *Henry Calwert*, and Mr. *Hubbard* of *Carrickfergus*, who had been a Pupil under the great *Cartwright* in *England*. He was encourag'd by the Lord *Chicheſter*, then Lord-Deputy of *Ireland*, who himſelf had been a Pupil of *Cartwright*'s too; and was a Man of great Parts, had got a conſiderable Eſtate in *Ireland*, and was amongſt the firſt Planters of *Ulſter* in this Reign, and an Encourager and Favorer of the Puritans, finding it for the Intereſt of the Crown and Kingdom to have the Country Planted with Proteſtant Inhabitants. Mr. *Ridge* and Mr. *Calvert* were encourag'd by the Family of the *Clotworthy*'s of *Antrim* upon the ſame Principles, and eſpecially being themſelves of that Perſuaſion. Part I.

In the Year 1622. the famous Mr. *Robert Blair* came from *Scotland*, and was ordain'd Miniſter of *Bangor*, in the County of *Down*; he was Encourag'd by the Lord *Claneboy*, Son to a Presbyterian Miniſter in *Scotland*, who had been a *Fellow* in the Colledge of *Dublin*, reported to have been Tutor to the great *Uſher*, was now become a Lord, and poſſeſs'd of a great Eſtate; and a great Encourager of the Plantation of *Ulſter*, and who ſaw a neceſſity of Encouraging the Presbyterians upon his Eſtate, otherwiſe the Country muſt have remain'd a Wilderneſs. His own Nephew Mr. *James Hamiltone*, became Presbyterian Miniſter of *Ballywalter*, and Mr. *John Livingſton* (a Man of ſingular Learning and Piety) came ſoon after into the Miniſtry

Part 1. and was settled in the Parish of *Killinshy*, with divers others, in the County of *Down*. And in the County of *Antrim*, were settled about this time) Mr. *Josias Welsh* at *Templepatrick* Son to the great *John Welsh*, and Grandson of *Knox* the Reformer, and Mr. *George Dunbar* at *Larn* with divers others in that County.

The mutual Moderation of the different Denominations of the Protestants of *Ireland* at that time, was a great help to the Settlement and Plantation of *Ulster*; of which I shall give several Instances, which I wish may be duly consider'd by their Successors. When Mr. *Robert Blair* was presented to the Parish of *Bangor* by the Lord *Claneboy*, the difficulty that stuck with him was how he cou'd be ordain'd, for he was a Zealous Presbyterian, and *scrupled* to receive *Episcopal Ordination* according to the establish'd Form. The Lord *Claneboy*, brought him into Company with the then Bishop of *Down*, viz. Bishop *Ecclin*; and the Bishop and Mr. *Blair* had a free Conference upon that Subject, and at last Compromis'd the matter thus: The Bishop propos'd that Mr. *Robert Cuningham*, and the other Ministers of Mr. *Blair*'s Persuasion, who were in the Country shou'd concur with him in the Ordination; and that he (*i. e.* the Bishop) being acknowledg'd by Mr. *Blair* to be a Presbyter, and as such to have Power of Ordination in Conjunction with other Presbyters, shou'd join with 'em in that Act; and that all those things which Mr. *Blair* scrupled at in the establish'd Form of Ordination shou'd be laid aside, and the Expressions in it he excepted against exchang'd for others to be concerted with his own Consent and Approbation. This Propofal Mr. *Blair* readily consented to, and in pursuance of it was ordain'd Publickly in the manner agreed upon in the Church of *Bangor*; finding nothing in it repugnant to his Principles and Conscience, and hoping that this might happily *Contribute* to the *Union* of Protestants in order to the preserving and promoting the Infant-Plantation of *Ulster*, and for laying a good Foundation for rooting out the Principles of Popery and Rebellion, which had been so industriously kept up by the *Irish* Natives. All these of the same Persuasion who were ordain'd in *Ireland* between that time and the Year 1642. were ordain'd after the same Method; and particularly Mr. *John Livingstone* hath left a full Narrative of his Conference with *Knox* Bishop of *Raphoe*, who join'd with the Presbyterian Ministers in his Ordination. And all of them, (*Blair* and all the rest) enjoyed the Churches and Tithes, tho' they remain'd Presbyterian still, and us'd not the Liturgy, and there

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was a Civil Comprehenſion of them, and a ſort of an Eccleſiaſtical Comprehenſion too; for they frequently met and Conſulted with the Biſhop about Affairs of Common Concernment to the Intereſt of Religion, and ſome of 'em were Members of the Convocation in the Year 1634.

Theſe Miniſters kept a *Monthly Meeting* at *Antrim*, wherein four of them uſually preach'd in one day, and they commonly ſpent two days at theſe Meetings in Preaching and ſolemn Humiliation, by Prayer and faſting, for the Sins of the Land; and then conſulted amongſt themſelves of the beſt Methods for Cheriſhing Piety in their ſeveral Congregations, and for the Propagation of it thro' the whole Country, and for the Extirpation of Popery: wherein God was pleas'd to bleſs 'em with Admirable Succeſs in a few Years. A very Coarſe People were brought in by their Miniſtry, not only to be wonderfully Civiliz'd, but by a Powerful Bleſſing upon the Goſpel, great Numbers of 'em became ſerious Chriſtians; and from all parts of the Country reſorted to theſe Monthly Meetings, and to the Quarterly Communions then in uſe. For Mr. *Blair* and Mr. *Cuningham* ſoon Concerted between themſelves to give the Sacrament of the Lord's Supper, *each of them four times* a year, and adjuſted the Times of the Celebration of it, ſo as the *Greateſt Number* of their Pariſhioners, who were *Proficients* in *Religion* Communicated in both their Churches, upon all theſe Occaſions, which was once in ſix or ſeven Weeks. And the other Miniſters found ſo great Comfort, & ſo much divine Aſſiſtance in their Work, as encourag'd them likewiſe to a Deſireable Frequency in the Adminiſtration of that ſolemn Ordinance. They employed themſelves in their Miniſterial Work with Indefatigable Diligence, to the Approbation of all the *Moderate* and Sober *Epiſcopalians*; and particularly of the Great *Uſher*, with whom Mr *Blair* was well acquainted, and from whom he and his other Brethren had great Applauſe.

And many of them were in high Eſteem amongſt the People of Diſtinction and of the beſt Station then in *Ulſter*, and their Miniſtry *much* regarded, and attended upon even by *theſe* who had *freedom* in their Conſciences to *conform* to all the Rites and Ceremonies of the *Eſtabliſh'd* Church, one Inſtance whereof (to mention no more) was in Mr. *Blair*'s Preaching before the Judges of Aſſize (at the deſire of the

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Bishop of *Down*) upon the Lords-day which happen'd to be Easter-Sunday, upon which the Judges were to receive the Sacrament; he preach'd to 'em before Noon that day, and on the Saturnday before; had not clearness to Communicate kneeling, upon which the Curate of the Place perform'd the Office, according to the Liturgy; And Mr. *Blair* was sent for on the Lords day in the Evening by one of the Judges, who made him *repeat* the *Heads* of his *Sermon*, discours'd him *seriously* about the Covenant of Redemption, which had been the Subject of it, and spoke with great Regard to Mr. *Blair*, and the Methods us'd by him and his Brethren in the Exercise of their Ministry, and express'd a Cordial Willingness to be under such a Ministry, which, he perceiv'd, was favor'd by so much of God's Countenance.

The Providence of God was very remarkable in promoting this Plantation of *Ulster* by means of the *hard Treatment* of Presbyterians at *that time* both in *England* and *Scotland*; for Persecution drove many of 'em from both Kingdoms into *Ireland*. And *those* who gave too much way to their ill Treatment at *home*, found it for the *public* Safety of *Ireland* and the Protestant Religion, to protect them there.

And 'tis very Remarkable, that after the Principles and Behavior of the same Presbyterians who came into *Ulster* were publickly known, even as long after as in the *tenth* Year of the Reign of K. *Charles* I. the Parliament of *Ireland* made an Act (*Cap* 4) *for the Naturalization of all the Scottish Nation, which were Ante-Nati, born before his late Majesty King James, &c. happy Access to the Crown of England and Ireland*; and the very Design of that Act was to give farther Encouragement to some of the *Scots* who had come over before, and for want of being Naturaliz'd, were liable to divers Inconveniencies mention'd therein, and to Encourage more *Scots* to come over, and they particularly set forth the usefulness of the *Scots* for promoting the Happiness of the Kingdom, in these Memorable Words, 'It being a great Discouragement and Disheartning unto many of your said Subjects 'of *Scotland*, that otherwise wou'd have *planted themselves here, for* 'the *further* CIVILIZING, STRENGTHNING, and SECURING 'this your Highness said Realm, against *Rebels at home*, and *all Foreign Invasion*.

Here is one of the most ample Testimonies (and from the Parliament too) of the Loyalty and Usefulness of the *Scots* Planters in *Ulster*

ſter, that they or any Body cou'd deſire; and whoever compares this with the State and Condition in which they found the Country, when they came to it, muſt acknowledge the Juſtice of the Obſervation, made by the *Presbyterian* Miniſters of the North of *Ireland*, in their firſt Apology to Her Majeſty, wherein they ſay; Part I.

'We crave leave with all Humility to obſerve to your Majeſty, that 'ſince our firſt Settlement in *Ulſter*, an hundred Years ago, by En- 'couragement from the Crown, the *Britiſh* and *Proteſtant* Intereſt, 'which was very weak before, has been conſiderably ſtrengthen'd 'by our Means, to that Degree, as to have a great Influence on the 'Safety and Peace of the whole Kingdom, of which your Royal 'Predeceſſors have been very ſenſible.

I doubt not but the Reader will expect that I ſhou'd ſatisfy him, how I came by the Materials of this ſhort Narrative I have given of the firſt Settlement and Progreſs of the Presbyterians in *Ireland* in this Reign, having quoted no Printed Hiſtory for ſome Parts of it. As to the Acts of Parliament I have mention'd, theſe will ſpeak for themſelves; and the publick Hiſtories do all ſo unanimouſly agree upon the State of *Ireland*, as I have repreſented it in the beginning of this Reign, that he muſt be very Ignorant that doubts it. And for other Parts of the Narrative, I have them from a Manuſcript-Hiſtory of the firſt Settlement and Progreſs of Presbyterians in *Ulſter*, wrote by the late Reverend Mr. *Patrick Adair*, Presbyterian Miniſter in *Belfaſt*. That Reverend Divine had all the Advantages that any Man in his time cou'd be ſuppos'd to have for coming to the exact Knowledge of the Facts he relates: for he himſelf was ordain'd *May 7th* in the Year 1646, about 24 Years only after Mr. *Blair* was ordain'd, and was perſonally acquainted with him. He had the Advantage alſo of a Manuſcript-Hiſtory of Mr. *Blair*'s Life, written by Mr. *Blair* himſelf, giving the ſame Account; which I have perus'd carefully, and find an exact Harmony between 'em. Mr. *Adair* was a great Intimate and (in ſome reſpect) a Diſciple of the Famous Mr. *John Livingſtone*, who has likewiſe left us a Manuſcript-Hiſtory of his Life. I have ſeen it too, and find it exactly agree both with Mr. *Blair* and Mr. *Adair*.

Mr. *Adair* himſelf lived near 50 years in the Miniſtry, and by his long Experience had great Opportunities of making Judicious Obſervation

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vations upon the Hiſtory of the Times; eſpecially if we conſider, that during that whole time he was conſtantly employ'd by his Brethren, in all their Affairs of Moment and Intricacy; was often in Conference with the Commiſſioners of the Parliament of *England*, with *Monk*, *Venables*, and the moſt conſiderable of the Uſurper's Party, and with *Henry Cromwell* himſelf; being call'd by all theſe to appear before 'em, and ſtill aſſerted the King's Right (as ſhall appear in it's proper place.) He was frequently a Commiſſioner from the Presbyterians to the Duke of *Ormond*, and other Chief Governors of *Ireland*, after the Reſtauration; And was ſent over by all his Brethren in the North of *Ireland* in 1688, with their Addreſs to the Prince of ORANGE, and ſtaid at Court for ſome time: And by theſe means had the Honour of Acquaintance with many Noblemen and Gentlemen; and was richly furniſh'd, thro' the whole Courſe of his Miniſtry, with the beſt of Materials for Compoſing ſuch a Work. Beſides, he had Aſſiſtance from ſome who were Compiling ſuch an Hiſtory, before he attempted it, and particularly from Mr. *John Greg* Presbyterian Miniſter in *Newton*, and Mr. *Andrew Stuart* Presbyterian Miniſter in *Donnaghadee*, who made ſome Progreſs in the Work; and were Men of great Sagacity, Judgment, and Veracity, as many yet alive can Teſtify. He had the Benefit of the Converſation and Obſervations of three old Miniſters, viz. The Reverend Mr. *Thomas Hall* of *Lairn*, Mr. *Anthony Kennedy* of *Templepatrick*, and Mr. *Robert Cunningham* of *Broad-Iſland*, *who all ſurviv'd the late Happy Revolution*, and were as Old Miniſters as Mr. *Adair* himſelf. And their Characters are all ſo well known to many Gentlemen of Worth of all Perſuaſions, as 'twou'd be needleſs to ſay any thing in *Proof* of their very great Sincerity.

Add to all this the Excellent Character of Mr. *Adair* himſelf, who was a Man of *great* Natural *Parts* and *Wiſdom*, Eminent *Piety* and *Exemplary* Holineſs, great Miniſterial Gravity and *Authority*, Endued with *Savory* and moſt Edifying *Gifts* for his Sacred Function, wherein he was Laborious, Painful, and Faithful; was a Conſtant, Curious, and Accurate Obſerver of all Public Occurrences; and with all theſe Rare Qualities, had not only the *Blood* and *Deſcent*; but the *Spirit* and juſt *Decorum* of a *Gentleman*.

If all theſe things be Compar'd, and duly weigh'd, I think I may Adventure to ſay, that its morally Impoſſible we ſhou'd be led into Miſt-

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Miſtakes by what *Accounts* are taken from that Manuſcript-Hiſtory; And I know nothing that can be ſaid, for queſtioning its Veracity, but that Mr. *Adair*, Mr. *Blair*, and Mr. *Livingſtone* were Presbyterian Miniſters; which carries in it a moſt *Uncharitable* Inſinuation, as if *all* the *Honeſty* in the *World* were *Confin'd* to *one* Perſuaſion. And if it be Undeynable, That there are ſeveral Ingenuous Popiſh Hiſtorians, who deſerve Credit, even in the Facts they relate concerning the Church of *Rome*, he muſt be a *very Sceptic*, who will refuſe the Teſtimony of theſe Worthy *Proteſtant* Divines, of ſuch Eſtabliſh'd Characters amongſt all who knew them.

I have been the Larger in ſhewing the Credit due to this Manuſcript-Hiſtory, becauſe I ſhall have Occaſion afterwards to refer to it. The Hiſtory it ſelf contains a Curious Collection of ſome very ſurprizing Affairs, and perhaps may be expos'd to a *Public* View in due time.

CHAP.

PART II.

The Loyalty of Presbyterians from the beginning of the Reign of King *CHARLES* I. To this present Year *MDCCXIII.*

CHAP. I.

The Loyalty of Presbyterians during the Reign of King CHARLES I.

THERE are three Instances adduc'd by our Author, and insisted upon in both his Pamphlets, to prove Presbyterians guilty of the height of Disloyalty in this Reign. *viz.* 1. Their taking Part with the Long Parliament against the King, which he calls Rebellion. 2. Their opposing Duke *Hamilton*'s Engagement for rescuing the King out of the hands of the Sectaries, and for saving his life. And 3*ly*, The Execrable *Murther* of the King, as the worst of all; with all which he charges them.

What I shall be oblig'd to offer for clearing these three points, will give

give an Impartial and Diſtinct Account not only of their Conduct and Loyalty, but of ſeveral very Material Parts of the Hiſtory of theſe Kingdoms, without which the Behavior of Presbyterians can't be ſet in a true light. Part 2.

As to the firſt, *viz.* the Civil War between King *Charles* I. and the Long Parliament, I ſhall not give my own opinion in that Matter, but repreſent to the Reader the Reaſons on both Sides, leaving him to form a Judgment for himſelf. The moſt *Impartial* way I can think of for ſtating the Debate, is, to give the Reaſons of a very Learn'd Prelate, who thinks that War to have been a Rebellion on the Part of the Parliament and their Abettors: And on the other hand to inſert the Reaſons of the Author of a very Celebrated Paper, who is of the Contrary Opinion. The firſt is the preſent Biſhop of *Sarum*, who in his ſpeech on the firſt Article of the Impeachment of Dr. *Sacheverel* ſays,

'I go next to ſhew what was the Common Doctrine for the next '60 years, from 1628, to 1688. I muſt yield up the firſt 12 years; 'For upon the Unhappy Miſunderſtanding between the King and that 'Parliament, there was a *long Diſcontinuance* of Parliaments, then the 'lately condemn'd Doctrine was again in vogue; and nothing was *ſo 'much heard of*, as the Law of Government which was from God, An'tecedent to all Human Laws: Out of this ſprung *Illegal Impriſon'ments*, Illegal *Monopolies*, *Severe Proceedings* in the *Star-Chamber*, but 'above all the Ship-Mony. Theſe things put the Nation in an *Uni'verſal Diſjointing* and Feebleneſs. And when an unavoidable Neceſſi'ty forced the King to call a Parliament, the fatal Effects of thoſe 'Councils broke out terribly. I know many fancy, that the War is 'to be charg'd on the Principles of Self-Defence; they are much 'miſtaken, I had Occaſion to ſee a great way into the Secret 'of that time, when I examin'd the Papers relating to the two Dukes 'of *Hamilton*. I knew a great deal more ſince from two Perſons of 'Unqueſtionable Integrity, who knew the Secrets of that time, the 'Lord *Hollis*, and Sir *Harbottle Grimſtone*; but all receiv'd a full Con'firmation, when I found it agreed perfectly with the noble account 'given by the Earl of *Clarendon*:

'No Body dream'd of a War, nor had they any principles leading 'to it. But there was an unhappy Train of Accidents that hinder'd

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'Matters from being brought to Settlement, even while the King 'was granting all they cou'd desire. Stories were carried by Persons 'about both the King and Queen, of Words let fall, that made them 'conclude, there were still ill designs on Foot, against the Laws that 'were then pass'd. But that which brought all to a Crisis, was the 'Discovery of a Negociation, to engage the Army to declare a-'gainst the Parliament. Whosoever compares the Depositions in '*Rushworth* with the account of that matter by the Earl of *Clarendon*, 'will see there is a great deal more in the one, than the other is 'willing to believe; tho' he acknowledges they had both *Goring*'s 'Evidence, and *Piercy*'s Letter with them. I will not take it upon 'me to determine, whether they believ'd too much, or the Earl of '*Clarendon* too little. It is certain they believ'd all that was in the 'Depositions and a great deal more: For *Goring*, being continu'd in 'the Government of *Ports-mouth*, and his Father being advanc'd from 'being a Baron to be an Earl, and *Piercy*'s being made a Lord and 'Master of the Horse to the Prince of *Wales*, made them conclude 'they had suppress'd a great deal, instead of saying more than was 'true. This stuck deep in their Hearts, and at last fatally broke out 'in the Demand of the Militia, that brought on the War, which I 'do own was plainly a *Rebellion*, because a force was offer'd to the 'King, not to defend themselves from an unjust Invasion, or Ille-'gal Grievances, but to extort a new Law from him.

'Thus the true Occasion of the War, was a Jealousie, that a Con-'duct of 15 Years had given too much Ground for; and that was 'still unhappily kept up, by a fatal Train of Errors, in every step 'that was made.

Besides these Reasons, all the Reasons that are usually advanc'd for Passive Obedience and Non-resistance were offer'd, to shew the Unlawfulness of that War. But the Reader must excuse me for omitting them here; because that sort of Reasons is now universally rejected by those, who assert the Legality of the late happy Revolution in 1688. And were given up by Dr. *Sacheverel*'s Council in his Tryal as I have shown Part 1. Chap 1. p. 15. & the debate about the Civil War does not now turn upon that Point, but meerly upon this hinge, whether there was sufficient Cause for the Parliament and the Subjects under their Conduct to take up Defensive Arms against the Arbitrary

bitrary Courſes of that Reign, and the Invaſions made upon their Religion and Liberties by the Prerogative. That there were ſuch Violations of Liberty as were very heavy Grievances, is acknowledg'd on all Sides, but that they were ſo great as to Juſtify a War, is denied by the one Party, and affirm'd by the other. Part 2.

Of all thoſe who have embrac'd the Affirmative of this Queſtion, I don't find any who gives ſo clear a State of the Caſe, as the Author of a late Celebrated Pamphlet, Entitul'd, *Faults on both Sides.* He gives his opinion in theſe Words,(*a*)

'It is neither in my Inclination or Purpoſe, to vindicate any of 'thoſe many ill things that were acted in the Proſecution of that Ci'vil War; but ſince my Lord *Clarendon* himſelf *fairly acknowledgeth*, 'That that Prince was miſled into many Miſtakes in the Conduct of 'his Government, we may modeſtly ſay, that 'twas the proper buſi'neſs of the Parliament to inſiſt upon a *thorough Reformation* of all that 'had been done amiſs, and to OBTAIN SUCH LAWS as might '*Effectually* ſecure the *Liberties* and *Properties* of the People from the '*like Invaſions* for the future: If the King, at firſt, *adher'd* to the 'Advice of thoſe who diſſuaded him from giving ſuch ſatisfaction 'to his Parliament, as he wou'd have yielded to at laſt; and if he 'was perſuaded to decide the Diſpute by the Sword, and to begin 'it by Diſplaying his Standard of War againſt his People, *what 'cou'd then remain* for them to chuſe, but either to *give* up for *ever* 'all their *Rights* and *Liberties*, and to ſubmit themſelves and their 'Poſterity to be *govern'd by the Will and Pleaſure of all their future 'Kings*: Or, to reſolve to defend their Ancient Laws and Privileges to the utmoſt, and to oppoſe Force with Force?

'There is, doubtleſs, a true Diſtinction to be made between a '*Rebellion* and a *Civil War*; the firſt is Notorious, when Subjects 'take up arms againſt *Lawful Governors Lawfully Governing*; but 'when a Prince *violates* the Eſtabliſh'd *Laws* of the Nation, *raiſes* 'Taxes by his *own* Authority contrary to the known Rules of the 'Conſtitution, *invades* the *Liberties* of his Subjects by *Illegal* Impri'ſonments, unjuſt *Proſecutions* and other *Grievous* Oppreſſions, *per-*

(*a*) P. 4, 5.

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'*ſiſts* in ſuch *Arbitrary* Acts of Government for a courſe of Years; if a People can find *no other* Means to preſerve their moſt valuable Intereſts, but by having Recourſe to the laſt Remedy, and ſhall *take up Arms*, to Compel ſuch a Prince to *reſtore* their *Rights*, and reform his *ill Government*; 'tis evident, from the Hiſtories of the Civil Wars of *France* and other Countries, that grave and impartial Hiſtorians have *not thought fit* to treat this way of oppoſing the Unlawful Uſurpation of Princes with the *Odious name of Rebellion*; and 'tis obſerv'd, that our Parliaments have had the Caution, that in the Acts paſs'd after the Reſtoration, in Relation to the preceeding War between the King and Parliament, they *wou'd never give it the name of Rebellion*, doubtleſs out of the Conſideration that it behov'd 'em to keep up the Sanction of the Parliamentary Authority; and that *that War was Authoriz'd* by a *legal Parliament*, who had Right to vindicate the Liberty of the Nation.

'The Names of Reproach, which paſs'd in theſe Times, were *Cavalier* for theſe who ſided with the King, and *Roundheads* for ſuch as took part with the Parliament: Now if the Intention of the latter were no other than to bring the evil Counſellors to condign Puniſhment, to prevail with the King to comply in a juſt ſettlement of their Civil and Religious Liberties; and then to reſtore him to the *Regal State* under *ſuch Limitations* as might *ſecure* them from any *future Invaſions* of their Rights and Priviledges, (and this I believe, was the GENERAL DESIGN of *thoſe that took up Arms at firſt*) I ſee no reaſon why theſe *Roundheads* ſhou'd lie under a harder Cenſure for what they Acted at that time, than may be *imputed* to *our ſelves* for what *we* have done in the late HAPPY REVOLUTION, for the Reſcuing our Laws and Religion from the Violations of the late King *James*.

'Hitherto you will ſay I have argu'd like a *Whig*, but I ſhall ſoon ſhew you that I am not inclin'd to be Partial. When this very Reforming Party had reduc'd the Forces of the King, and 'twas in their Power to have put a good end to the War, they fell into Factions and Diviſions among themſelves, and many of thoſe that had Eminently diſtinguiſh'd themſelves and gain'd the Applauſe of the People, enter'd into deſigns to advance their own Grandeur; the *great Officers of the Army* form'd *Cabals* in the Houſe of Commons

'mons, who by their Strength and Intereſt *violated the Rights of* Part 2.
'*Parliament*, by impriſoning ſeveral of their fellow-Members with-
'out juſt Cauſe, and excluded ſuch as oppos'd their ſiniſter Deſigns,
'without filling the Houſe with New Elections; ſo that they became
'no true Repreſentative of the People, and carry'd on all their ex-
'travagant Actions afterwards by a ſmall number of their own Fa-
'ction: In ſhort, when the King was at laſt brought to yield to
'ſuch Terms as might have ſettled the Nation in Peace, they *rejected*
'*all manner of Accomodation* with him, *hurried him to the Block*, uſurp'd
'the Regal Power, kept up the Army to ſupport their own Tyran-
'ny, oppreſs'd the People with illegal exactions, and rul'd the three
'Nations by the Sword; and if thoſe who Style the whole a Rebel-
'lion, had but *diſtinguiſh'd* between the *Commencement* of the Civil
'War, and the *time* when *theſe* Actions were perpetrated, I ſhall be
'content to allow them that Term, or even a worſe if they con'd in-
'vent it.'

That the Reader may be able to judge whether the Reaſons of the laſt mention'd Author, or of the Biſhop of *Sarum*, be of greateſt Weight, it will be proper for him to obſerve that thoſe who defend the Parliament's War againſt the King do alledge, that his Reign conſiſted not of *ſome few* ſingle Acts; but of a *conſtant Series* of Male-Adminiſtration, to the *Endangering* of the Proteſtant Religion, the *ſubverting* of the Priviledges of Parliament, and the *Overthrow* of the Liberties and Properties of his Subjects: And that *all poſſible means* on their Part were us'd for the Redreſs of thoſe Grievances, but to no purpoſe; that the Intrigues of his Prime Favorites and the Prevalency of evil Council put the Parliament and Nation under the unhappy neceſſity of defending their Rights by the Sword, as the laſt and only means of their Self-preſervation.

One main Cauſe of the People's Grievances in Religion under his Reign, was his Marrying a *Bigotted Papiſt*, upon ſuch baſe and *Diſhonourable* Articles confirm'd by his Oath, as *inevitably* open'd a Door to a Popiſh Intereſt and Council with all its miſchievous effects both in Church and State. This unfortunate Prince was led into this ſnare by his Father, who us'd all his Intereſt for promoting the *Spaniſh* Match, in the Articles whereof there were many things *highly* prejudicial to the *Proteſtant* and favorable to the *Popiſh* Religion.

The

Part 2.

The *Roman-Catholick Apostolic Religion*, and the *Holy Roman Church*, were too lofty Epithets for a Protestant Prince to Swear to, as he did in the 2 and 8 Articles. By the *6th* Article, not only the *Infanta* 'her self, but also her Men-Servants and Maid-Servants, and *their* 'Servants Children and Descendants, and *all* their Families of what 'sort soever serving her Highness might be freely and publickly Ca-'tholicks." The 5, 7, and 8, provide her a Church, Chappel and Oratory, with all Popish Ornaments. The *10th* allows her 24 Priests and Assistants to serve in them; and over them a Bishop or his Vicar, (*by the* 11) with full Authority and Jurisdiction: who 'only may pro-'ceed (by the *15th Article*) against Ecclesiastical Persons as *hath been* 'accustomed by Catholicks: And if any Secular Judge shall apprehend any 'Ecclesiastical Person for any offence, he shall *forthwith Cause* him to 'be deliver'd to the aforesaid *Superior Ecclesiastic*, who shall proceed 'against him *according to the Canon-Law*. By the 13, the *Infanta* and 'her Servants might procure from *Rome* Dispensations, Indulgences, 'Jubilees, and all Graces as shall seem meet to their Religion and 'Consciences. By the *16th*, the Laws made against Catholicks in '*England*, or in any other Kingdom of the King of *Great-Britain* 'shall not extend to the Children of this Marriage; and tho' they be 'Catholicks, they shall not lose their Right of Succession to the King-'dom and Dominions of Great Britain". The *Infanta* must chuse the very Nurses for their Children of the Marriage by the *17th*, & which is more, the Children must be brought up in *her Company*, at the least, until the *Age of Ten Years*, by the *20th*. By the 22d, The King, Prince, and Council must Swear to all the Articles, and endeavour, if possible to have them *Establish'd by Parliament*. And by the *23d*, All was 'to 'be *allow'd* and *approv'd* of by the Pope, that *he* may *give* an *Apostol-'ical Benediction*". In a Word, there is not one of all the 23 Articles, but what is in favor of the Popish Religion and Interest, and yet all Sworn to by the King, Prince and Council, as appears by the Forms of their several Oaths recorded in *Rushworth*'s Collections together with the Articles themselves at large (*b*)

Besides all these, there were other private *Articles*, Sworn to by the King, Prince and Council, in favor of the Papists, which *Rushworth*,

(*b*) Part 1. p. 86, 87, 88, 89.

worth (*Ibid.*) mentioneth, the moſt Material Clauſes whereof, are theſe, ‘ 1. That particular Laws made againſt the Roman Catholicks ‘ ——— as likewiſe General Laws——— which are repugnant ‘ to the Romiſh Religion, *ſhall not at any time hereafter*, by *any means* ‘ or Chance whatſoever *directly* or *indirectly be Commanded to be put in* ‘ *Execution* againſt the ſaid Roman Catholicks; And we will cauſe ‘ that our Council ſhall take the ſame Oath, ſo far as it pertains to ‘ them, and belongs to the Execution, which by the hands of their ‘ Miniſters is to be exercis'd. Part 2.

‘ 2. That *no other* Laws ſhall be made *anew* againſt the ſaid Ro- ‘ man Catholicks, but that there ſhall be a *perpetual Toleration* of the ‘ Roman Catholic Religion, &c.

‘ 3. That neither by us, nor any other interpos'd Perſon directly ‘ or indirectly, privately or publicly, will we treat (or attempt) any ‘ thing with the moſt Renown'd Lady *Infanta Donna Maria* which ‘ ſhall be repugnant to the Roman Catholic-Religion, neither will ‘ we *by any means perſuade* her that ſhe ſhou'd *ever renounce or* relin- ‘ quiſh the ſame, &c.

‘ 4. That we and the Prince of *Wales* will *interpoſe our Authority*, ‘ and will do *as much as in us ſhall lye*, that the Parliament ſhall ratifi- ‘ fy all and ſingular Articles in favor of the Roman-Catholics——, and ‘ Revoke and Abrogate particular Laws made againſt the ſaid Ro- ‘ man Catholics——— as likewiſe the General Laws ——— repugnant ‘ to the Roman Catholick-Religion &c.

In the *Prince*'s Oath *confirming* theſe Articles, let the following Words be remark'd, ‘ Moreover I *Charles* Prince of *Wales* engage my ‘ ſelf ----- That all thoſe things which are contain'd in the forgo- ‘ ing Articles, and concern as well the *Suſpenſion* as the Abrogation ‘ of *all Laws* made againſt the Romon Catholicks, ſhall WITHIN ‘ THREE YEARS INFALLIBLY TAKE EFFECT, and *ſooner if* ‘ *it be poſſible*, which we will have to lie upon *our Conſcience* and *Roy-* ‘ *al Honour*. That I will intercede with——my Father, that the *Ten* ‘ *Years* of the Education of the Children which ſhall be born of this ‘ Marriage ----- (which Term the *Pope* of *Rome* deſires to have Pro- ‘ rogu'd to *twelve years*) may be *lenghthen'd to the ſaid Term.* And I ‘ ----- ſwear, that if it ſo happen that the entire Power of diſpoſing ‘ of this matter be devolv'd to me, I will alſo grant and approve ‘ the ſaid Term. Furthermore--- *as often* as the *Infanta* ſhall re-

quire

Part 2.

'require that I shou'd give ear to Divines and others whom her 'Highness shall be pleas'd to employ in matters of the Roman Ca-'tholick Religion, I will *HEARKEN TO THEM WILLINGLY* 'without *all Difficulty*, and *laying aside all excuse* &c.

Compare all this with the Letters between the *Pope*, *King*, and *Prince* upon *that* Subject; and consider that Clause of the Prince's Letter to the Pope (*c*) 'Your Holiness Conjecture of our desire to 'Contract an Alliance & Marriage with a Catholick Family and Prin-'cess is agreeable both to *your Wisdom and Charity*: for we cou'd ne-'ver *desire so vehemently* to be join'd in a strict and Indissoluble Bond 'with any Mortal whatsoever, *whose Religion we hated*; therefore 'your Holiness may be assur'd that we are and always will be of 'that *Moderation*, as to *abstain* from such Actions, which *may testify* 'our Hatred against the Roman-Catholic Religion.

Both Houses of Parliament *Anno* 1623. in their joynt Address to the King say, (*d*) 'The humble Advice of us your Obedient Sub-'jects we joyntly offer from both Houses, *No one Person there dissenting* 'or *Disagreeing from the Rest*---That the Treaties both for the *Marriage* '& the *Palatinate may not any longer be continu'd* with the *honor* of your 'Majesty, the *Safety* of your People, the *Welfare* of your Children and 'Posterity, as also the *assistance* of your Ancient Allies & Confede-'rates". And in their Reasons for this *Address* they say, 'The Spa-'niards taking advantage of the Prince's being in *Spain*, importun'd 'a General Connivance of Religion, to the Diminution of the King's 'Sovereignty, and to the Discouragement of all his well-affected 'Subjects. And thus they have labor'd with the Pope, being of 'Mischievous Consequence. During this Treaty the Popish Faction 'hath mightily encreas'd.

In their next Address by their Commitee in answer to his Speech they say (*e*) 'The Weal and Safety whereof (*i. e.* of *England*) is 'in our judgments apparently threatned, if your Majesty's Resoluti-'ons for Dissolving of the Treaties now in question be longer de-'ferr'd". The King was prevail'd with to Dissolve these Treaties, which

(*c*) *Rushworth* Collect. Part. 1. p. 82. 83. (*d*) *Ibid.* p. 128.
(*e*) *Id. Ibid.* p. 135.

'which occaſion'd Bonfires Ringing of Bells, and great Joy in *Lon-* Part 2.
'*don.* (*f*)

The Parliament, being reſolv'd to ſtrike the Iron while 'twas hot, prepar'd a ſmart Petition againſt Popiſh Recuſants, exactly oppoſite to the Articles of the *Spaniſh* Match; which the King in his *Letter* to Secretary *Conway* calls, a *Stinging Petition* againſt the Papiſts, In which this is one clauſe, (*g*) 'Seeing we are thus happily deliver'd 'from that danger, which thoſe Treaties now Diſſolv'd, and that 'uſe which your ill-affected Subjects made thereof, wou'd certainly 'have drawn upon us, and cannot but foreſee and fear leſt the like 'may hereafter happen, and inevitably bring ſuch Perils to your Ma-'jeſty's Kingdoms; we are moſt humble Suitors to your Gracious 'Majeſty, to *ſecure the Hearts of your good* Subjects by the Engage-'ment of your Royal word unto them, that upon *no Occaſion* of Mar-'riage or Treaty or *other Requeſts* from any Foreign Prince or States 'whatſoever, you will *take off*, and ſlacken the Execution of your 'Laws againſt the Popiſh Recuſants.

The Parliament *Anno* 1621. gave ſufficient Warning of thoſe Miſ-chiefs and danger to Religion by *any ſuch Match*: The Commons in their Addreſs (*h*) to him ſay, 'finding how ill, your Majeſty's 'Goodneſs hath been requited by Princes of Different Religion, who 'even in time of Treaty have taken opportunity to advance their 'own ends, *tending to the Subverſion of* Religion——: by reaſon where-'of your *ill affected* Subjects at home, the Popiſh Recuſants, have taken 'too much Encouragement, and are dangerouſly encreas'd in their 'Number, and in their Inſolencies". In this addreſs they give 14 Cauſes of great and growing Miſchiefs in the Kingdom, whereof the *7th.* is, 'The Expectations of the Popiſh Recuſants of the Match 'with *Spain*, and feeding themſelves with great Hopes of the Con-'ſequences thereof'. They propoſe *ten* Remedies of the Evils they fear'd from theſe Cauſes, whereof the *6th* is, 'That to fruſtrate 'their Hopes for a future Age, our moſt Noble Prince may be *timely* 'and *happily* married to *one of our* own Religion.

(*f*) Id. *Ibid.* p. 128. (*g*) Id. *Ibid.* p. 142.
(*h*) Id. *Ibid.* p. 40.

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In all the *Intrigues* of *this* Match, declar'd by *divers* Parliaments to be *dangerous to Religion*, & the *Kingdom*, King *Charles* 1*st* (then Prince of *Wales*) was as deeply concern'd as his *Letters*, Oaths and Promises above mention'd cou'd make him, being early ensnar'd by his Father's Favorites.

This Match being broke off, there is another immediately set on foot with *France*, which took effect, and produc'd all the Mischiefs, which these wise Parliaments above mention'd did foresee. Of which *Rushworth* says (*i*) 'The *French* enlarg'd their demands in favor of Papists (as the *Spaniards* did do before them) and strain'd the King 'to the Concession of such Immunities, as he had promis'd to his 'Parliament, he wou'd never grant upon the Mediation of Foreign 'Princes.

'The Cardinal *Richelieu* —— being appointed to the Manage-'ment of the Treaty, assur'd the Catholicks of *Great-Britain*, that 'the *most Christian King* remembring that he was born and rais'd up 'no less for the Propagation of the Catholic Cause than for the En-'largement of his own Dominions, was resolv'd to obtain *honorable* 'Terms for *Religion*, or *never to conclude* the Match: and for his own 'part, such was his Compassion towards them, that if he might 'work their Deliverance, or better their Condition, not only with 'Counsel, Interest & Authority, but with his life and Blood, he wou'd 'gladly do it.——

'In *August* the Match was concluded, and in *November* the Ar-'ticles were sworn unto by King *James*, Prince *Charles*, and the 'French King. The Articles concerning Religion were not much 'short of these for the *Spanish* Match'. The private Articles of it besides what was common to it and the *Spanish* Match were (*k*) 'That the *Catholicks* as well Ecclesiasticks as Temporal, imprison'd 'since the last Proclamation which follow'd the breach with *Spain*, 'shou'd be *set at Liberty*, and that the Goods of the Catholicks, as 'well Ecclesiastical as Temporal, that were seiz'd on since the fore-'mention'd Proclamation, shou'd be restor'd to them, and that the 'English Catholicks shou'd be no more search'd after, nor molested for

(*i*) *Id. Ibid.* p. 132. (*k*) *Id. Ibid.* p. 189.

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'for their Religion, and in the 10*th* of May, says *Rushworth* (*Ibid.*), 'as the first fruits of this promis'd Indulgence and favor, the King 'granted (*viz. Charles* 1.) unto *twenty Roman Priests* a special Par- 'don of all Offences committed against the Laws then in Force against 'Papists.

The first Parliament of his Reign expres'd the Eminent Danger of the Protestant Religion, and the growth of Popery under his Administration, in a Long petition in as moving and plain Terms as cou'd be devis'd; they give (*l*) eight Causes of the Encrease of Popery, each whereof doth either explicitely or by necessary Consequence tax him with Male-Administration; but for Brevity's sake, I take notice only of the 1*st*, 2*d*, and 8*th*.

'1. The Want of the due Execution of the Laws against Jesuites, 'Seminary Priests, and Popish Recusants, occasion'd partly by the '*connivancy of the state*, partly by Defect in the Laws themselves, and 'partly by the manifold abuses of Officers.

'2. The Interposing of Foreign Princes by their Ambassidors 'and Agents in Favor of them.

'8. The *Employment of men ill-Affected in Religion* in Places of Go- 'vernment, who do, shall, or may countenance the *popish* par- 'ty.

They propose 16 Remedies *against this Outragious and Dangerous Disease* as they justly term'd it, all pressing the strict Execution of the Laws, and proposing the wisest Expedients for the more effectual doing of it. To this he gave three Answers, 1. A very General one, promising to be more particular, and 2*ly*, by the Lord Keeper in a short message assuring 'em of his real *Performance in every particular* (*m*). The third Answer was full to each Article, and part, occasion'd by the Commons Desire sometime after, that the Lords might concur with them in presenting to the King these Matters following (*n*) 'That notwithstanding they did petition his Majesty for advancing 'God's true Religion, and the suppressing of Popery: Unto which 'his Majesty vouchsaf'd, as well from his own mouth, as the Lord

(*l*) Id. *Ibid.* p. 181, &c. (*m*) Id. *Ibid.* p. 174. (*n*) Id. *Ibid.* p. 180

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'Keeper, to return such an Answer, as assur'd them of his Royal Performance; yet at this Meeting they found, that on the 12 of *July* last, his Majesty granted a pardon unto *Alexander Baker* a Jesuite, & unto *ten other Papists*, which [as the Commons have been inform'd] was gotten by the *Importunity* of *some forreign* Ambassador, and pass'd by *Immediate Warrant*, and was *recommended* by the *Principal Secretary* of State, without the payment of the Ordinary Fees. *And* further that *Mary Estmonds* in *Dorset-Shire*——made her escape from the Constable, and complain'd to the King. The principal Secretary did write to two Justices in her favor.

Upon these Passages, the Commons made Observatiors, 1. Upon the Date of the pardon, which was the NEXT DAY AFTER HIS MAJESTY'S ANSWER BY the Lord Keeper to *their Petition concerning Religion.* 2*ly*, That the pardon dispens'd with several Laws, as the 21, and 27. of *Q. Elizabeth*, and 3*d.* of King *James*; provided to keep the Subjects in due Obedience. 3*ly*, That the Pardon was sign'd by the *Principal Secretary* of State. *And* therefore the Commons declar'd that these Actings *tended* to the *Prejudice of true Religion*, his Majesty's *Dishonor*, the *Discountenanting* the Ministers of Justice, the *grief* of the *good People*, the *animating* of the *Popish* Party, who by such *Examples* grew more proud and Insolent, and to the *Discouragement* of the *High-Court* of Parliament.

Hereupon the King gave a Distinct answer in open Parliament to each Paragraph, and afterwards emitted divers Proclamations, and Orders against the *Papists* in Pursuance of the said *Answer*; but his evil Counsellors did not intend they shou'd take any great *Effect*, as appears by the Commons *Address* to him *anno* 1626. (o) Wherein they Observe his Majesty's promise in answer to the above Petition and particularly 'That he wou'd give Order to remove *from all Places* 'of *Authority* and Government, all such Persons as are either *Popish* 'Recusants, or according to Direction of former *Acts* of State, *justly to be* 'suspected, which was then presented as a great and *Principal* Cause of 'that Mischief.' Notwithstanding whereof, they in the body of their *Address*

(o) *Id. Ibid.* p. 391.

Addreſs mention by Name above 70 Perſons of that kind to be then in Officesof Truſt; five whereof were Lords, a great Number of them *Knights* and few or none under the Degree of *Eſquires*; and many of thoſe Offices they enjoy'd were very conſiderable, and of great Importance to the ſafety of the Nation. The Enumeration of theſe Perſons, their Offices and Characters fills 5 Pages in *Ruſhworth*; after which they proceed in theſe Words, 'Wherefore they humbly be-'ſeech your Majeſty not to ſuffer your loving Subjects to *continue* '*any longer diſcourag'd* by the Apparent Senſe of that encreaſe both in 'Number and Power, which by the favor and Countenance of ſuch 'ill-affected Governors accrueth to the Popiſh Party. Part. 2.

A new Parliament call'd *March* 17*th*, 1627, falls a freſh upon the Grievances in Religion, and finds the Inſolencies of Popiſh Recuſants and Perſons Popiſhly affected (notwithſtanding of all the endeavors of former Parliaments) to remain as yet intolerable, whereupon ſeveral Worthy Members made ſuch Speeches as will ever be remembred to their honor; and even the King's Secretary (*Cooke*) aſſerts (*p*) 'whilſt 'we ſit here in Parliament, there was another intended Parliament, 'of Jeſuits and other Well-wiſhers within a Mile of this Place, that 'this is true, was diſcover'd by Letters ſent to *Rome*.

The Iſſue was a Petition from both Houſes of Parliament againſt Recuſants conſiſting of eight Articles, all grounded upon the Non-Execution of the Laws againſt them, or making ſuch Compoſitions with thoſe againſt whom the Laws were executed, as defeated their Deſign, and continu'd the Danger 'to the Emboldning of Popiſh 'Recuſants to entertain *Maſſing-Prieſts*, into their private Houſes, 'and to *exerciſe* all their *Mimick Rites* of their groſs Superſtition '(as by their daily Practice and Oſtentation we may conceive) to the 'Nature of a *Concealed Toleration*: Your Majeſty (ſay they) wou'd 'be Graciouſly pleas'd to entertain this particular *more nearly* into 'your Princely Wiſdom and Conſideration; and to diſſolve this *My-'ſtery of Iniquity* patch'd up of colourable Leaſes, Contracts, and Pre-'conveyances, being but *Masks* on the one part to *deceive your Ma-jeſty*

(*p*) *Id. Ibid.* p. 505.

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'*jesty and States*; on the other part, for *private Men* to accomplish their Corrupt Ends (*q*)

In their Petition about Billeting of Soldiers, they take 'Notice of 'many Companies who openly profess'd themselves Papists, 'and that 'some of their Captains and Commanders were as Popishly affected 'as themselves. (*r*)

In the following Session, we find the Commons in three Remonstrances (*s*) speaking very home to the Court in these Words, 'There 'is a GENERAL FEAR conceiv'd in your People of SECRET 'WORKING and COMBINATION to *introduce* into this Kingdom '*Innovation* and Change of our *Holy Religion* —— for not withstan-'ding the many good and wholesome Laws and Provisions made to 'prevent the encrease of Popery within this Kingdom, and notwith-'standing your Majesty's most Gracious and Satisfactory Answer to 'the Petition of both Houses of *Oxford*, we find there hath follow'd '*no good Execution nor Effect*, but on the contrary —— these of 'that Religion do find *extraordinary favor* and respect in Court from 'Persons of great Quality and Power, whom they continually resort 'unto, and in particular to the Countess of *Buckingham*, who her self 'openly professing that Religion, is a known Favorer and Supporter 'of them, that do the same, which we well hoped; upon your Ma-'jesty's Answer to the aforesaid Petition at *Oxford*, shou'd *not have* '*been permitted*, nor that any of your Majesty's Subjects of that Re-'ligion justly to be suspected, shou'd be entertain'd in the Service of 'your Majesty, or your Royal Consort the Queen; some otherwise 'of *that Religion* have had *Honors*, *Offices* and *Places* of *Command* and '*Authority* lately *confer'd* upon them. But that which *STRIKETH* '*THE GREATEST TERROR* into the Hearts of your Loyal Sub-'jects concerning this, is, that Letters of stop of Legal Proceed-'ings against them *have been procur'd from your Majesty* (by what in-'direct Means we know not) and Commissions under the Great Seal, 'granted and executed for Composition to be made with Popish Re-'cusants, with *Inhibitions* and *Restraint* both to the Ecclesiastical and 'Temporal Courts and Officers, to intermeddle with them; which is con-

(*q*) *Id. Ibid.* p. 517. (*r*) *Id. Ibid.* p. 619, (*s*) *Id. Ibid.* p. 620, 621.

'conceiv'd to *amount to no leſs than a Toleration, odious to God, full of* Part 2.
'*DISHONOR* and *EXTREME DISPROFIT to Your Majeſty*, of
'GREAT SCANDAL and GRIEF *to your GOOD PEOPLE*, and
'of *APPARENT DANGER* to the *preſent State* of your Majeſty and
'of this Kingdom; their Numbers, Power and Inſolency, *daily in-*
'*creaſing* in *all parts* of your Kingdom, and eſpecially about *London* and
'the Suburbs thereof.' After mentioning the danger from the *Armi-*
nian Faction headed by *Laud* and *Neal* and the diſcountenancing of
Orthodox Preachers (of which more afterwards) they ſubjoin theſe
Words, 'It doth not alſo a little increaſe our Dangers and Fears this
'way, to underſtand the miſerable Condition of your Kingdom of
'*Ireland*; where without Controul, the Popiſh Religion is openly
'profeſs'd and practis'd in every part thereof, Popiſh *Juriſdictions*
'being there generally exercis'd and avow'd, Monaſteries, Nunne-
'ries and other Superſtitious Houſes *newly Erected*, reedify'd and re-
'pleniſh'd with Men and Women of ſeveral Orders, and in a *plenti-*
'*ful manner* maintain'd at *Dublin*, and moſt of the great Towns, and
'divers other Places of the Kingdom; which of what ill conſequence
'it may prove, if not ſeaſonably repreſs'd, we leave to your Ma-
'jeſty's Wiſdom to Judge; And now, if to all theſe your Majeſty
'will be pleas'd to add the Conſideration of the Circumſtances of time
'wherein theſe Courſes *tending to the Deſtruction of true Religion*,
'within theſe your Kingdoms, have been taken here, even when the
'ſame is with open force and violence perſecuted in other Countries,
'and *all the Reform'd* Churches in *Chriſtendom* either depreſs'd or miſ-
'erably *diſtreſs'd*; we do humbly Appeal to your Majeſty's Princely
'Judgment, whether there be not *juſt Ground of fear*, that there is
'ſome *Secret* and *Strange cooperating* here with the Enemies of our
'Religion abroad, for the *utter Extirpation* thereof; and whether
'if theſe Courſes be not ſpeedily redreſs'd, and the Profeſſion of
'true Religion more encourag'd, we can expect any other but Miſe-
'ry and Ruin ſpeedily to fall upon us.

In the laſt Seſſion of this Parliament, there aroſe divers Debates between the King and them about the Order of their proceeding, he urging *firſt* of all for Subſidies, and they *preferring* the Conſideration of their Grievances in Religion; and therefore gave him a Declaration, containing their Reaſons for ſo doing; they continu'd but

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Part 2. a short time, and finding they were immediately to be dissolv'd, the Commons fram'd three Resolutions; the first whereof was this (*t*; 'Whosever shall bring in Innovation of Religion, or by favor or 'Countenance seem to extend or introduce *Popery* or *Arminianism*, or 'other Opinion Disagreeing from the Truth and Orthodox Church, 'shall be reputed a Capital Enemy to this Kingdom and Common-'wealth.

From the Year 1628. to 1640, the Court took care that there shou'd be no Parliamentary Complaints of *Male-Administration* in the Affairs of *Religion* nor *any thing else*; for during that time, there were no Parliaments in *England* at all, but besides what Historians say of the Dangers of Popery in that time, *public Records* of Inferior Courts give a Melancholy Account thereof. Let the Reader be pleas'd to peruse *Prynn*'s *Royal Popish Favorite*, wherein He'll find an Account of King *Charles* 1sts, 'Extraordinary Favors 'and Protections of Notorious Papists, Priests & Jesuits, against 'all *Prosecutions* and *Penalties of the Laws enacted against them*, not-'withstanding his many Royal *Proclamations*, *Declarations* and '*Protestations* to the contrary, manifested by sundry Letters of Grace, 'Warrants and other Writings under the King's own Sign-Manual, 'Privy-Signet, his Privy-Councils and Secretary *Windebank*'s hands 'and Seals, by divers Orders and Proceedings in open Sessions at '*Newgate* in the *King*'s-*Bench*, and elsewhere (all extant on Record, 'in the *Sessions Books*, *Goal-Books*, *Crown-Office*, where all who scruple 'their Indubitable Verity or Reality, may Peruse them for their bet-'ter Satisfaction.') Some of the Persons Names, in whose favor these Writs (Copied by the said Author, and publish'd by Authority of Parliament) are these, *viz.* *Will. Keely* Gent. *Will. Cobb* Gent. Sir *Francis Eagelsfield* Barronet, Sr. *John Shelly* Barronet, and his Lady, Sir *John Wintour* and his Lady, Sir *Francis Marnock* Baronet and his Lady, *Thomas Jennings* Merchant, Sir *Charles Smith*, Sir *Henry Bedingfield*, and his Lady and Family, *Clement Preston* Esq; *Will. Peters* Gent. My Lady *Elizabeth Stover*, Sir *Will. Pearsal* Knight, *John Carill* Esq; Son to Sir *John Carill*; *Edward Cotton* Esq; and his Wife, The Lord *Arundel* and his Lady. *Will. Thorold* Esq; and his Wife, Lady *Elizabeth Dormer*, Capt. *John Read*, *Anthony Midcaff* Gent. My Lady *Sands* Dow-

(*t*) *Id. Ibid.* p. 660

Dowager, and her Daughter and Servant, Sir *Henry Audley*, and his Lady; My Lady *Windſor*, *Will. Arundell* Eſq; (Son to Lord *Arundel*) and his Lady, Sir *Henry Brown* and his Lady, *Will. Bradſhaw* Eſq; and his Lady. The following Perſons deliver'd by the like Letters were all Prieſts, viz. *John Dally*, *Cornelius Crawley*, *John Southworth*, *Reynault Mc. Donald*, *Palmer*, *Gilbert Brodin*, *Roger Clay*, *Thomas Gaunt*, *Middleton*, *Stevens*, *James Williamſon*, *Richard Salvin*, *Thomas Ridale*, *Bryan Midcaff*, *John Seargin*, *Will. Biddle*, *Thomas Holmes*, *Robert Widdington*. *Tho. Readman*, *Tho. Berry*, *Tho. Shephard*, *Gilb. Shelton*, *Matth. Wilſon*, *John Plansford*. All legal Proceedings againſt theſe and vaſt Numbers more were ſtaid by Writs under the King's own Hand; beſide all that was done by the Privy-Council and *Windebank*. Part 2

The three firſt Articles charg'd by the Commons, *Decemb.* 7. 1640. (*u*) 'are 1. Seventy four Letters of Grace to Recuſants, within thoſe four 'Years, ſign'd with his own Hands. 2. Sixty four Prieſts diſcharg'd 'from the Gate-houſe at *Weſtminſter* within theſe four years, and for 'the moſt part by him. 3. Twenty-nine diſcharg'd by verbal War-'rant by him.' Of the King's Letters above mention'd it's remarkable that in many of them there is this Clauſe, *at the Inſtance of our dear Conſort the Queen*; ſome of 'em ſay, *at the Inſtance of the Queen Dowager of France*, and divers of 'em were at the *Inſtance of foreign Popiſh* Princes and their *Ambaſſadors*.

The Parliament met *April* 13. 1640. *wou'd not Grant* the King any Subſidies to enable him to *invade the SCOTS*, until their *Grievances* ſhou'd be firſt conſider'd; among which their Members complain of the univerſal *Suſpenſion of the Laws againſt the Papiſts*, their being employ'd *in places of Truſt and Power*, & many other things of that kind, tending to the Deſtruction of Religion (*w*) but were *diſſolv'd in diſguſt*, before they cou'd come to any Reſolutions, except about Conferences between the Two Houſes, and Meſſages.

Between this and *November* 3*d* 1640, (the Meeting of the long Parliament) the Papiſts were ſo far from having the Laws executed againſt 'em, that the King's extraordinary Favors to them were the Arguments us'd by the Queen, *Montague* and Sir *Kenelme Digby* and others in their

(*u*) Collect. p. 327. (*w*) *Ruſhw.* Coll. p. 2: from p. 1127, to p. 1154.

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ſeveral Letters to the Roman-Catholicks for raiſing Money for the King againſt the *Scots* (*x*); And particularly in that from many Papiſts in *London* to their Friends in the Country, there is this remarkable expreſſion, 'It is the ſenſe of *us all* both Eccleſiaſtical and Lay 'Perſons, that beſides the diſcharging of their and our Duties to God 'and the King, *it mainly importeth the good of the Catholicks*, to have 'their buſineſs take good Succeſs.

And thus I have given the Reader a brief Account of the *open* and *bareſac'd* Countenance given by the Court to *Papiſts*, from the public Records of the Nation, during that part of his Reign, which preceded the long Parliament. The Arguments from theſe Inſtances are ſo fully improv'd by all his Parliaments, that makes it altogether needleſs to ſay any thing further about them; and I think he ſees little, that ſees not that theſe wiſe and prudent Parliaments who were ſo Zealous for Religion and Liberty, have not prov'd *to a Demonſtration* that *both* were *evidently endanger'd* under this King's Adminiſtration: If his Marrying a *Popiſh Queen*, and upon ſuch Articles, as he muſt (if he kept them) *diſpenſe with the Laws*, and deny *all* his Parliament's *juſt* Deſires in Religion, together with all that follow'd natively thereupon, did no Prejudice to Religion and Liberty; our wiſe Parliaments ſince the Revolution muſt be mightily to blame, who have enacted, that if the Succeſſor to the Crown *be Papiſt*, or *but Marry* a Papiſt, he or ſhe *ſhall loſe the Crown and right of Succeſſion*, and the next Proteſtant Heir is to ſucceed, as if the former were Dead. Shall a Practice in the Proteſtant Succeſſor be carried ſo far as to make him Guilty of a Forfeiture of his Crown? and ſhall not that ſame Practice in a Proteſtant Predeceſſor with what follow'd upon it, be juſtly accounted a dangerous Subverſion of the Fundamentals of a Proteſtant Government?

My Lord *Clarendon* himſelf confeſſeth the truth of a great part of what has been now advanc'd (*y*): 'The Papiſts had for many years (*ſays* 'he) enjoy'd a great Calm, being *upon the matter abſolv'd from the ſe-* 'vereſt parts of the Law, and diſpens'd with for the Gentleſt; and were

(*x*) *Id. Ibid.* Part 2. from p. 1327. to p. 1331. (*y*) *Vide Clarendon's* Hiſt. Book 2. P. 116, 117. Edit. Folio.

'were grown only a part of the Revenue, without any probable dan- Part 2.
'ger of being made a Sacrifice to the Law. They *were look'd* upon as
'good Subjects *at Court*, and as *good neighbours* in the Country; all the
'Reſtraints and Reproaches of former Times being forgotten. But
'they were not prudent Managers of this Proſperity, being *too Elate*
'and *Tranſported* with the Protection and Connivance they receiv'd,
'tho' I am perſuaded their Numbers encreas'd not, their *Pomp* and
'*Boldneſs did*, to that Degree, that, as if they affected to be thought
'dangerous to the State, they appear'd *more publicly*, entertain'd and
'urg'd Conferences *more avowedly*, than had been before known;
'they reſorted at common hours to Maſs to *Somerſet-Houſe*, and re-
'turn'd thence in great Multitudes, with the ſame *bareſacedneſs* as
'others came from the *Savoy* or other Neighbour Churches, they at-
'tempted and ſometimes obtain'd Proſelytes of weak uninform'd La-
'dies, with ſuch Circumſtances as provok'd the Rage and deſtroy'd
'the Charity of great and powerful Families, which long'd for their
'Suppreſſion: They grew not only *ſecret Contrivers*, but public *pro-*
'*feſs'd Promoters of*, and Miniſters in, the *moſt odious*, and the *moſt*
'*grievous* Projects; as in that of Soap, form'd, fram'd & Executed, by
'*a Corporation* of that Religion, which under that *Licence and Notion*,
'might be, and were ſuſpected to be qualified for *other Agitations*.
'The *Prieſts*, and ſuch as were in Orders (Orders that in themſelves
'were puniſhable by Death,) were departed from their *former Mo-*
'*deſty* and *Fear*, and were as willing to be known, as to be hearkned
'to; inſomuch as a Jeſuit at *Paris* who was coming for *England*, had
'the boldneſs to viſit the Ambaſſador there, who knew him to be
'ſuch, and offering his Service acquainted him with his Journey, as
'if there had been no Laws there for his Reception. And for the
'moſt Invidious Protection and Countenance of that whole Party, a
'Public Agent from *Rome* (firſt Mr. *Con*, a *Scottiſh Man*, and after
'him the Count of *Rozetti* an *Italian*) reſided at *London* in great
'Port; publickly viſited the Court; and was avowedly reſorted to
'by the Catholicks of all Conditions, over whom he aſſum'd a parti-
'cular Juriſdiction; and was Careſs'd and Preſented Magnificently
'by the Ladies of Honor who inclin'd to that Profeſſion. They had
'likewiſe with more Noiſe and Vanity than Prudence wou'd have
'admitted, made Public Collections of Money to a conſiderable *Sum*,
'upon ſome Recommendations from the Queen, and to be by her

Part I.

' Majeſty preſented as a free Will-Offering from his Roman Catholic ' Subjects to the King, *for the carrying on the War* againſt the *Scots*; ' which drew upon them the Rage of that Nation, with little De- ' votion and Reverence to the Queen her ſelf; as if ſhe deſir'd to ſup- ' preſs the Proteſtant Religion in one Kingdom, as well as the other ' by the Roman Catholicks. To conclude, they carry'd themſelves ' ſo, as if they had been ſuborn'd by the *Scots* to root out their own ' Religion.

The evil Counſellors of that Unfortunate Prince were not ſatisfy'd with all the Countenance Papiſts got under him; but to compleat the danger of Religion, muſt put him upon Methods for *corrupting* the *Proteſtant Doctrine* by ſpreading the Poyſonous Infection of the moſt Rigid Tenets of *Arminianiſm*, for *corrupting Proteſtant Worſhip* by dangerous Innovations, for *abuſing Proteſtant Church-Government* by making it degenerate into a moſt *Arbitrary* and Tyrannical Uſurpation; whereby many *ſincere* and *Zealous* Proteſtants were ruin'd, while dangerous Recuſants were treated with diſtinguiſhing Marks of Royal Favor. To this purpoſe the Commons in their Remonſtrance *Anno* 1628. (z) ſay, ' And as our fear concerning Change or ' Subverſion of Religion is grounded upon the daily encreaſe of Pa- ' piſts ——— So are the Hearts of your good Subjects no leſs ' perplexed, when with ſorrow they behold a daily *Growth* and ' *Spreading* of the Faction of the *Arminians*, that being, as your Ma- ' jeſty well knows, a cunning way to bring in Popery, and the Pro- ' feſſors of thoſe Opinions, the Common *Diſturbers* of the Proteſtant ' Churches, and *Incendiaries* in thoſe States, wherein they have got- ' ten any Head, being *Proteſtants* in *ſhew* but *Jeſuits* in *Opinion* —— ' who notwithſtanding are much favor'd and advanc'd, not wan- ' ting friends even of the Clergy near to your Majeſty, namely Dr. *Neale* ' Biſhop of *Wincheſter*, and Dr *Land* Biſhop of *Bath* and *Wells*, who ' are juſtly ſuſpected to be unſound in their Opinions that way. And ' it being *now generally* held the way to Preferment, and Promo- ' tion in the Church, many ſcholars do bend the Courſe of their Stu- ' dies, to maintain thoſe Errors; their Books and Opinions are ' ſuſ-

(z) *Id. Ibid.* Part 1. p. 621, 622.

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'ſuffer'd to be Printed and Publiſh'd, and on the other ſide the Im-
'printing of ſuch as are Written againſt them, and in defence of
'the *Orthodox* Church, are hinder'd and prohibited —— and fur-
'ther increaſe our fears concerning Innovation of Religion, we find
'there hath been *no ſmall* laboring to *remove* that which is the *moſt*
'*powerful* means to ſtrengthen and increaſe our own Religion, and
'to oppoſe both theſe, which is the diligent Teaching & Inſtruction of
'the people in the true Knowledge, and Worſhip of Almighty God.
'And therefore Means have been ſought out to *depreſs and Diſcoun-*
'*tenance pious and powerful and Orthodox Preachers*, and how Confor-
'mable ſoever, and Peaceable in their Diſpoſition and Carriage they
'be, yet the preferment of ſuch is oppos'd, and inſtead of being en-
'couraged, they are moleſted with Vexatious Courſes, and Purſuits,
'and hardly permitted to lecture.

'Among the 16 Remedies Propos'd by both Houſes of his firſt Parliament *anno* 1625, againſt Popery and the danger of Religion, this was the 3*d*, (*a*) 'That ſpecial Care be taken to enlarge the
'Word of God, throughout all the Parts of your Majeſty's Domini-
'ons, as being the *moſt powerful* Means for *planting* of true Religion,
'and rooting out of the Contrary: To which end, among other
'things, let it pleaſe your Majeſty to adviſe your Biſhops by
'fatherly Entreaty, and tender Uſage to reduce to the peaceable and
'orderly Service of the Church, ſuch *able Miniſters as have been ſi-*
'*lenc'd*, that there may be a profitable uſe of their Miniſtry in theſe
'needful and dangerous times.

'King *Charles* (ſays *Ruſhworth*) (*b*) in his father's life time was
'link'd to the Duke of *Buckingham*, and now continu'd to receive
'him (*i. e. in the beginning of his Reign, which he there deſcribes*) into
'an Admir'd Intimacy and Dearneſs, making him partaker of all
'his Counſels and cares, and chief Conductor of his affairs——
'The public State of Religion, and the Steering of Church Matters
'had an *early Inſpection* & conſultation in the *Cabinet-Council*. Biſhop
'*Land* who in King *James*'s life time had deliver'd to the Duke
'a little Book about Doctrinal *Puritaniſm*, now alſo deliver'd to the
Duke

(*a*) *Id. ibid.* p. 182. (*b*) *Ibid.* p. 167.

'Duke a Schedule wherein the Names of Eccleſiaſtical Perſons were 'written under the Letters *O* and *P*, O ſtanding for Orthodox and *P* 'for Puritans: for the Duke Commanded that he ſhou'd thus digeſt 'the Names of EminentPerſons, to be preſented to the King under 'that Partition.

Who *theſe* Perſons were, *depreſs'd at Court*, and perſecuted with the *higheſt Severity* under the *name* of *Puritans*, appears by the above mention'd Petition of the Commons; whence we may ſee that all the ſober, moderate Conformiſts, who were againſt *Arminianiſm*, and *Laud's* other Innovating Principles, did ſuffer under that name, and thoſe who were diſſatisfy'd with ſome things in the Legal Eſtabliſhment and therefore ſilenc'd, were *able Miniſters*, to be *intreated* and *tenderly us'd*, and their *Miniſtry neceſſary* in thoſe dangerous Times. Their Character with their ill Uſage is atteſted by a very Violent Royaliſt. *viz.* Dr. *Bates* (*c*) 'They were treated (ſays he) with '*Suſpensions*, *Deprivations*, *Impriſonments* and *Baniſhment* by the Biſhops 'and Eccleſiaſtical Courts. But that *Severity*, tho' 'twas inflicted al-'moſt according to the letter of the Law, brought an odium on 'the Prelates, and made the Oppoſers of *Hierarchy* to be pity'd; 'and the rather becauſe they ſeem'd to ſuffer for Conſcience ſake, 'and their deſire of purer Worſhip; were men of ſtrict Morals, 'fervent in their ſermons, zealouſly given to prayer and the Offi-'ces of Piety; and, in one Word, otherwiſe *good Men*. Therefore 'many free born Subjects even among the Gentry and Nobility took 'their part, careſs'd them, and at length came into the ſame Senti-'ments, and meaſures with them againſt the Hierarchy.

All which is further atteſted in the Celebrated Speech of Sr. *Benj*; *Rudyard*, a great Royaliſt and friend to Epiſcopacy, made in Parliament *anno* 1640 (*d*) 'We well know (*ſays he*) *what Diſturbance* 'hath been brought upon the *Church*, for *vain petit Trifles*, how the whole

(*c*) *Elench. Mot. Nuper. in* Anglia *part.* 1. *p.* 115. 116.) 'Suſpensiones, Pri-'vationes, vincula, Exilium regeruntur *ab Epiſcopis*, et *Curiis Eccleſiaſticiis*, ſed o-'dium in Præſules conflavit iſta Severitas, etſi legum ad Præſcripta fere exer ce-'retur; & Anti-hierarchicis miſericordiam peperit, eoq; Majorem, quod Conſci-entiæ

(*d*) *vide Collect.* Printed Speeches and p. 103.

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'whole Church, the whole Kingdom hath been troubled, where to 'place a Metaphor, an *Altar*. We have ſeen *Miniſters*, their *wives*, 'Children and *families* undone *againſt* Law, *againſt* Conſcience, *againſt* 'all bowels of Compaſſion about not dancing upon Sundays. What 'do theſe ſort of men think will become of themſelves, when the '*Maſter of the Houſe ſhall come*, and find them thus beating their fel-'low-ſervants. Theſe Inventions were but *fives* made a purpoſe to '*winnow* the *beſt men*, and that's the *Devils Occupation*. They have 'a mind to *worry Preaching*, for I ne'er yet heard of any, but Dili-'gent Preachers that were vex'd with theſe and the like Devices,--- 'they wou'd evaporate and Diſpirit the power and Vigor of Religi-'on, by drawing it out into ſolemn, ſpecious Formalities, into Ob-'ſolete, Antiquated Ceremonies, new furbiſh'd up---A Romaniſt 'hath brag'd and congratulated in Print, that the face of our Church 'begins to alter, the language of our Religion to Change. And '*Sancta Clara* hath publiſh'd, that if a Synod were held *non intermix-'tis Puritanis*, ſetting Puritans aſide, our Articles and their Religi-'on wou'd ſoon be agreed. They have ſo brought it to paſs, that 'under the Name of Puritans, *all our* Religion is *branded*, and under 'a *few hard Words* among Jeſuits all Popery is countenanc'd. Whoſo-'ever ſquares his Actions by any Rule, either Divine or Human, he 'is a Puritan; whoſoever wou'd be Govern'd by the King's Laws, 'he is a Puritan. Their great Work, their Maſter-Piece now is, to 'make all thoſe of the Religion to be the ſuſpected Party of the King-'dom. If we ſecure our Religion, we ſhall cut off and defeat many 'Plots that are now on foot by them and others.

I ſuppoſe the true reaſon why all the Moderate Conformiſts have ſtill been aſſaulted when ever the *Puritans* have been oppreſs'd, but eſpecially under this Reign, was becauſe they always were united in heart and Affection, and in their moſt vigorous Endeavors againſt the Common Enemy of Religion and Liberty; and therefore the one cou'd

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'entiæ gratia, & purioris Cultus deſiderio luere viderentur, moribus ſeveris eſſent, 'in concionibus vehementes, precibus & piis Officiis prompti, uno verbo, ad 'cætera boni. Hinc Multi Municipes Generoſi etiam et Nobiles ipsis patrocinari, 'eoſq; in ſinu fovere, tandem una ſentire & in Hierarchiam ſimul Conſpirare.

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cou'd not be deſtroy'd, and the other ſafe, nor could Popery and Arbitrary Power be advanced but upon the Ruines of both: for (ſays *Coke*, (d) 'when King *James* died (*i. e. the firſt of England*) the Nation was rent into four Parties *viz.* the *Prerogative*, which extended the King's divided Will from the Laws and Conſtitutions, above his Royal or Regal Will; The *Country* or *Legal Party*, which ſtood for the Legal Eſtabliſhment both of Church and ſtate, and the Puritan and Popiſh Party: after the Treaties of Marriage between the Prince and Daughters of *Spain* and *France*, the *Popiſh* and *Prerogative Parties* joyn for carrying on the Court-Deſigns: and *were oppos'd by the Country and Puritan Parties.*

It being therefore the Deſign of the Court, of Papiſts and High-flyers, as being united in one Intereſt, to run down the Low-Church and the Diſſenters, they took various Methods for accompliſhing this dangerous end: With reſpect to the *Low-Church*, they went to work, two ways. 1. They *contriv'd* ways *againſt* the *Promotion* or Preferment of any of that Party to places either in Church or State. 2. They *turn'd* them out of all Offices they enjoy'd, upon the leaſt Colorable Pretence. The *firſt* was eaſily done, the diſpoſing of Biſhopricks and other conſiderable Offices being in the breaſt of the Court; and that they did ſo, is confirmed by the above-mention'd Addreſs of the Commons: and that ſuch places as were at the Diſpoſal of Biſhops might not be given to perſons oppoſite to the unhappy Intereſt of the *then-Court*, all perſons were put into the higheſt Eccleſiaſtical Poſts, that might anſwer the Ends of their Advancement. *Laud* was brought from ſtep to ſtep till he cou'd riſe no higher; *Manwaring* and *Montague*, tho' cenſur'd by the Parliament, were preferr'd; and *all that Party* encourag'd with all poſſible reſpect and Power.

The *ſecond* Eſſay was more difficult, *viz.* how to turn them out of what they had, inſtead of giving them more: but this by Degrees was accompliſh'd. Archbiſhop *Abbot*, becauſe he wou'd not licenſe *Sibthorp's* Sermon, ſuch another as *Sacheverell's* and *Manwaring's*, was ſequeſtred, confin'd to his houſe, and diſgraced; as in the King's letters of ſequeſtration, his long Narrative of his own caſe, with the Hiſtory relating

(d) Deteſt. Part. 1. p. 206.

relating to it, the reader may see in *Rushworth* (*e*) and the most suspected persons and greatest Highflyers entrusted with th' Administration of all his Ecclesiastical Offices. The Archbishop among many Memorable things in that Narrative says, (*f*) 'I saw what little esteem was made of me in those things which belong'd to my own 'Occupation; with Bishopricks and Deanries, or other Church-'Places, I was no more acquainted, than if I had dwelt at *Venice*, and 'understood them but by some *Gazette*. The Duke of *Buckingham* 'had the managing of those things, as 'twas generally conceiv'd: for 'what was he not fit to determine, in *Church* or *Common-wealth*; in '*Court* or *Council*, in *Peace* or *War*; at *Land* or at *Sea*, at *Home* or 'in *Foreign Parts*: *Montague* had put out his *Arminian Book*; I three 'times complain'd of it, but he was held up against me, and by the 'Duke magnify'd as a well-deserving-Man. *Cosins* put out his Trea-'tise, which they commonly call *the seven Sacraments*, which in the 'first Edition had many strengthenings, as it seemeth; I knew no-'thing of it, but as it pleased my Lord of *Durham*, and the Bishop 'of *Bath*.

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To throw out the Inferior Conforming Clergy, of sober Principles, the *BOOK OF SPORTS* was enjoin'd to be read by them on the Lord's Day, *without any Parliamentary Authority*; an Act in it self profane and odious, for Disobedience thereunto many sober Conformists were depriv'd, and thereby Room was made for the Promotion of an *High flown Arminian Laudensian Clergy*.

And now, that the Party seem'd to have secur'd to themselves the present Possession of Ecclesiastical Benefices, and to have enhanc'd the Supreme Management of Church-Affairs; to confirm all against any necessary Reformations, they impose an Oath in the Convocation 1460. commonly called the *et cætera*-Oath, because they Swore in these Words, 'Nor will I ever give my Consent to alter the Govern-'ment of this Church by Arch-bishops, Bishops, Deans and Arch-'Deacons *et cætera*." wherein that blind *et cætera* startled more of the sober Conformists, whom former Methods cou'd not expel, and produc'd Multitudes of Unanswerable Exceptions against it from *Northampton*, *Kent* and *Devonshire* (*g*), and from the latter a Petition

(*e*) Collect. *Ibid.* p. 431, to p. 458, (*f*) *Id. Ibid.* p. 453. (*g*) *Id.* Part 2. p. 1205, to 1208.

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to the Council, wherein (*b*) they say, 'but this Oath striking deep-'ly at the Root of *many Conscientious and constant Preaching Ministers*, 'and Purity and Zeal to the Peace of the Church hath led them hi-'therto to a Dutiful Conformity, *must needs deprive* them, if they 'take not the Oath, *ab Officio & Beneficio*, and consequently *induce a* 'general *Ignorance*, the Mother only of Popish Devotion.

The Low-Church being thus oppress'd, the violent Persecution of Dissenters in *England* can't satisfy *Laud* and his Party; but he throws in a bone of Contention into *Scotland*, by his *new Service-Book*, and *Canons* illegally intruded upon that Church, and countenanc'd with all the Power the Court cou'd employ to second them; and kindled such flames there as ended in Blood and Confusion: *Coke* justly observes (*i*) of *Buckingham* and him, 'These two stopt 'up both the King's Ears, from any other Directions in Church or 'State but what was infus'd by them,—— before a year goes about, 'you shall see *Buckingham* set the King at Odds with his Parliament, 'and yet engage him in a War against *Spain*, and before another 'goes about, engage the King in another against *France*—— 'and after 13 years, *Laud* shall be the Firebrand to *set all the three* 'Nations into the flame of a Civil War, as King *James* had foretold.

The High-Commission-Court and *Star-Chamber*, as manag'd in those times, were the powerful Engines of gaining and maintaining the height of Arbitrary-Power to the *Laudensian Faction*, whereby they rais'd themselves upon the Ruins of the *Low-Church* and *Dissenters*, *molesting them with vexatious Courses* and *Pursuits*, as the worthy Commons observ'd in their above-mention'd Petition: And therefore Mr. *Johnston*'s Observation (*k*) of K. *Char.* I. is good, 'The 'best friends that King had (*says he*) and who spilt their Blood for 'him can't deny, but he had set his heart upon a *Laudean* Religion, 'and an *English* Patriarchate, which we all know wou'd have ended 'in Latin, and have been still *Ecclesia Anglicana*, as it was in all Ages.

If there was Open and Notorious Countenance given to Papists against the Advice of *all his Parliaments*, while the Protestant Interest was *persecuted abroad*, and the Insolencies of Papists *encreasing at home*

(*b*) *Ibid.* 1209. (*i*) Detect. Part 1. p. 211. (*k*) Notes on the Pastoral Letter. p. 104.

home, and at the ſame time a viſible Diſcountenancing and Oppreſſing the moſt ſober of the Proteſtants, Conformiſts as well as Diſſenters; & raiſing, advancing and rewarding all thoſe who were of the moſt High-flown Principles; and managing of all the moſt important Affairs of Religion by the Advice of ſuch as contriv'd, and executed all Methods for accompliſhing theſe Ends, *ſome whereof were known Papiſts* as the great Lord Treaſurer *Weſton*, Secretary *Windebank* with divers others. If, I ſay, all this be true, (as abundantly appears from the moſt Authentic Records of the Nation above mention'd further proving the ſame) and that this was not by ſome ſingle Acts or *caſual* Overſights, but by a *conſtant* Uninterrupted *Series* of Male-Adminiſtration from the beginning of this Unfortunate Reign, to the very Commencement of the Civil War; then it neceſſarily follows, that the Proteſtant-Religion was in *danger of being ſubverted* under his Adminiſtration, by the Influence of his evil Counſellors. Part 2.

I ſhall next conſider the Violation of the Fundamental Liberties and Properties of the Subject under his Reign, and obſerve the ſame Method, I did in ſhewing the danger of Religion; which indeed was effected by *trampling* on the beſt Laws that were in being for the Security of Religion, and ſubjecting 'em, from time to time, to a *diſpenſing-Power*, the inſeparable *Character* of Arbitrary-Government.

King *James*'s advice to his Son, *that he ſhou'd not break with his Parliaments*, was not ſo prevalent with him as his example, whereby he taught him the contrary Leſſon: King *Charles* (when Prince of *Wales*) was preſent in Council when his Father with his own Hand took out of the journal-Book of the Houſe of *Commons* their Proteſtation they had made *Anno* 1621, againſt his invaſions of their undoubted Rights and Priviledges, See the Proteſtation it ſelf, and the Declaration relating to it. [*l*] Upon his Acceſſion to the Throne, the Principles of Government he had early imbib'd, were as early and conſtantly exerted.

His very firſt Parliament complains of *miſpending the public Treaſure, and of his neglect of Guarding the Seas*, [*m*] and tho' in their firſt Seſſion they had granted him Subſidies, and were a little encourag'd by his anſwer to their Petition about Religion in the *Second*, yet in the

[*l*] *Ruſh.* Collect. part 1. p. 53, 54. [*m*] Ib. p. 176.

Part 2. third they wou'd grant no more Subsidies tho' earnestly Press'd for by him, until their Grievances were redress'd; and therefore he diss'olv'd them (*n*). Immediately after their Dissolution, he issueth out his Letters for Levying Money off the Subject by way of Loan (*o*) and Summons a new Parliament to meet in *February*. The Commons begin upon Grievances, *viz.* the *Miscarriage of the Fleet to Cadiz*; the *evil Counsellors about the King*; *and Misgovernment and Misemployment of the King's Revenue* (*p*). Tunnage and Poundage, and the other Impositions without Authority of Parliament, are question'd. He presseth for their speedy Resolution of giving him Subsidies, urging his great Necessities to which they Answer, begging him to 'accept of 'the faithful and necessary Information of his Parliament —— in 'discovering the Causes, and proposing the Remedies of those great 'evils which occasion'd his Majesty's wants, and his People's Grief. (*q*) And in assurance of the Redress of their Grievances, promise to supply him. He gives this return. 'I must let you know (*says he*) that I *will not allow any of my Servants* TO BE QUESTION'D 'AMONGST YOU, much *less* such as are of *eminent Place* 'and near to me —— I see you specially aim at the Duke of *Buckingham*, I wonder what hath so alter'd your Affections towards him '—— I assure you he hath not medled nor done any thing con-'cerning the public or Common-wealth, but by special Directions 'and Appointment, and as my servant (*Id. Ibid.*)'. The House not affrighted out of their Privileges by this Speech, proceeds and lays all their Grievances upon the *Duke*'s evil Counsel, upon which the King calls up the Commons to the Lords-House and tells 'em, he was come to *shew them their Errors and their Unparliamentary Proceedings*; and the Lord-Keeper (by his Majesty's Command) entertains them with a long and bitter Invective, Impeaching their whole Procedure; vindicating the Duke in every thing; and with respect to their Searching into his Conduct, says, 'It is therefore his Majesty's EXPRESS 'and FINAL Commandment, that you yield Obedience unto these 'Directions which you have formerly receiv'd, and cease this Unparliamentary Inquisition, and commit unto his Majesty's Care, and 'Wisdom and Justice, the future Reformation of those things, which you.

(*n*) Id. p. 191. (*o*) Id. p. 192. (*p*) Id. p. 207. (*q*) Id. p. 216.

'you ſuppoſe to be otherwiſe than they ſhou'd be' (r) His Speech concludes with a ſharp *Reprimand* to them for their *Scanty Supply*, and their not diſpatching it before the Redreſs of Grievances, threatning they ſhou'd ſit no longer, if they did not enlarge it. The King not content with what my Lord-Keeper had ſaid, tells 'em himſelf (f) 'Remember that PARLIAMENTS ARE ALTOGETHER IN MY 'POWER, for their Calling, Sitting, Diſſolution; therefore as I find 'the fruits of them *good* or *evil*, they are to continue or *not* to be: 'And remember, that if in this time, inſtead of mending your Er- 'rors, by delay you perſiſt in your Errors, you make them greater 'and irreconcileable. Part. 2.

In Anſwer to the King's and Ld Keeper's Speeches, the Commons prepared an humble *Remonſtrance*, wherein they aſſert their Proceedings to be grounded upon the Laws of the Kingdom and Parliamentary Precedents, and particularly concerning *Buckingham* they ſay (t) 'Now concerning your Majeſty's Servants and namely the Duke of 'Buckingham; we humbly beſeech your Majeſty to be inform'd by us 'your faithful Commons, who can have no private end, but your 'Majeſty's Service and the good of our Country, That it hath been 'the *Antient*, Conſtant and *Undoubted* Right & *Uſage* of Parliaments to 'queſtion and complain of *all Perſons of what Degree ſoever*, found 'Grievous to the Common-wealth, in abuſing the Power and Truſt 'committed to them by their Sovereign: A Courſe approved not only 'by the examples in your Father's days of famous Memory, but by '*frequent Precedents* in the *beſt* and moſt *Glorious* Reigns of your 'noble Progenitors, appearing both in Records and Hiſtories; with- 'out which Liberty in Parliament, no private Men, no ſervant to 'a King, perhaps no Counſellor, without expoſing himſelf to the 'hazard of great Enmity and Prejudice, can be a Means to call 'great *Officers* in queſtion for their Miſdemeanors, but the Com- 'mon Wealth *Might Languiſh* Under Their Preſſures, *Without Re-* 'dreſs.

The Commons Impeach the Duke in 13 Articles, of heinous Crimes. 1. Of engroſſing ſo many great Offices, impoſſible for one man to diſcharge faithfully. 2. Of buying the Office of *Great Admiral*, con-

(r) *Id. Ibid.* p. 223. (f) *Id. Ibid.* p. 225. (t) *Id. Ibid.* p. 245.

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contrary to Law. 3. Of buying the Offices of *Lord-Warden* of the *Cinque-Ports* and *Conſtable* of the Caſtle of *Dover*. 4. Of neglecting to guard the ſeas, to the decay of Trade and Ruin of the Nation. 5. Of ſeizing the Ship *Stephen* of *New-Haven* worth 40000 pounds unjuſtly, and detaining it for his own uſe. 6. Of oppreſſing the *Eaſt-India* Merchants, to the Ruine of Trade. 7. Of putting treacherouſly the *Vanguard Ship* under the Command of Captain *Pennington*, and ſix Engliſh Merchant-Ships, under the Power of the *French* King. 8. Of his knowing that the aforeſaid Ships were to be employ'd by the *French* King againſt the Proteſtants of *Rochell*, to the ſcandal of Religion, and Diſhonor of K. *Charles*, and the Nation. 9. Of his diſpoſing of Titles of Honor to perſons unworthy of 'em, and forcing others to buy them againſt their Will. 10. Of Receiving a Bribe of 20000 pound for procuring the Lord Treaſurer's Place, beſide other Bribes mention'd in the ſaid Articles. 11. Of procuring many Titles of Honor to his near Kindred, with Penſions of great value from the Crown to ſupport them, to the burthen of the Public, and Diſcouragement of the Nobility. 12. Of embezzeling and engroſſing the King's Mony and Lands, to the *impoveriſhing* the Public Treaſury and *Confuſion* and danger of the Kingdom. 13. Of his Adminiſtring to King *James* a Plaiſter and Potion contrary to the Advice of his ſworn Phyſicians, not compoſed by (or with the knowledge of) any of his ſworn Apothecarys, in his laſt ſickneſs, whereof he died. It would make any true *Engliſh* heart bleed, to conſider the Uparallell'd and inſupportable Oppreſſion of the Subject occaſion'd by this mighty Favorite, and proved againſt him with ſo much Solidity, Learning & Shining Evidence, by thoſe worthy Patriots who were the Managers of thoſe Articles. (*u*).

Sr *Dudley Diggs* having made the Prologue, and Sr *John Elliot* the Epilogue to the Impeachment of the Duke; they were both by the King's Command committed to the Tower. And the King himſelf ſpeaks again to the Lords in behalf of the Duke, *and to approve his Innocency, as touching the Matters againſt him, I my ſelf can be a Witneſs to clear him in every one of them.* The Commons prepare a Remonſtrance againſt the Duke, and *Tunnage and Poundage* as illegal; and that very day 'twas finiſh'd, the Parliament is diſſolved, tho' the Lords

(*u*) Id. *Ibid.* from p. 302 to p. 356.

Lords had prepared a Petition adviſing the contrary as neceſſary for ‘ preventing great and Apparent Dangers at home and abroad, ‘ and for making him happy in the Duty and love of his People, the ‘ greateſt ſafety and Treaſury of a King. (w) Part 2

In that intended Remonſtrance, the Commons ſet forth, the Court's unjuſt Oppoſition to the former Parliament, the Diſſolution of it, when they were about to redreſs Grievances brought on by the Duke's evil Counſel, and his Intrigue for keeping ſome of the noted Commons from being elected as Members of the preſent Parliament, by making them *Sheriffs*. In this preſent Parliament they obſerve the many Interruptions they met with by meſſages from his Majeſty, which hindred them from Proſecuting the Duke according to Law: the *infringing of their Priviledges* in the Impriſonment of their Members: the Duke's Arrogance in procuring a factious Party to elect him Chancellor of the Univerſity of *Oxford*, while he ſtood impeached of the above Crimes; his Majeſty's Meſſage, that if *he had not a timely Supply, he would betake himſelf to new Counſels*, which they feared wou'd be bad; becauſe from the beginning of his Reign, he levied the Subſidies of *Tunnage* and *Poundage* without Authority of Parliament, which they declare to be *againſt the Conſtant uſe of former Times, the known Right and Liberty of the Subject, and the ſettled Laws of the Kingdom*; And that any who ſhall give ſuch *new Counſel*, as to levy any Tax contrary to law, are *Peſts and Capital Enemies to the King & Commonwealth, to be rewarded with the higheſt Puniſhment the Laws inflict on any Offenders*. They conclude, complaining that their humble and hearty ‘ Endeavors were miſinterpreted, hindred ‘ and now at laſt almoſt fruſtrate utterly, by the interpoſition of the ‘ Exceſſive & Abuſive Power of one Man, expreſſing their infinite Grief, ‘ that he ſhou'd have ſo great a Power and Intereſt in his Princely ‘ Affections, praying, that his Majeſty won'd not ballance this one ‘ man with all theſe things, and with the Affairs of the Chriſtian ‘ World, which do all ſuffer ſo far as they have Relation to this ‘ Kingdom, chiefly by his Means.

Let the Reader judge whether *Coke* had not reaſon to ſay (x), *ſo much eaſier is it in ſuch a Reign for a Favorite to ruine a Nation, than for a Nation to have Juſtice againſt a Favorite*. The King publiſh'd a De-

(w) *Ibid.* p. 398. (x) Detect. Part 1. p. 237.

Part 2.

Declaration of his Reaſons for Diſſolving the Parliament, wherein he throws all the poſſible Odium he cou'd againſt that *Honorable houſe* of *Commons*, who had with ſo much *bravery* and *honeſty* aſſerted the Liberties of their Country. Soon after, he falls upon the *Loan* and other illegal Taxes remonſtrated againſt: (*y*) publiſhing a Declaration, and inſtructing Commiſſioners for levying them (*z*). gives a Commiſſion for trying ſoldiers and others according to the *Martial Law*, in time of Peace; (*Ibid.*) and ſome time after, having entred into War with *France*, heaps new favors on *Buckingham*, making him Admiral and General of all the Fleet and Forces for that Expedition: and (*a*) Impriſons many worthy Gentlemen for refuſing the *Loan* (*b*)

A new Parliament met *March* 17*th*, 1627. of whom *Coke* gives this Character. 'Neither *Rome* nor *Athens* cou'd ever glory in ſuch 'an Aſſembly as the Commons of this Parliament were, for their ver-'tue and Learning: nor *any Age* produce ſuch a number of men of the 'like Integrity to their Country, and humble Obedience to their Prince'. They begin with the Grievances of *billeting* Soldiers, *loans* by *Benevolence* and *Privy Seal*, Impriſonment of the Refuſers; whereupon there were ſuch Speaches made as will ever be admir'd by all thoſe who are not fond of Abſolute Slavery. (*c*). They preſent to the King their Petition againſt his illegal way of billeting Soldiers, which Practice they complain of as contrary 'to the *fundamental Laws* of the Realm '& an apparent *violation* of the *antient* & *undoubted Right* of *all* his Maje-'ſty's---loyal Subjects to the exceeding great Diſſervice of his Majeſ-'ty, the general Terror of all, and utter undoing of many of his 'people (*d*).

The Celebrated *Petition of Right*, another *Magna Charta* of *England*, was fram'd by the Commons, concluded by both Houſes of this Noble Parliament, and confirm'd by the King himſelf in common Form, *ſoit droit fait comme il eſt deſire*, in which Petition there is a Narrative of the BREACH OF THE FUNDAMENTAL LAWS of the Kingdom, and *Invaſions of Liberty, and Property* which occaſion'd it. It runs thus (*e*)

To

(*y*) *Id. Ibid.* p. 415. (*z*) p. 418, 419. (*a*) *Id. Ibid.* p. 425. (*b*) *Ibid.* p. 428. (*c*) *Id. Ibid.* p. 499, &c. (*d*) *Id.* p. 542. (*e*) *Id. Ibid.* p. 588.

To the King's moſt Excellent Majeſty. Part 2.

'HUmbly ſhow unto our Sovereign Lord the King, the Lords Spiritual and Temporal, and Commons in Parliament aſſembled, That whereas it is declar'd and enacted by a Statute made in the time of the Reign of King *Edward* the firſt, commonly called, *Statutum de Tallagio non concedendo*, that no Tallage or Aid ſhall be laid or levied by the King or his Heirs in this Realm, without the good will and aſſent of the *Arch-biſhops*, *Biſhops*, *Earls*, *Barons*, *Knights*, *Burgeſſes*, and other the Freemen and Commonality of this Realm: And by Authority of Parliament holden in the 25*th* Year of the Reign of King *Edward* 3. it is declar'd and enacted, that from thenceforth no perſon ſhall be compell'd to make any Loans to the King againſt his Will, becauſe ſuch Loans were againſt Reaſon, & the Franchiſe of the Land; & by other Laws of this Realm it is provided, That none ſhou'd be charg'd by any Charge or Impoſition, call'd a *Benevolence*, nor by ſuch like Charge, by which Statutes before mention'd, and other the good Laws and Statutes of this Realm, your Subjects have inherited this Freedom, That they ſhou'd not be compell'd to contribute to any Tax, Tallage, Aid, or other like Charge, not ſet by common Conſent in Parliament.

'Yet *Neverthleſs*, *of late*, divers Commiſſions directed to ſundry Commiſſioners in ſeveral Counties with Inſtructions have iſſu'd, by means whereof your People have been in divers places aſſembled, and *required to lend certain Sums of Mony* unto your Majeſty, and many of them upon their *Refuſal ſo to do*, have had an Oath adminiſtred unto them, *not warrantable by the Laws and Statutes of this Realm*, and have been conſtrained to become bound to make Appearance and give Attendance before your Privy-Council, and in other places, and others of them have been therefore impriſon'd confin'd, and ſundry other ways moleſted and diſquieted: And divers other Charges have been laid and levied upon your People in ſeveral Counties, by Lords Leiutenants, Deputy Lieutenants, Commiſſioners for Muſters, Juſtices of Peace, and others by command or Direction from your Majeſty or your Privy-Council, againſt the Laws and Free Cuſtoms of this Realm.

Part 2.

'All which they most humbly Pray of your most Excellent Majesty, 'as their RIGHTS and LIBERTIES ACCORDING TO THE 'LAWS and Statutes of this Realm; And that your Majesty wou'd 'also vouchsafe to declare, That the Awards, Doings and Pro- 'ceedings to the Prejudice of your People, in any of the Premisses, 'shall not be *drawn hereafter into Consequence or Example:* And that 'your Majesty wou'd be also Graciously pleas'd for the further 'Comfort and Safety of your People, to declare your Royal Will 'and Pleasure, That in the things aforesaid all your Officers and 'Ministers shall serve you, according to the Laws and Statutes of this 'Realm, as they Tender the Honor of your Majesty, and the Pros- 'perity of this Kingdom.

Before the above Petition pass'd the *House* of *Lords*, the *Duke* and his Party who did all they cou'd to stop it, or make it ineffectual, prevail'd upon them to move the Addition of a Clause call'd a *Saving* in those Words. '*We* humbly present this Petition to your Majesty, 'not only with a care for Preservation of our Liberties, but with a 'due regard to leave entire that Sovereign Power wherewith your 'Majesty is Trusted, for the Protection, Safety, and Happiness of 'your People'. Which Clause the Commons wou'd by no means consent to have inserted, and having in their Conference with the Lords, given such Arguments against it from Law and Reason, as intirely satisfy'd their Lordships, 'twas in the above Form concluded, and made the joint Deed and *Act* of King, Lords and Commons. And therefore 'tis most plain that the FUNDAMENTAL LIBERTIES and PROPERTIES of the Subject were, to the imminent danger of the People's ruin, *violated under this King's Administration.* Who wou'd have thought that ever this Prince, after such a Petition assented to by him in so solemn a manner, wou'd have suffer'd his evil Counsellors to prevail upon him to continue those Invasions he had made upon the *Vital Liberties* of the Nation, and far less to encrease the same.

The Commons supposing the King's Judgment to be set straight by the Petition of Right, fell next upon the *Unhappy Instruments* that had *abus'd* his Royal Power, that the like might be prevented for the future; for the best Laws in the World are but a *Paper-Security* without the *Exemplary* Punishment of those *Ministers* of *State*, and Incendiaries who trample upon them. The King acquaints them, he

was

was ſoon to put an end to that Seſſion; whereupon they impeach Dr. *Manwaring* for his Sermon he preach'd for the *loan*, and for all the other illegal Practices of the Court, againſt the Fundamental Conſtitution of Parliaments, and the Liberties of the Nation: the Lords find him guilty, and pronounce a ſmart Sentence againſt him; (*f*) another proof of the Nations ſenſe of their Grievances under that Government. Part 2.

While the Commons are proceeding in their Enquiries (or leſt they ſhou'd do ſo) into the other Cauſes of their Misery, the King in his accuſtomed manner in ſuch Caſes, ſends them a Meſſage 'requiring them that they enter not into, or proceed with any new 'buſineſs, which may ſpend greater time, or which may lay any 'ſcandal or Aſperſion upon the State-Government or Miniſters 'thereof.' This unexpected Treatment, after the *Petition of Right*, ſurpriz'd 'em; upon which after long Reaſoning, they agreed on a full *Remonſtrance* of the State of the Kingdom, and the Cauſes of its Miſeries both in *Religion* (of which before) and *Liberty*; Wherein they expreſs their fears of Innovation and Change of Government as well as Religion, and tho' comforted with the *Petition of Right*, yet repeat many things contain'd in it, reinforcing it with new Arguments: they take notice of his Order under the *Privy-Seal* for keeping *German* Horſe, and the great Sums of Mony paid for that end, and his Commiſſion under the *Great-Seal*, for raiſing of Mony by Impoſitions; the dangerous Conſequences and Tendencies thereof they fully repreſent; They further obſerve the *often Breaches of Parliaments*, whereby he *has been depriv'd of the faithful Counſel and free aids of his People*; *his taking of Tunnage and Poundage without act of Parliament, ever ſince the beginning of this Reign to that Preſent, the ſtanding Commiſſion to Buckingham to be General of an Army in time of Peace, diſcharging of faithful and ſufficient Officers*; the ill Succeſs of all his late *Deſigns and Actions*, *particularly at* Cales, the *Iſle* of Rhee, &c. Rochel *to the extreme waſte of the honor, blood and Treaſure of the Nation, the Weakneſs of the Forts at home, being ill provided in ammunition, the Decay of Trade, loſs of Shipping and Mariners, and growing Poverty of the Kingdom*; all which Miſeries and Miſchiefs they fix upon the

(*f*) Id. *Ibid.* p. 605.

Part 2.

the evil Council of the Duke of *Buckingham* and his Party, and therefore pray he may be laid aſide (*g*). Soon after, the King ſent an Order to the *Star-Chamber*, that the Information Exhibited to that court againſt the *Duke* for divers great Offences, (for that his Majeſty was fully ſatisfy'd of the Innocency of the Duke) *be taken off the file, that no Memory thereof remain on record againſt him, which may tend to his Diſgrace* [*Id. Ib.*]

The Commons proceed upon the Bill for *Tunnage and Poundage*, & reſolving to draw it accurately, they cou'd not do it in the time allow'd by the King for their ſitting, and therefore drew up a Petition to him, ſhewing him the Cauſes of their Delay; and leſt he ſhou'd claim it without their Conſent, as he had done all along, they remonſtrate in theſe Words, 'That there ought not any Impoſition 'to be laid upon the Goods of Merchants, exported or imported, 'without common Conſent by Act of Parliament, which is the Right '& Inheritance of your Subjects founded not only upon the MOST 'ANCIENT and ORIGINAL CONSTITUTION *of this Kingdom*, but often Confirm'd and declar'd in divers Statute Laws; that 'the Receiving of *Tunnage* and *Poundage*, and other Impoſitions not 'granted by Parliament, is a *Breach of the Fundamental Liberties of 'this Kingdom*, and *contrary* to your Majeſty's Royal *anſwer to the 'ſaid Petition of Right* (*h*).

The King underſtanding this Remonſtrance was a coming to him, ſends for the *Commons* to the *Houſe* of *Lords*, and ends this Seſſion of Parliament, with a famous Speech, reſpecting their former Remonſtrance, which he ſaid *no wiſe man cou'd juſtify*, takes notice of their new-intended Remonſtrance, and openly declar'd in theſe words, 'Thoſe things which have been done, whereby *many have had ſome 'cauſe to expect* the Liberties of the Subjects to be trench'd upon, 'which indeed was the firſt and true ground of the Petition (*i. e.* the '*Petition of Right*) ſhall not hereafter be drawn into example for 'your Prejudice, and from time to time, in the *Word of a King*, ye 'ſhall not have the like Cauſe to complain. But as for *Tunnage* and '*Poundage*, it is a thing I cannot want, and was never intended by 'you to aſk, nor meant by me, I am ſure to grant (*i*) ' Whether he

(*g*) Id. *Ibid.* p. 626. (*h*) Id. p. 629. (*i*) Id. *Ibid.* p. 631.

Part 2.

he kept his Royal Word given here, will appear from what follows. And whether his claiming *Tunnage* and *Poundage*, was not againſt the *Petition* of *Right*, and Fundamental Liberties of the Subject, will appear by comparing it with that Clauſe. 'That no 'man hereafter be compell'd to make or yield any Gift, Loan, Be-'nevolence, *Tax, or ſuch like Charge, without common Conſent by Act* 'of Parliament' But Tunnage and Poundage was a Tax and Charge impos'd without Act of Parliament; and therefore was againſt the Petition of Right.

Between this and the next Seſſion of Parliament which met *Jan.* 20*th*, The Duke is kill'd, and *Laud* brought into the Higheſt favor. *Manwaring*, declar'd by ſentence of the Lords in the laſt Seſſion uncapable of future Eccleſiaſtical Preferments in the Church of *England*, for his Preaching up Arbitrary Government and Slavery, is pardon'd and preferr'd, and *Montague*, (queſtion'd on the ſame account) made a Biſhop, and the Merchants Goods ſeiz'd for *Tunnage* and *Poundage*.

When the Parliament met, they conſider'd the 'violation of the 'Liberties of the People, ſince the end of the laſt Seſſion, even con-'trary to the Petition of Right, ſome having been ſince that time 'committed, and a Command ſent to the Sheriff, not to execute 'a *Replevin*, when Mens goods and Merchandizes have been taken 'away, and it was inſtanc'd in the Caſe of Mr *Rolls* a Merchant, 'and known to be a Member of the Houſe, to whom it was ſaid, by 'ſome of the Officers of the Cuſtom Houſe, *if all the Parliament were* 'in you, we wou'd take your Goods (*k*). For clearing the Cuſtomers and hindring men from being brought to cenſure in Parliament, the King makes an Order in Council *Febr.* 22. wherein he declares that 'what was formerly done by his Farmers and Officers of the 'Cuſtoms, was done by his own Direction and Command-'ment————; and therefore cou'd not in this ſever the Act of 'his Officers from his own Act, neither cou'd his Officers ſuffer for 'it, without *High Diſhonor to his Majeſty*; the Subſtance of which 'Declaration he ſends in a Meſſage to the Commons (*l*) who after de-'bate thereupon, being ready for a vote mov'd the ſpeaker to put the

(*k*) *Id. Ibid.* p. 643. (*l*) *Id. Ibid.* p. 658, 659.

Part 2.

the Question; but he refus'd to do it, and said he was otherwise commanded from the King, whereupon they adjourn to *Febr.* 25, & from thence by the King's Command to *March* 2*d*; at which time they urge the Speaker again, to put the Question; & he reply'd, *I have a command from the King to adjourn till* March 10*th. & put no Question.* It was no great wonder that the House was disoblig'd by such a palpable invasion of the fundamental Constitution of Parliament; and therefore the Commons (foreseeing a Dissolution) made a Protestation, the first part whereof concerning Religion is already cited p. 184 and the other two Conclusions are *viz.* '2 whosoever shall counsel or 'advise the taking and Levying of the Subsidies of *Tunnage* and *Poundage* not being granted by Parliament, or shall be an actor or Instrument therein, shall be likewise reputed an Innovator in the 'Government and a *Capital Enemy to the Kingdom and Commonwealth.*

'3. If any Merchant or Person whatsoever shall Voluntarily yield 'or pay the said Subsidies of *Tunnage* and *Poundage*, not being granted by Parliament, he shall likewise be reputed a betrayer of the 'Liberties of *England* and an Enemy to the same *(m)*'. Next Day 'Warrants were directed from the Council to *Denzil Holles* Esq; Sr. '*Miles Hobert*, Sir *John Elliot*, Sir *Peter Hayman*, *John Selden* Esq; '*Will. Coriton*, *Walt. Long*, *Will. Strowd*, and *Benj. Valantine*, commanding their Personal Appearance on the Morrow. At which 'time Mr. *Holles*, Sir *John Elliot*, Mr. *Coriton*, Mr. *Valantine* appearing, and refusing to Answer out of Parliament what was said and 'done in Parliament, were committed close Prisoners to the Tower, 'and Warrants were given, the Parliament being still in being, for 'the Sealing up of the Studies of Mr. *Holles*, Mr. *Selden*, and Sir '*John Elliot*, Mr. *Long* and Mr. *Stroud* not then, nor of some time 'after appearing, a Proclamation issu'd out for the Apprehending 'of them *(n)*.

March 10*th*, The King dissolves the Parliament, the Cause whereof he says in his Speech was *meerly the Undutiful and Seditious Carriage in the Lower-House*, asserting that there *were some Vipers among them, that did cast this Mist of Undutifulness over most of their Eyes*, whom he

(*m*) p. 660. (*n*) Id. *Ibid.* p. 661.

he threatneth with *Puniſhment*. (o) And accordingly thoſe worthy Patriots and Aſſerters of the violated Liberties of their Country. (*Vipers in the King's Eyes*) after an illegal Impriſonment are miſerably haraſs'd and unjuſtly Sentenc'd, fin'd in Exorbitant Sums, and impriſon'd till they ſhou'd make ſubmiſſion and acknowledge their Offence (p) Part 2.

When ſuch *illegal* and *Arbitrary* Courſes deſtructive of the *Foundations* of *Liberty* and *Property* were taken, during the Sitting of Parliaments, and in their ſhort intervals, what muſt we expect to hear of in the long interval between the Parliament Diſſolv'd *March* 10*th*, 1628, and that call'd *Apr.* 13*th* 1640: During which time, there were no Powers to controul his Judges, challenge his evil Counſellors, ſupply the King with faithful Counſel, or to correct the growing Diſorders of his Reign. Among the many Additions to former Grievances, that of *Ship-Money* became one of the chief, not only for its being ſo evidently againſt *Magna Charta*, the *Petition of Right*, and Fundamental Liberties of the Subject, but becauſe of its being ſo poſitively and univerſally enjoin'd by the King's Writs often repeated, Confirm'd by the Opinions of his *Corrupted Judges*, enforc'd with the *ſeverest* Penalties of Impriſonment and Proſecution againſt the Refuſers, and particularly in the noted Caſe of Mr. *Hambden*; the whole Arguments us'd in his Caſe, which touch the Merits of the whole Cauſe *Pro* and *Con*, the Reader may Peruſe at large in *Ruſhworth*'s Appendix to his *Second* Part.

The hearts of all good Subjects and Free-Men were rais'd with joyful expectations from this Parliament, hoping their Grievances wou'd be redreſs'd; and the Speaker of the Houſe of Commons (Serjeant *Glanvile*) in his firſt Speech to the King upon his Approbation of him, boldly acquaints him, 'That if by the *Subtilty* of *Miſinformers*, by the 'ſpecious falſe pretences of *public Good*, by cunning and cloſe *Contri-* 'vance of their ways to *ſeduce*, the ſacred Royal Perſon ſhall at any 'time be *circumvented* or *ſurpriz'd*, or overwrought or drawn to com- 'mand things contrary to Law, and that the ſame be done accordingly: *Theſe Commands will be void*, and the King innocent in his very 'Perſon, being defended by the Prerogative: Nevertheleſs the Au-

(o) *Id. Ibid. p.* 662. (p) *Id. Ibid.* 691.

Part 2.

'thors in such Misinformations, and Actors in these abuses will stand 'liable, and expos'd to *strict Examination* and *just Censure*; having no- 'thing to defend themselves but the color of a void Command, *made* 'void by *just Prerogative*, and by the *Fundamental and true Reasons of* 'State and Monarchy: And *what Difference* is there, or can be in Law, 'between a *void Command* and *no Command* at all." (q) The House proceeds upon this Principle, Orders the Proceedings against Sir *John Elliot*, Mr. *Hollis*, and the other Imprison'd Members of the Parliament (3 and 4 *Caroli*) to be sent for, the Carriage of Sir *John Finch* Speaker of that Parliament to be examin'd, all the Grievances mention'd in many Petitions from Counties and Boroughs to be Stated, and the Records in the Case of Ship-Money concerning Mr. *Hamden*, to be brought into the House, (r) Upon Report, the House Voted *Finch*'s Carriage in not obeying the House, and his adjourning the House by the King's Command, to be a Breach of Privilege. The Grand Committee for Grievances, presents Ship-Money as a *Grievance* (*Ibid.*) And afterwards the Commons resolv'd on these particulars following, as Heads for a Conference to be had with the Lords, '1. Concerning Innovations in Matters of Religion, 2. Liberty and 'Property. 3. Privilege of Parliament'. The first Head I omit here, having taken some Notice of it before, the other two are as follows. '2. 'As to Property of Goods. Resolv'd, that one Head of this Confe- 'rence, shall be the Complaints which have been made by the Petiti- 'ons from the several Counties, touching the Multitude of *Monopo-* 'lies and Restraint of Trade, also the Complaints which have been 'made by several Petitions from the Counties, touching the Grievan- 'ces of Ship-Money.

The Complaints which have been made by several Petitions from 'the Counties, of enlarging the *Bounds of Forests* beyond what they 'have been for some hundreds of Years last past, —— concerning 'Military Charges. *viz.* Coat & *Conduct-money*, *Wages* and *Arms*, 'taken from the owners, *forceing* the Country to buy and provide at 'their Charges, horses and Carts by way of Tax —— concerning 'the *denyal of Justice* in the Courts of *Westminster*, to the Subjects 'Prejudice in Point of the Property of their Goods. The frequent *Im-*

*pri*son-

(q) *Id.* part 2. p. 1124. (r) *Id. Ibid.* p. 1137.

Part. 2.

'*priſonments* and Vexation for Non-payment of *Unwarrantable Taxes*, and for not ſubmitting to *unlawful* Monopolies. Thirdly, as to 'the Liberties and Privilege of Parliament, reſolv'd, that one head 'ſhall be the Complaints that have been made touching the *puniſhing* 'of men *out of Parliament*, for things done *in Parliament*, in *breach* 'of the *Privileges* of Parliament (*ſ*).

While the Houſe is a Canvaſſing thoſe Grievances, the King interrupts them with Meſſages about the preſent urgent Neceſſity of Supplies, and that it muſt be preferr'd to Grievances, which was the *old Cant* of his Miniſtry in every Parliament; but ſuch was their feeling ſenſe of the diſtracted and Miſerable Condition of the Nation, that they wou'd not enter upon Supplies, till their Grievances ſhou'd be firſt conſider'd, and thereby ſufficiently expreſs'd their belief of what one of their Members (*t*) ſaid in to the houſe:

The Commonwealth (*ſays he*) hath been MISERABLY TORN 'AND MASSACRED, and *all Property* and *Liberty ſhaken*, the 'CHURCH DISTRACTED, the Goſpel and Profeſſors of it per'ſecuted, and the whole *Nation overrun* with ſwarms of *projecting Canker-Worms*, and Caterpillars, the *worſt of all* the *Egyptian* 'Plagues——all that I ſhall ſay to it are but the Words that *Ezra* 'us'd to King *Artaxerxes* of the Settlement of that State——that 'which cur'd theirs I hope will cure ours: his Words are theſe, *who'ſoever hath not done the Laws of God, and the King, let Judgment be 'ſpeedily executed upon him, whether it be unto Baniſhment, or to Con'fiſcation of Goods, or to Impriſonment*,——we can't complain we 'want good Laws---there want only *ſome Examples* that ſuch as 'have been the Authors and Cauſes of all our Miſeries and Diſtra'ctions in Church and Commonwealth contrary to theſe good Laws 'might be *Treacle to expel the poiſon of Miſchief out of others* (*u*)' The King rather than let the Grievances be redreſſ'd in a Parliamentary way, diſſolves the Parliament, impriſons ſome of the Members, purſues the *Ship-money*, renews the *Loan*, and gets Subſidies from the Convocation, when the Parliament had refus'd 'em.

While affairs ſtood thus, Divers Noble Lords, and likewiſe the whole City of *London* petition'd the King for calling a new Parliament,

(*ſ*) Id, p. 1148. (*t*) Mr. *Grimſtone*. (*u*) Id. Ibid. p. 1129.

Part 2. ment, setting forth in those Petitions their great Grievances, on the account of Innovations in Matters of Religion; the *Oath*, *Canons*, and *Benevolence* impos'd by the late *Convocation*, the encrease of Popery, and employing Papists in *Places* of *Trust Civil* and *Military*, contrary to Law; their fears of bringing in *Irish* forces upon 'em, the illegality of *Ship-Mony* and other Taxes then impos'd; and the Intermission and Dissolution of Parliaments without the Redress of Grievances (m). And on *November* 3. 1640. the Long Parliament met.

Before the King's leaving of his Parliament and the Commencement of the Civil War, there was an *unexampled Harmony* and *Unanimity* in the Judgment of the 2 Houses concerning the *Main Grievances* complain'd of by the Nation, as appears by the following Votes.

By the House of Commons.

Resolved, *Nemine Contradicente*,

'That the Charge impos'd upon all the Subjects for the providing 'and furnishing of Ships and the Assessments for raising of Money, for 'that purpose called the *Ship-Money*, were *against the Laws of the* 'Realm, the *Subjects Right* of *Property*, and contrary to *former Resolu-* 'ons in Parliament, and to the *Petition of right*.

'2. That the Extrajudicial Opinions of the Judges publish'd in 'the *Star-Chamber* and inroll'd in the Courts at *Westminster* in *hac* 'verba &c. in the whole and in every part of them, are *against the* 'Laws of the Realm, the *Right of Property* and the *Liberty* of the *Sub-* 'jects, and contrary to *former Resolutions* in Parliament, and to the 'Petition of Right.

'3. That the Writ following in *hac verba* &c. and the other Writs 'commonly called the Ship-writs are *against the Laws* of the Realm, 'the *Right of Property*, and the *Liberty* of the Subjects, and con- 'trary to *former Resolutions* in Parliament, and to the *Petition of* 'Right.' In their 4*th* Resolution they condemn'd the Judgment against Mr. *Hambden* as illegal.

The Lords reduc'd the whole Substance of these 4 Votes into *three* and agreed with the Judgment of the Commons *nemine Contradicente*, and accordingly order'd 'Vacates and *Cancellations* to be made of the Re-

(m) Id. Ibid. p. 1261, 1263.

'Reſolutions of the Judges touching the Shipping-Mony, and of the Part 2.
'Emoluments thereof in the ſeveral Courts, and of the Warrants
'for Ship-Writs, and Proceedings therein; and the Judgment giv-
'en againſt Mr. *Hampden*, and Procedings thereupon; and that En-
'tries be made of theſe *Vacates* upon the ſeveral Rolls, according to
'the Form read in the Houſe (x).

Now is it not ſtrange, nay morally Impoſſible to be true, that if the Court had been wrong'd by theſe Votes in matters that concern'd the *Fundamental Laws* of the Kingdom, the King being preſent, and at a time, when there was *no Hoſtility* between him and his People, there ſhou'd not be *one Member* in either Houſe to give a *ſingle Negative* to theſe Votes, for a Teſtimony to the *Pretended Prerogative* of the Prince; but on the contrary, that thoſe Members who *ſtuck cloſeſt* to the King's ſide in the War, did with as much life and Convincing Reaſon as any others in the Parliament repreſent the *dreadful* and *dangerous* Condition of the Nation in their Speeches, made ſometimes in the Houſe of Commons, and at other times to the Lords, in Conferences with them, or Impeachments made at their Bar: of which I have (for the Reader's ſatisfaction) tranſcrib'd the following Paſſages.

Mr. *Edward Hide* afterwards Earl of *Clarendon* (y) 'My Lords I
'am commanded by the Commons to preſent to your Lordſhips a
'great and crying Grievance——— by the Conſequence of it, the
'*Grievance of the whole Kingdom.* The Court of the Preſident of the
'*North*, or as it is more uſually call'd, *the Courts of York*———
'hath ſo prodigiouſly broken down the Banks of the firſt Channel in
'which it ran, as it hath *almoſt overwhelm'd* that Country under the *Sea*
'of *Arbitrary Power*, and involv'd the People in a Labyrinth of *Diſtem-*
'*per*, *Oppreſſion* and *Poverty*. My Lord of *Strafford* came to that Go-
'vernment in December 4 *Caroli*; & ſince, the Commiſſion hath been
'three ſeveral times receiv'd. But unto that Commiſſion of the 8
'and 13 Years of the King's Reign, a new Clauſe was inſerted for
'the Granting, Sequeſtring and eſtabliſhing Poſſeſſions according to
'Inſtructions, which crowded in a *Maſs of new Exorbitant* and *Into-*
lerable

(x) *Id. Ibid.* Appen. from p. 212. to p. 218. (y) p. 1336.

Part 2.

'*lerable Power*; our Complaint is againſt this Commiſſion it ſelf, and againſt the *whole Body* of *theſe Inſtructions:* The *Ninth* Inſtruction requires an Obedience to ſuch Ordinances and Determinations as be or ſhall be made by the Council-Table, or High-Commiſſion-Court. A Grievance of *ſo Tranſcendent a Nature*, That your Lordſhips noble Juſtice will provide a Remedy for it, with *no leſs care* than you wou'd *RESCUE THE LIFE AND BLOOD OF THE COMMON-WEALTH.* There are among them in the whole 58 *Inſtructions, ſcarce one* that is not againſt or beſides the Law.

(z) 'Mr ſpeaker, the County of *Dorſet* have entruſted their Complaints——in a ſhort Memorial of the Heads of them, which was read in the hearing of the Freeholders then preſent, who all with one voice ſignify'd upon each particular---their deſire, that we ſhou'd repreſent them,——and theſe they are. 1. The great and *Intolerable Burthen* of Ship-mony——2. The many great Abuſes in preſſing Soldiers and raiſing Monies——3. The multitude of Monopolies. 4. The new Canon, and the Oath to be taken by Lawyers, Divines &c. 5. The Oath requir'd to be taken by Church-Officers to preſent according to *Articles new and unuſual:* Beſides this, there was preſented to us by a very conſiderable part of the Clergy of that County, a Note containing two particulars. 1. The Impoſition of a new Oath——which they conceive to be *illegal*, and ſuch as they *cannot take* with a *good Conſcience.* 2. The requiring of a Pretended Benevolence, but in Effect a *Subſidy*, under the *Penalty of Suſpenſion, Excommunication and Deprivation, ALL BENEFIT OF APPEAL EXCLUDED.*

(a) Mr. *Speaker*, I have in Charge to preſent the Grievances of *Kent.* 1. The great Increaſe of Papiſts, by the remiſs Execution of the Laws——2. The introducing and countenancing of divers *new Ceremonies* in Religion---3. A great Grievance by the Military Charges. 1. Of *Coat* and *Conduct* Mony. 2. The inhancing the Price of Gunpowder ——3.——A thouſand of our beſt Arms were taken from the owners and ſent into *Scotland:* the Compulſory way was this, *if you will not ſend your Arms you ſhall go your ſelves:* The

(t) Lord *Digby* with the King at *Oxford.* p. 1337. (a) Sir *John Culpeper* afterwards with the King at *Oxford.* p. 1338.

Part 2.

'The next Grievance is the *Canons*——— the oath *et cætera*, made 'by a Convocation that ended with the Parliament, yet afterwards 'the ſame men without any new Election were *Shuffled into a Sa-* 'cred Synod, and without Parliament *aſſum'd to themſelves Power* to 'make Laws, to *grant Benevolence* and to *meddle with our freehold* '[*b*]. The next is *Shipmony*, it cries aloud, it ſtrikes the *firſt-born* 'of every Family, I mean *our Inheritance.* If the Laws give the 'King Power in any danger of the Kingdom whereof he is Judge, 'to impoſe what and when he pleaſe, we owe all that is left to 'the Goodneſs of the King. There is one Grievance more, but 'it Comprizeth many, it is a Neſt of Waſps or Swarm of Ver- 'mine, which have overcrept the Land. I mean the *Monopolies* & 'Pollers of the People: Theſe like the Frogs of *Egypt* have gotten 'Poſſeſſion of our Dwellings; they *ſup* in our *Cup*, they *dip* in our 'Diſh, they *ſit* by our *fire*, we find them in the *Waſh-houſe*, and 'powdering-Tub, they ſhare with the Buttler in his Box; they 'have *mark'd* and *ſeal'd* us from *Head* to *foot*, they will not abate 'us a Pin; Theſe are the Leeches that have *ſuck'd the Commonwealth,* 'ſo hard, that it is almoſt become Hectical.

(*c*) 'My Lords, the Articles againſt Judge *Crauley* you have 'heard,——— how theſe *Sons* of the *Law* have torn out the Bowels 'of their *Mother.* This Impoſition of *Shipmony* ſpringing from a 'pretended neceſſity———they entail upon the State for ever, 'at once making *Neceſſity inherent to the Crown*, and *Slavery to the* 'Subject———certainly there is no Privilege more properly be- 'longs to a Parliament than to open the Purſe of a Subject, and yet 'theſe Judges——— have not only aſſum'd this Privilege of Parlia- 'ment, but preſum'd *at once* to make a preſent to the Crown *of all* 'that either your Lordſhips or the Commons of *England do or ſhall* 'hereafter Poſſeſs.

(*d*) 'Mr. *Speaker*, The Conſtitution of this Commonwealth hath e- 'ſtabliſh'd, or rather endeavor'd to eſtabliſh to us the Security of 'our Goods, and the Security of theſe Laws which wou'd ſecure us, and

[*b*] I'm perſuaded that neither Puritan nor Presbyterian Aſſembly ever did the like of this. [*c*] Mr. *Waller* afterwards ſentenc'd to death for adhering to K. *Char.* I. p. 1339. (*d*) Lord *Faulkland* afterwards with the King at *Oxford.* Printed Collection of Speeches &c. p. 337, &c.

Part 2.

'and our Goods; by appointing for us Judges, so settled, so Sworn, 'that there can be no Oppression, but they of necessity must be Ac- 'cessary: since if they neither deny nor delay us Justice, which *nei- 'ther for the Great nor the little Seal*, they ought to do, the greatest 'Person in this Kingdom cannot continue the least Violence upon 'the Meanest. But this Security, Mr. *Speaker*, hath been almost 'our Ruine; for it hath been turn'd, or rather turned it self into a 'Battery against us: And those Persons who shou'd have been as *Dogs 'to defend the Sheep*, have been as *Wolves to worry them* —— The 'Cause of all our Miseries we have suffer'd, and the Cause of all our 'Jealousies we have had, that we shou'd yet suffer, is, that a most Ex- 'cellent Prince hath been most infinitely abus'd by his Judges, *telling 'him that by Policy he might do what he pleas'd.* —— And since in 'procuring of those Laws, upon which those Men have trampled, 'our Ancestors have shown their utmost Care and Wisdom, for our 'unaffected Security, Words having done nothing, and yet having 'done all that Words can do, we must now be forc'd to think of A- 'bolishing our Grievances, and of taking away this Judgment, and 'these Judges together, and of regulating their Successors by *their 'Exemplary Punishment* —— Among these there is one that I 'must not loose in the Croud —— who not only gave away *with his 'breath* what our Ancestors had Purchas'd for us by so large an Ex- 'pence of *their time*, *their Care*, *their Treasure*, *and their Blood* ..... 'but strove to root up those Liberties -- And to make our Grievan- 'ces Immortal, and our Slavery Irreparable, lest *any Part of our 'Posterity might want occasion to curse him* —— It is my Lord- 'Keeper —— for my part, I think no Man secure, whilst all our 'Estates are in his Breast, who hath sacrific'd his Country to his Am- 'bition, whilst he who hath prostrated his own Conscience, hath 'the keeping of the King's, and he who hath *undone us already by 'Wholesale*, hath a Power left in him *by Retail*.

'(e) Mr. *Speaker*, when I look upon the Body of this good and 'flourishing Kingdom in matters of Religion and of our Laws (for 'like *Hippocrates* Twins they Live and Die together) I say when I 'behold these in that State and Plight, as they have been represented

to

(e) Mr. *Bagshaw* afterwards with the King at *Oxford*. *Id.* p. 345, &c.

Part 2.

'to us, *flere magis libet quam dicere.* But this is our Comfort, that we 'are all met together, for the Welfare and Happineſs of Prince and 'People. And who knows whether this may not be the appointed 'time, wherein God will reſtore our Religion as at the firſt, and 'our Laws as at the beginning —— To make People rich they 'muſt have Eaſe and Juſtice; *Eaſe* in their Conſciences from the '*Bane* of Superſtition, from the *intolerable Burthen* of *Innovation* in 'Religion, and from the Racks & Tortures of *Strange* and *New-fang-'led* Oaths. They muſt be eas'd in their Perſons —— in their 'Lands —— in their Goods —— yet if they have not Juſtice they 'cannot ſubſiſt. —— The King is Styl'd *Fons Juſtitiæ*, and he com-'mits it to his Judges —— but not without an Oath requir'd of 'them 18 *Eliz.* 3 1. —— The effect of the Oath is, that they 'ſhou'd do equal Law and Execution of Right to all the King's Sub-'jects —— That they ſhou'd not deny to do common Right to any 'Man for the King's Letters, or for any other Cauſe; & in caſe ſuch Letters 'do, that they *proceed to do the Law notwithſtanding ſuch Letters*,---- 'how this Oath hath been perform'd, we have ſeen and felt; I wou'd 'ſay no more; but when I caſt my Eyes upon the inferior Courts of 'Juſtice, wherein no ſuch Oath is requir'd: I mean the *High-Com-'miſſion*, and *other Eccleſiaſtical* Courts, *my Soul hath Bled* for the '*MANY PRESSURES I have obſerv'd* —— in theſe Courts a-'gainſt the King's good People; eſpecially for the moſt *MONSTROUS ABUSE* of the Oath *ex Officio*, which, *as it is now us'd*, I 'can call no other than *Carnificina Conſcientiæ* —— Theſe 'Worthies that ſpoke before me, have told you of our Miſeries; 'but I cannot tell you of the Remedies: For things are come to that 'Height, that I may ſay, as *Livy* ſaid of the Roman State in his time, '*nec Vitia noſtra ſcire poſſumus, nec Remedia*: for no Laws will now 'do us good; better Laws cou'd not have been made than the Statute 'of Monopolies, againſt Projectors, and the *Petition of Right* againſt 'the Infringers of Liberties; and yet, as if the Law had been the 'Author of them; There hath been *within theſe few Years* more Mo-'nopolies and *Infringement of Liberties, THAN HATH BEEN IN 'ANY AGE SINCE THE CONQUEST.* And if all theſe vile Har-'lots, as Q. *Eliz.* call'd 'em, that have been the Authors of thoſe e-'vils, and the Troublers of our *Iſrael* do go unpuniſh'd, it will never 'be better with us; for now during Parliaments like frozen Snakes

Part 2.

'their Poyſon dries up, but let the Parliament diſſolve, and then 'their Poyſon melts and ſcatters abroad, and doth more hurt than 'ever.—— My concluſion, Mr. *Speaker* is this —— let them be 'made Examples of Puniſhment who have been the Authors of all 'theſe Miſeries, according to the Counſel of *Solomon*, *Take away the 'Wicked from before the King, and his Throne ſhall be eſtabliſh'd* &c. '(*f*) 'My Lords, there can't be a greater Inſtance of a ſick and '*languiſhing Common wealth* than the buſineſs of this day. Good 'God! How have the guilty theſe late Years been puniſh'd, when 'the Judges themſelves have been Delinquents.' 'Tis no ſuch Marvel, 'that an IRREGULAR, EXTRAVAGANT, ARBITRARY 'POWER, like a Torrent, hath broke in upon us, when our 'Banks and our Bulwarks, the Laws were in the Cuſtody of ſuch 'Perſons. Men who had *loſt* their *Innocence* cou'd not *preſerve* their '*Courage*. Nor cou'd we look that they who had ſo viſibly undone 'us themſelves ſhou'd have the vertue or Credit, to reſcue us from 'the Oppreſion of other men.——Had not *this bleſſed* day come, all 'men wou'd have had that quarrel to the Law it ſelf, which *Marius* 'had to the *Greek* Tongue, who thought it a Mockery, for a Man 'to learn that Language, the Maſters whereof liv'd in Bondage 'under others.——It is in your Lordſhips Power---to reſtore the 'dejected broken People of this Iſland to their former Joy and Se-'curity, the Succeſſors of thoſe men to their Old Privilege and Ve-'neration, and SEPULTAS PROPE LEGES REVOCARE. '(*g*) 'It is moſt certain that there hath not been in all that De-'duction of Ages (*i. e. ſince the Conqueſt*) ſuch a Conſpiracy—— of 'all the Elements of Miſchief to bring a flouriſhing Kingdom (if it 'were poſſible) to ſwift Ruin and Deſolation. I will be bold to ſay '(and I thank God we have ſo good a King under whom we may 'ſpeak boldly of the abuſe by ill Miniſters, without Reflection up-'on his Perſon) that an *Accumulation of all the Public Grievances* 'ſince *Magna Charta*, put one upon another unto that hour in which 'the *Petition of Right* paſt into an Act of Parliament, wou'd not 'amount to ſo Oppreſive, I am ſure not to ſo Deſtructive a Height and

(*f*) *Mr. Edm. Hide Ruſh.* Collect. Part 2. p. 1360, &c. (*g*) Lord *Digby*. *Id. Ibid.* p. 1342.

'and Magnitude, to the Rights and Property of the Subject, AS Part 2.
'ONE BRANCH *of our beſlaving*, ſince the *Petition of Right*. The
'branch I mean is the Judgment concerning *Ship-Mony*, as for un-
'matcht Oppreſſion and Enthralling of free Subjects in a time of
'the beſt King's Reign, and in Memory of the beſt Laws enacted in
'favor of the Subject's Liberty, let any man find a truer Cauſe than
'the *Ruptures* and *Intermiſſion* of Parliaments. 'Tis true, Sir, wicked
'Miniſters have been the Proximate Cauſes of our Miſeries; but
'the want of Parliaments the Primary and the Efficient Cauſe. Ill
'Miniſters have made ill Times, but that, Sir, hath made ill Mini-
'ſters.

From theſe and many ſuch Speeches, of great Royaliſts, and the Unanimity of the above mention'd Votes of both Houſes, the Nations juſt and deep ſenſe of the Univerſal Encroachments that were made upon their Fundamental Liberties and Properties by Arbitrary Power is abundantly manifeſted; and the ſame doth further appear from divers Acts of this Parliament, to which the King himſelf gave the Royal Aſſent, viz. *An Act for the preventing inconveniencies happening by the long Intermiſſion of Parliaments. An Act to prevent the Inconveniencies by the untimely adjourning of this Parliament. An Act for the Regulating of the Privy Council, and for taking away the Court commonly call'd the Stare-Chamber. Repeal of the branch of a Statute* 1. *Eliz. concerning Commiſſioners, or Cauſes Eccleſiaſtical. An Act for the declaring unlawful and void the late Proceedings touching Ship-mony, and for the vacating all Records and Proceſſes concerning the ſame. An Act againſt divers encroachments and Oppreſſions in the Stannery Courts. An Act for the Certainty of Foreſts, and of the Meets, Meers, Limits and Bounds of the Foreſts. An Act for preventing of vexatious Proceedings touching the Order of Knight-hood. An Act about Tunnage and Poundage.*

Seeing the Experience of all the former Parliaments of this Reign had made it evident that the beſt Laws they did or cou'd make, or which had been made for them by their Anceſtors cou'd do them no Service, without the *Exemplary Puniſhment* of thoſe who had *trampled* upon them; This Parliament then falls to Work, and reſolves to Purge the Court of ſuch Time-ſerving Flatterers and Oppreſſors, as by their Counſel had abus'd the King's Honor and endanger'd the People's ſafety. My Lord Keeper *Finch* and Secretary *Windebank* fled for

Part 2.

the same. *Strafford* is beheaded, but much against the King's Will. *Laud* and the unjust Judges are impeach'd. While the King is in *Scotland*, the horrid and bloody *Irish* Massacre breaks out, which alarm'd all the Protestants of the three Kingdoms, and convinc'd the *Long Parliament* of the Absolute necessity of Proceeding in *their intended* Method of bringing all the Instruments of their Miseries to a deserv'd Punishment. Accordingly the Commons prepare a Remonstrance (upon the King's return to *London* which was in *November* 1641) wherein they set forth all the *illegal* and *oppressive* Practices of his evil Counsellors and *Ministers* of *State*, with their ill Consequences happen'd already, and to be justly fear'd, if the Actors shou'd go unpunish'd. And while they are prosecuting this Design, the King in *January* following *comes in Person* with a *Company of Arm'd Men* into the House then sitting, and demands five of their Members to be deliver'd to him, to be Try'd for High-Treason. This unaccountable *breach of* their *Priviledge* fill'd them and the Kingdom with such *Consternation*, as they no longer thought their Lives Safe, and therefore were guarded by such as had a respect for 'em and their Privileges. 'Tis true, the King promises not to do the like again, but while his *evil Counsellors* were about him, who *for* 15 *Years* had in so *many noted* Instances made him *break his Royal Word*, they durst not trust him; and hence arose the Debate between him and them concerning the Militia; they urging that the Power and Trust of it might be put into such hands as both Houses of Parliament might confide in, as absolutely necessary for the Nations safety; (for which as also for their Demands, about other places of Public Trust, they give a *vast number* of known Precedents in their Declaration upon the breaking up of the Treaty between him and them, *Anno* 1643. (*b*)) which he refus'd to do: He leaves his Parliament, goes to *York*, and from thence to *Hull*, where Sir *John Hotham* refus'd him Entrance, and at *Notingham* in *August* following, *set up his Standard*, Proclaims the Parliament *Rebels*, and gathers an Army against them.

From all the Public Acts, Records, Petitions, Remonstrances, Declarations, Votes, Commissions, Impeachments and other Actions, and

(*b*) *vide* the Proceedings of the late Treaty of Peace &c. Printed by Order of both Houses p. 82.

and well Atteſted Hiſtorical Obſervations mention'd in the Premiſſes, from the 195*th* page of this Diſcourſe, let the impartial Reader judge, whether the *fundamental* and *Vital Liberties* and moſt *eſſential* Properties of the People of *England* were not Manifeſtly overturn'd by the Male-Adminiſtrations of this Reign. If none but the long Parliament had complain'd of this, one might have had ſome ground at leaſt to ſuſpect, that all might have been but the noiſe and *Clamor* of a *Faction*, combin'd againſt the *honeſt* Deſigns of the *Court*: but from what hath been ſaid, 'tis clear that *Grievances*, *Oppreſſion* & *Infringement of Liberties*, was the CONSTANT CRY of all his Parliaments whatſoever. Is it not ſtrange, that all the Marks of Diſgrace he put upon his Parliaments, by his Meſſages to them, impriſoning their Members, and publiſhing ſuch bitter invectives againſt them in his Declarations after their Diſſolution, and all the means that cou'd be us'd by the Court for new Elections; that all this, I ſay, cou'd never *procure him one Parliament in* 15 *years time*, that cou'd *either pleaſe him or be pleas'd with him?* Part 2.

Can any man of Judgment offer ſo much Violence to his Reaſon, as to believe, that the *Engliſh* Nation (whoſe *Gallant* and *Loyal* Genius ſtands Celebrated in the Records of *Immortal* Fame) ſhou'd ſo univerſally and Conſtantly, in ſo many different Parliaments, conſpire to load the Methods of their Prince's Government with ſuch Diſhonorable Aſperſions and Scandalous Libels, as their Proceedings might have been truly accounted, if they had not been juſtify'd by an Unparallell'd *Series* of Oppreſſion from the *Court?* For what ſuppoſable Reaſon did the King intermit Parliaments for above Eleven Years, but for this, becauſe he was *hopeleſs of getting any* that wou'd approve of his *Meaſures?* For certainly the moſt Arbitrary Prince in the World wou'd rather have his People on *his Side* than againſt him.

If any reaſon be ſufficient to juſtify *Reſiſtance*, it muſt be when *Religion*, *Liberty* and *Property* are *undermin'd*; which appears to have been the Cauſe of the Parliaments War againſt this Prince. And I wou'd gladly know, *what Degree* of Violation and *Invaſion* of a People's *Rights* Religious and Civil will *juſtify* this Reſiſtance, if *thoſe* made by the then-Court were not ſufficient to do it? And whether, ſuppoſing the Encroachments made on each of them ſeparately were not ſufficient ground for Reſiſtance, yet the Encroachments made on

Part 2. on them all compar'd and duly weigh'd not by ſome *ſingle Acts*, but by almoſt an *uninterrupted Progreſs*, ſtill encreaſing in ſpight of the moſt *clear*, *Indiſputable*, and *Fundamental* Laws, and *Unanimous* ſenſe of the Nation, be not an *unanſwerable Reaſon* to acquit the Subjects firſt taking up *Defenſive* Arms from the ſcandal and Crime of Rebellion?

As the Evils the People groan'd under were intolerable; ſo their Patience before they took up Arms, was ſurprizing; and *exceeded all* the Inſtances, wherein the *Engliſh* Nation ever reſiſted by Arms the Exorbitant and illegal Will of their Princes, for reducing it to juſt Bounds. For tho' the Grievances of the Nation were more in one Year of this King's Reign than in both the Reigns of *Edward* 2*d* and *Richard* 2. (*i.*) (as the Reader may be fully ſatisfied by comparing their ſeveral Hiſtories) whom their Subjects reſiſted, yet in this Caſe they waited 16 years till things grew daily worſe; and after all, the Subject drew not the Sword untill of *three branches* of the Supreme Legiſlature they were *directed and headed by two of them* to reſcue the Nation from utter Confuſion and Ruin; and until the greateſt if not the only Barrier of their Liberties, viz. *That all Subjects whatſoever, even the greateſt Miniſters of State are accountable to and Puniſhable in Parliament*, was flatly, frequently, and without hopes of Recovery any other way deny'd 'em; and until he refus'd to put the Executive Power into ſuch hands as the Parliament durſt *confide* in for the *ſafety* of their *Lives* to *Sit* and do *buſineſs*. And that their fears and jealouſies were not groundleſs, appears by the King's Letters to the Queen intercepted by the Parliament, and publiſh'd in their Account of the breaking up of the Treaty with him (p. 74.); wherein he diſcovers his Deſigns of filling theſe Places with Perſons recommended by her Councils, and imparts to her his other Projects; and therefore 'twas no great wonder, that ſeveral of thoſe who follow'd the King ſhou'd ſay (as *Coke* obſerves) (*k*) *They as much dreaded the King's overcoming the Parliament-Party, as they fear'd to be overcome by them.* That Author farther ſays of him, (*l*) 'The firſt fifteen years of his Reign were 'perfectly *French*, and ſuch as never before were ſeen or heard of in 'the *Engliſh* Nation. This brought on a miſerable War in all the three King-

(*i*) as *Coke* aſſures us Det ect. Part 1. p. 397. (*k*) *Ibid.* p. 396, (*l*) *Ibid.* p. 205.

'Kingdoms of *England*, *Scotland* and *Ireland*, and Deſtruction upon Part 2.
'the King, when as it was not in the Power of thoſe who firſt rais'd
'the War againſt him to ſave his Life, which they wou'd have done.
'----- And let any Man read the ſhort Paſſages of his Reign (*ſays he*)
'(*m*) and judge if the Imminent Ruin of the Nation were not *from*
'*himſelf within*, as well as *without*. No human proſpect (*ſays he*) (*n*)
'cou'd have foreſeen where the Tyranny of K. *Charles* I's Reign
'*wou'd have ended*, if the *long Parliament* in 1640. had not put a *full*
'*ſtop* to it.

The true end of a lawful War is, that an injur'd Party may preſerve or recover by the Sword ſome Right which he can't recover or preſerve any other way; and therefore a War ſhou'd ſtill be the laſt Remedy. To apply this to the Caſe in hand: The points in Debate and in danger of imminent Ruine, namely, *Religion*, *Liberty* and *Property* are *valuable* Rights, worthy of all Endeavors for their Preſervation and Reſtitution; but theſe cou'd not be *preſerv'd* or *reſtor'd* by any other Method, than the ſubjects defenſive Arms. *No* Laws, *no* Petitions, *no* Remonſtrances, *no* Eſſay us'd, *no* Patience exercis'd *did prevail* upon the Court; and therefore what cou'd the Parliament and other Subjects do, but either *reſiſt* by Arms or *tamely ſit ſtill*, and ſee the good and Happineſs of Society intirely ruin'd and ſacrific'd, which Mr *Hoadly* thinks a *greater Contradiction to the Will of God than any oppoſition can be, as being a tacit Conſent to the Ruine and Miſery of Mankind, whoſe public Peace and Happineſs is the end of Government.*

What other reaſons can be given fot reſiſting the late King *James*, than thoſe which juſtify'd the Reſiſting of his Father? 'Tis true, King *James* was a Profeſt Papiſt: But ſeeing the *Bill of Excluſion* was rejected; his being a Papiſt, as it cou'd not keep him out, ſo it cou'd not *legally* turn him out, nor juſtify Reſiſtance *merely* on that ſcore: and therefore it muſt be his illegal attempts upon Religion, Liberty and property, that juſtify'd the *Revolution*: and the very ſame do equally juſtify the Commencement of the War againſt his Father. And yet the People of *England* waited 16 Years before they reſiſted the Father; tho' their Patience was quite tir'd out, before

(*m*) *Ibid.* p. 292. (*n*) Part 2, p. 469.

Part 2: fore they had waited 5 Years under the Son. They reſiſted not the Father till *both Houſes of Parliament declar'd for it*, and preſſ'd 'em to it. They reſiſted the *Son* without looking upon themſelves oblig'd to *wait for any ſuch Formality*. After they had reſiſted the Father, they *petition'd* him as their *lawful Prince*, treated with him, begg'd him to return to his Parliament, and Govern according to Law; and after they had quite ſubdu'd and rooted all his Forces, and ſo had Power to do what they pleas'd, yet they *voted* his Conceſſions *ſatisfactory*, and to be ſufficient Ground for a Treaty; all which ſhew'd that they carry'd on a War with *no deſign* to *Dethrone* him, or declare him to have *abdicated*; But they had *no ſooner reſiſted* the Son, but they declare his Throne vacant; Entertain not the leaſt thoughts of repoſſeſſing him of it, but take *all Methods* poſſible to put it out of his Power to come at it. Were all thoſe *Glorious Steps* of *Reſiſtance* to K. *James* built upon the *Impregnable* Foundation of *Equity*, *Juſtice* and the *public Good*; and to be eſpous'd and cordially maintain'd as the *Eſſential* and *Honorable* Principles of the late *HAPPY REVOLUTION*? And ſhall a *leſſer* and MORE LIMITED Reſiſtance to K. *Charles* 1. tho' ſupported by the ſame Reaſons, which warranted a greater and more Abſolute one to his Son, be juſtly tax'd with Rebellion?

Upon the whole, I leave it to the Reader, to form a Judgment for himſelf, whether the Presbyterians were Guilty of Rebellion, in taking part with the Parliament in their War; and tho' I won't give my own Judgment as to the Merits of the Cauſe, yet I ſhall adventure to ſay, that they had a *great deal to ſay* for themſelves; eſpecially conſidering, that in the Parliament (at the beginning of that War) there were not *ten Members*, who were profeſs'd Presbyterians, as my Lord *Clarendon* confeſſeth, and therefore if the Presbyterians were Rebels, they were INVITED and COMMANDED to be ſuch by their BRETHREN OF THE ESTABLISH'D CHURCH, and by thoſe who were ſitting in a Legal Parliament, and acting for the reſcuing of the *violated Sinking Liberties* of the Nation: And the Act of *Oblivion* hath laid a juſt Foundation for removing all Grounds of Reproach upon *that Account*. The King's Party as well as the Parliament's needed ſuch an Act.

Before I come to the ſecond Crime objected againſt Presbyterians during this Reign, I muſt take notice of our Author's Objections againſt *three* Petitions of the Presbyterians in the North of *Ireland*

to

to the *General Assembly*. While he is answering the Challenge of the Author of the *Parallel*, which is to *shew the Rebellions, the Associations) Factions &c. which the Dissenters of Ireland ever rais'd against their Prince, tho' they shou'd go back to the Year* 41, 48. *and* 60. He refers to the Acts of the General Assembly for 'Three Petitions from the 'Dissenters of the *North of Ireland* to the General Assembly of 'Scotland: The first in *July* 1642. sent by *James Gordon* and *Hugh* 'Campbel: The second was dated *August* 3. 1643. The 3*d* in *May* '1645. from *Belfast*, deliver'd by *William Mc Hennah* Merchant. In 'all which Petitions you will plainly discover (*says he*) what their 'Temper and *Disposition* then was both to the King and Royal Party '(p. 15.). Part 2.

In all these three Petitions (which I have carefully perus'd) I don't find the least Syllable relating to the King, or his Name so much as mention'd except once; and 'tis in the last of them, in these Words; *We are nothing shaken in our minds, with the odious Aspersions of Sedition, Combination against the King &c.* And seeing they disown any Combination against the King, by giving it the Name of an *Odious Aspersion*, I think 'twill be pretty hard from thence to conclude any thing against their Loyalty. I confess I am at loss to find out the *least Consequence* from any of these three Petitions, to prove what our Author *Alledgeth* from 'em; & until he shall think fit to form an Argument from 'em (which I don't find he has once attempted) I shan't think my self much concern'd with them.

The Prayer of those Petitions being for a *Mission* of *Ministers* of their own Persuasion to supply the poor distress'd Remnant of *Presbyterians* in *Ulster*, who had surviv'd the Bloody Massacre of 41, they mention in their several Narratives the Severities formerly us'd against them by the Prelates in *Wentworth*'s Government; but where the *Sedition*, the *Rebellion*, or *any other Fault* of this was, our Author proves not. Because they speak against the Tyranny of some of the then-Prelates, must they therefore be disloyal? What's very observable is, That as our Author quotes these Petitions for a purpose which they no way tend to advance *viz. Disloyalty against the Government*, so he intirely passeth the Sufferings and Oppression of *Presbyterians* mention'd in them, without any Remark. And indeed he had great reason to do so, considering the Illegal and Arbitrary Imposition of the Oath commonly call'd the *Black-Oath* in *Ireland* upon all Per-

Part 2.

ſons of the *Scottiſh* Nation of the Age of 16 years and upwards, who were then Inhabitants in *Ireland*, upon ſevere Penalties. The *want* of *Parliamentary Authority* and *Sanction* to the ſaid Oath was a ſufficient Reaſon (even tho' the matter of it had been unexceptionable) to juſtify any one's refuſing it. But the Presbyterians refus'd it not only for its being Illegally impos'd, but becauſe of the *Pernicious* Tendency of the matter of the Oath it ſelf to deſtroy *Liberty* and *Property*: For it oblig'd 'em to Swear in the following Words, 'I will 'not bear Arms, or do any Rebellious or Hoſtile Act againſt ANY 'OF HIS (*i. e.* the Kings) ROYAL COMMANDS, but ſubmit my 'ſelf in all due Obedience thereunto; and that I will not enter into 'any Covenant or Band of Mutual Defence or Aſſiſtance againſt *any* '*Perſon whatſoever* by Forces, without his Majeſty's Sovereign and 'Regal Authority. And I do Renounce and Abjure all Oaths, Co-'venants, and Bands whatſoever, contrary to what I have herein 'Sworn, profeſs'd and promis'd. So help me God in Jeſus Chriſt.

They look'd upon this to be a *dangerous Inſnaring* Oath; becauſe it might be interpreted as an Approbation and Aſſenting to the *ſlaviſh Doctrine* of the *Unlawfulneſs* of *Reſiſtance* upon any *Pretence whatſoever*. The *Royal Commands* are to be *limited* by the *Conſtitution* and *Laws* of the Kingdom; and if the King ſhou'd Command the Subject to join in the Deſtruction of Religion, Liberty, and Property, and in the Overthrow of the *Municipal* and *Fundamental Laws*, and Eſſential Privileges of Free born Subjects, they cou'd not conſent to diveſt 'emſelves, upon Oath, of their Right of Self-Defence, without a manifeſt betraying of the Liberties of the Nation which they durſt not Swear to do, having always teſtify'd an Inviolable Regard for them. The Principles of *Srafford* and his Party (the Contrivers and Impoſers of this Oath) leading to Arbitrary Government, were, according to the Rules of all Caſuiſts in ſuch Caſes, conſider'd in order to the Underſtanding of the Oath fram'd by them for ſerving the Court-Deſigns of that Reign.

This Oath, tho' illegal not only for its matter as tending to *ſubvert* the *Civil Conſtitution*, but alſo for want of a due Authority to impoſe it, was violently urg'd by a High-flown Party in *Ireland*, headed by *Wentworth* in Conjunction with the *Laudenſian* Faction in *England*. For refuſing it, Multitudes of *ſincere* Proteſtants were baniſh'd, and miſerably perſecuted: By *which means* the remaining part of the Proteſtants

teſtants of *Ireland* became a more *eaſy* Prey to the Bloody Papiſts, who ſoon improv'd the Advantage given to their Cauſe, by ſo remarkable a Blow as the *Proteſtant* Intereſt had got by theſe violent Courſes. Part 2.

And 'tis very obſervable, that as the Moderation of the Government towards Presbyterians was the great Means of Planting *Ulſter*, ſo Perſecution weakned the *Britiſh* and *Proteſtant* Intereſt, and was the direful Forerunner of the Bloody Rebellion in 1641. Yet Divine Providence by removing the Presbyterian Miniſters out of the Kingdom before the Rebellion (being driven away by *Wentworth*'s Perſecution and the Black-Oath) kept them alive, and *reſerv'd* them for farther Service to their Flocks, who receiv'd them again with great joy and Comfort, when their Perſecutors had either periſh'd, or been driven away by the Common Calamity. And thereby a door was open'd for the replanting of the Goſpel in theſe Presbyterian Congregations, whoſe Miniſters had been baniſh'd by the *High-Church-Faction*. Why may not this be told, without any ground for that Cenſure which our Author places upon the Presbyterians (p. 19.) 'Is not this (*ſays he*) a wondrous mark of their Tenderneſs & Protection of the Loyal Epiſcopal Party at that time, when their Baniſhment by the *Papiſts* was reckon'd by theſe Charitable Brethren the *Opening a Door* (as they ſay there) *for the planting of the Goſpel*, as if they reputed them *Infidels*,' the Presbyterians never call'd their Brethren of the Epiſcopal Church *Infidels*, nor ever gave any juſt Occaſion to believe that they *reputed them* to be ſuch. Nay they believe (and always did) that there are of that Communion many worthy Proteſtants and good Chriſtians, tho' they conform'd to divers things in the Eccleſiaſtical Eſtabliſhment, which were *againſt* the *Conſciences* of Presbyterians. And therefore the widening of the Breach among Proteſtants to that unaccountable Degree, as to perſuade the World (as our Author does) that one part of them reputes the other to be *Infidels*, is Diſſerviceable to our Common Chriſtianity: Eſpecially, when there is nothing in the Expreſſion he quotes, to ſupport the Charge founded upon it.

But I come next to conſider the ſecond Crime charg'd upon Presbyterians during this Reign *viz.* That the *Commiſſion of the General Aſſembly of Scotland* oppos'd Duke *Hamilton*'s Undertaking in 1648; who went into *England* with an Army to *fight for the King*; That

Part 2. they did so, is very true: But our Author falsifieth the History of it in divers Material Circumstances and Insinuations. 'This Declaration of the Assembly (*says he* p. 6.) was made to the Estates, who had by an Act of Parliament, rais'd an Army to go into *England*, to rescue the King out of the hands of the Sectaries; which Expedition the Assembly of the *Kirk* Oppos'd, Declam'd against, and afterwards did excommunicate the Duke of *Hamilton*, and the whole Army for engaging in that Expedition against the Consent of the Assembly' He falsely insinuates, That the Assembly had no mind to have *had the King rescu'd out of the hands of the Sectaries*, as if their Opposition to Duke *Hamilton* had flow'd from that Spring; Whereas *no Persons* were *greater* Enemies to the *Sectaries* than they, and less fond of their Usurped Power, and by all Methods proper for them resented the ill usage of his Majesty's *Royal Person* at that very time, 'We cannot but ABHOR (*say they*) (*o*) the Purposes of any who mind the Subversion of *Monarchical Government*, which we *heartily wish* to be preserv'd and continu'd in his Majesty's Person and Posterity; and we do no less *dislike* the Practices of those who deal so hardly with his Majesty's *Person*, earnestly desiring that he were in the Condition he was in by the Advice of both Kingdoms before he was taken away by a Party of Sir *Thomas Fairfax*'s Army.

The Commission of the General Assembly in their humble Advice and Petition to the Honorable Estates of Parliament *June* 10. 1648, do clear themselves from any Disloyal Design or Principle in opposing the *Duke*'s Engagement, while they assure their Lordships with an awful Solemnity in these Words, (p. 18.) 'We call to Record the *Searcher of all hearts*, the *Judge* of the *World*, that our not concurring with your Lordships Proceedings hitherto, hath not flow'd from want of Zeal against Sectaries, for the Suppression of whom, and for the Advancement of a Work of Reformation, we are ready to *hazard all in a lawful way*; Nor from *any Remissness* in that which concerns his Majesty's *true Honor and Happiness*, and the *Preservation of Monarchical Government* in him and his Posterity, nor

(*o*) *vide* a Declaration and Exhortation of the General Assembly of the Church of *Scotland*, to their Brethren in *England*, Acts Assemb. p. 409.

Part. 2.

'nor from any want of tenderneſs of the Privileges of Parliament; nor from want of Sympathy with our afflicted and oppreſs'd Brethren in *England*; nor from Partial or Siniſtrous reſpect to any Party or Perſon whatſoever within the Kingdom; but from meer Tenderneſs in the Point of Security of Religion, and the Union between the Kingdoms, and from the Unſatisfactorineſs of the Grounds of your Lordſhips Declaration, as hath been expreſs'd more at length in our Repreſentation.

The true Reaſons why the Church of *Scotland* look'd upon that undertaking to be unlawful are repreſented at large in the Papers of the Aſſembly and their Commiſſioners, of which our Author has not taken any Notice, tho' they are all in Print. It wou'd be too tedious to recite them all; but what I am to mention ſhall be under three Heads. That Expedition was unlawful. 1. Becauſe the Parliament of *Scotland* neglected to treat with *England*, when they might have done it, for preventing the Effuſion of Chriſtian Blood. 2. As *matters then ſtood*, 'twas dangerous to the Intereſt of Religion. 3. It was carried on by *unlawful means*.

As to the firſt, the Aſſembly give us their Senſe in the following words, (p) 'We are commanded if it be poſſible and as much as lyeth in us to 'have *Peace with all Men*, Rom. 12. 18. to *ſeek Peace and purſue it*, '*Pſal.* 34. 14. War and Blood-ſhed is the *laſt Remedy* after *all the* '*Ways and Means of Peace* have been us'd in vain. The intended War 'of the *nine Tribes* and a *half* againſt the *two Tribes and half was prevented* by a Meſſage and Treaty of Peace, *Joſh.* 22. The like means was 'us'd by *Jepthah* (tho' not with the like Succeſs) for preventing of 'War with the King of *Ammon*. *Judg.* 11. The very light of Nature 'hath taught Heathens not to make War, till *firſt all* Amicable ways 'of preventing Bloodſhed were tried; yet this War hath been driven on *without obſerving* any ſuch Method of Proceeding, except by a 'Meſſage wherein not ſo much as one breach was repreſented. Yea, 'tho' theſe Two Kingdoms are ſtraitly united in Covenant, yet theſe 'who have carried on this War did *not only neglect* to deſire a Trea-

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(p) *Vlt. July* 1648. A Declaration of the General Aſſembly concerning the preſent Dangers of Religion, and eſpecially the Unlawful *Engagement* in War, &c. in the Acts of the General Aſſembly p. 388.

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'ty, *but also slight* an offer of a Treaty made from the Parliament *of England*, upon the Propositions of both Kingdoms.

The Committee of Estates of Parliament made and publish'd *some few observations upon the Declaration of the General Assembly*, and they reply to what has been offer'd from that Declaration, in these Words, (p: 5.) 'To the third, because *there hath been no Treaty*, That is de-'nied, because our Commissioners did for a long time represent 'Wrongs, and seek Reparation, as is mention'd in their Papers giv-'en unto the Parliament of *England*, and approven in this Parlia-'ment; also a Messenger with our just and necessary Demands, was 'sent to their Houses in *April* last; yet, by the Prevalency of *Sect-'aries*, no Satisfaction is return'd thereunto.

The Commissioners of the General Assembly *August* 15. 1648. publish'd their answer to the *Observations of the Committee of Estates*, wherein they defend the Assembly's Declaration against the *Engagement*; and in Answer to *that exception* of the Committee of Estates which I have recited, they say (p. 12, 13.)

'The Argument in the Assembly's Declaration was to this sense: 'Whatsoever Engagement in War is undertaken without *first essay-'ing* the *lawful, possible and ordinary* Means of preventing Bloodshed, 'is *unlawful* and *sinful*: But the present Engagement is such; Therefore, '&c. 'Tis to be observ'd that their Lordships do not deny the *Propo-'sition*, but only the *Assumption* of this Argument; The Reasons of 'their Denyal are two, 1. Because the Commissioners at *London* did 'represent Wrongs and seek Reparation. 2. Because a Messenger 'was sent with the Demands of the Parliament of this Kingdom to 'the Kingdom of *England*. But here 'tis not to be forgotten, that '*neither* the Commissioners at *London*, *nor* the Messenger here 'mean of, did make known to the Parliament of *England* the breach-'es found & declar'd by the Parliament of this Kingdom in their De-'claration to the Kingdom concerning the Grounds and Causes of 'the present Engagement. How can it then be suppos'd that all 'the Means of preventing Bloodshed were sufficiently essay'd, seeing 'the very Grounds and Causes of the War found by the Parliament 'of this kingdom, *were not so much as made known* to the Parliament 'of *England*, that their answer thereunto might be heard; and whe-'ther there is some other Mystery in the not making known those 'Breaches to the Parliament of *England*, time may peradventure dis-

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'cover. 2. Their Lordſhips are pleas'd here to paſs in ſilence that 'which ſeemed moſt ſtrange to the General Aſſembly, that the offer 'of a Treaty upon the Propoſitions of both Kingdoms being made by 'the Parliament of *England*, was YET SLIGHTED and not em-'brac'd by the Parliament of this Kingdom. 3. Was not the Town 'of *Berwick* ſeized upon (which Act now their Lordſhips own in this 'Paper of their *Obſervations*) before the Meſſenger was ſent with 'the demands to the *Houſes* of *Parliament*? from all which laid toge-'ther, it will quickly appear that *this Ingagement* was undertaken '*without firſt Eſſaying thoſe Amicable and Peaceable ways, which might* 'and ought to have been uſed for preventing of Bloud-ſhed.

The SECOND head of reaſons I propos'd to inſiſt upon for ſhow-ing the unlawfulneſs of that *Engagement*, is taken from this; becauſe, *as matters then ſtood*, it was dangerous to the Intereſt of Religion; which the Aſſembly in the above-mentioned Declaration expreſs thus p. 386, 387.

'The Wars of God's People, are called the *Wars of the Lord*, '*Numb.* 21, 14. 2 *Chron.* 20. 15. And if our Eating and Drinking, 'much more our engaging in War, muſt be for God and his *Glo-'ry*; 1 *Cor.* 10. 31. *Whatſoever we do in Word or Deed, we are com-'manded to do all in the Name of the Lord Jeſus*, and ſo for his Glory, 'Col. 3. 17. The Kingdom of God and the *Righteouſneſs thereof is to* 'be ſought in the firſt place, and before all other things, *Matth.* 6. 33. 'It was the beſt Flower and Garland in the former Expeditions of 'this Nation, that they were for God and for Religion Principally 'and Mainly. But if the Principal end of this preſent Engagement 'were for the Glory of God, how comes it to paſs that *not ſo much* 'as one of the deſires of the *Kirk*, for the Safety and Security of Re-'ligion in the ſaid Engagement, is to this day ſatisfied or granted? 'but on the contrary, ſuch Courſes taken as are deſtructive to Reli-'gion. And if God's Glory be intended, what meaneth the *employ-'ing* and *protecting* in this Army ſo many *Blaſphemers*, *Perſecutors* of 'Piety, *diſturbers* of Divine Worſhip, and others Guilty of Notori-'ous and crying Sins? Again how can it be pretended that the Good 'of Religion is principally aimed at, when it is propoſed and decla-'red that the King's Majeſty ſhall be brought to ſome of his Houſes 'in or near *London*, with Honour, Freedom and Safety, *before* ever 'there be *any Security* had from him, or *ſo much as any Application*

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'*made to him for the Good of Religion*? What is this but to Postpone 'the Honour of God, the Liberties of the Gospel, the Safety ofGod's 'People to an Human Interest, and to leave Religion in a condition 'of *uncertainty*,*unsettledness* & *hazard*,while it is strongly endeavor'd 'to settle and make sure some what else'.

TheCommittee ofEstates of Parliament in *their Observations &c*,reply to the above reasons in the following words p.2,3. 'We Answer,by 'acknowledging & believing that all theWars of the People ofGod, 'shou'd be theWars ofGod undertaken at theCommand of these who 'have lawfulAuthority underGod,as were theWars by theCommand 'of *Moses*, *Joshua*,the *Judges* and Kings of Judah,And as undertak- 'en by Warrant from Gods Vicegerents, so for an honest Cause, 'for the Glory of God: But whereas it is assumed that this En- 'gagement is not such, we deny it, because it hath the Warrant of 'Lawful Authority, The Estates of Parliament; and the Cause be- 'ing honest to do a duty Commanded of God to our Prince, *God is 'Glorified by doing that duty*, The relieving of our King out of Pri- 'son is a duty, *John* 18. 36. *If my Kingdom*, says our Lord, *were 'of this world, then wou'd my servants fight that I shou'd not be deliver- 'ed to the* Jews,Our Lord suppones it was a common duty, that 'Subjects shou'd *fight* to *prevent* the *Captivity* of their King, And if 'a war be lawful to prevent Captivity, is it not Lawful to deliver 'him from that *base Captivity*; are we less obliged in duty to our 'Native Prince, than *Abraham* to his kinsman *Lot*? who engaged 'in a war for rescuing him, notwithstanding *Lot* had associated 'himself in war with Wicked Men, the *Sodomites*. Gen. 14. Are 'we less obliged than *David* and his Associates to their Captive 'wives, who ingaged in war for their freedom, 1 *Sam.* 30.?

'As for the Duty of honor,for performance whereof we have en- 'gaged our selves, We believe it is a duty commanded by God 'himself in the *fifth* Commandment, *Prov.* 24, 22. 1 *Pet.* 2. 16, 17. 'We are forbidden to use our Christian *Liberty as a Cloak of Malici- 'ousness*,for withholding or withdrawing duty. Yea *Pagans* by the 'light of Nature, reading the Law of Nature, which is from the 'God of Nature, do use all honor to their Kings. Yea, holy *Sa- 'muel* undoubtedly Zealous of Gods Honor notwithstanding he knew 'certainly by Divine Revelation, that God had rejected *Saul*, yet 'honored him before the People. 1 *Sam.* 15, 30, 31.

But

But let us hear the Defences made againſt the above Exception by the Commiſſioners of the General Aſſembly, *Auguſt* 15*th*. 1648, Wherein they ſay *p*. 3, &c. Part 2.

'The ſubſtance of the Argument uſed by the Aſſembly was this, 'In all Lawful Wars of the People of God, the end principally intended and driven at, is that wherein the Glory of God is chiefly 'concerned: But in *this preſent* War, the end principally intended and 'driven at, is not that wherein the Glory of God is chiefly concern'd; 'Therefore 'tis not a Lawful War of the People of God. Their 'Lordſhips do not deny the propoſition of the Argument:——— 'As to that which their Lordſhips ſay concerning the Aſſumption 'of the Aſſemblies Argument, we *Anſwer* 1ſt, Their Lordſhips ſay 'nothing to it as it ſtands in the Aſſemblies Declaration with the 'Proofs thereof, but paſſing all this they form another Aſſumption 'which they deny, and bring ſome reaſon for their denyal of it. The 'Aſſembly did clearly prove in their Declaration, that the end prin'cipally intended and driven at in this Engagement is not that where'in the Glory of God is chiefly concern'd; and this was proved by 'the Parliament's not ſatisfying of the deſires of the Kirk concern'ing the ſafety and ſecurity of Religion.——— But all this their 'Lordſhips are pleaſed *to paſs in ſilence*, And, *as if* the Aſſembly *had 'denyed* all duty to the King, they go about to prove, that 'tis a du'ty incumbent on Subjects to undertake a War for his Majeſties free'dom and honour (we know not why their Lordſhips omit his ſafe'ty.) And ſeveral Texts of Scripture are cited by their Lordſhips to 'this end; Whereas they touch not the point in Controverſy, *viz*. 'Whether *Religion being in ſo great danger by his Majeſties Oppoſition 'thereunto*, it be the Subjects duty to make War for his Majeſties 'Freedom and Honour, *before Security ſought and had from him for 'Religion*.

'2. Their Lordſhips inſtead of weakning the Aſſemblies firſt Ar'gument, do indeed add no ſmall ſtrength to it; For while they are 'anſwering that very Argument which Challengeth the neglect of 'the Glory of God, and of Religion in this Engagement, they men'tion *nothing of Religion*, but only the King's Freedom and Honour as 'the Cauſe of undertaking the preſent War.

3. 'The Kirk of *Scotland* hath *ever been*, and is moſt willing to 'reſent *any Injuries* done to his Majeſty, and to perform every duty

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'for his Majesties Freedom and Honour in the Right Way and Order; 'that is, giving to God in the *first Place* what is God's: But it hath 'not been the mind of *Kirk* or *State* in this Land to make War for 'his Majesty in an *Absolute Way*, and without *any Qualification*, or to 'the Detriment and Hurt of Religion. For in the Year 1643, this 'Kingdom was Solicited with his Majesty to undertake War for him, 'but because he was engaged in a course against Religion and the 'Liberties of the Kingdoms, therefore all giving of Assistance to 'him was Declin'd, although at that time the Kingdoms were not joined 'in Covenant: How much less is it the Subjects Duty, after such a 'Covenant and after so much Bloodshed by the means of his Majesties 'opposing the Covenant and Reformation, and his Majesties adhering 'still to his former Principles, yet notwithstanding of all this, to en-'gage in a War for him, and to espouse his Quarrel *before Security 'desired and had from him for Religion.*

4. 'The three Scriptures alledged by their Lordships *John* 18. 36. 'Gen. 14. and 1. *Sam.* 30. do in no wise help their Cause, or Militate 'against the *Assemblies Argument*; For there are four great differen-'ces which will Marr the *Application* of those Scriptures to the pre-'sent Engagement in War. 1*st*, *Christ's* cause against the *Jews*, *Lot's* 'Cause against the 4 Kings, who had taken away him and his goods; '*David* and his Men, their Cause against the *Amalekites* who had 'taken their Wives Captive, was without Controversy a good and 'honest Cause, and no wise to the prejudice of Religion. 2. The In-'struments and Managers were without Exception. 3. The Parties to 'be relieved were also without exception, so far as can be known 'from Scripture, 4. None of the three Texts cited by their Lordships 'doth hold forth a War undertaken for a human Interest, with *ne-'glecting and postponing* the Glory of God, and therefore come not 'home to the point of the *Assemblies Argument*. When their Lord-'ships shall prove *their Cause to be as good*, the Managers and Parties 'to be *as much without exception*, the Glory of God to be *as lit-'tle neglected* in this Engagement, as in the example Cited; 'then may their Lordships apply those Scriptures in reference to this 'Engagement, but not otherwise. 5. Whatsoever be the Duty of Sub-'jects towards the relief of their King, which in the *due order* and 'Subordination to the Glory of God and Security of Religion, *is not 'denyed*, we cannot see how the Text *John* 18. 36. proveth it: see-'ing that Scripture holdeth forth a common Custom of the World, rather

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'rather than a duty of Subjects, and ſheweth what Men us'd to do, 'rather than what they ought to do. *And* this Senſe may be plainly 'drawn from the Text it ſelf, *If my Kingdom were of this World*, that 'is, as the Kingdoms of this World are, and uſe to be, *then would my 'Servants fight for me:* Leaſt of all was it our Lord's meaning to allow 'fighting, and making War in a Cauſe prejudicial and hurtful to Re-'ligion. *And* whereas their Lordſhips ſay in their next Citation, that '*Lot* had *Aſſociate* himſelf in War with wicked Men the *Sodomites*: 'As hereby they Tacitly intimate the Lawfulneſs of Aſſociation in 'War with Men as wicked as the *Sodomites*, ſo we ſhall humbly be-'ſeech their Lordſhips to obſerve here how neceſſary it is for their 'Lordſhips to ſearch more accurately into theſe Scripture-*Arguments*, 'for there is *no ſuch thing* in the Scripture as is cited in *their Obſerva-'tions*. We read indeed of *Abraham*'s (not *Lot*'s) Confederacy with '*Aner*, *Eſhcol*, and *Mamre*; but that theſe three were either Idola-'ters, or wicked Men is more than can be prov'd. 6. The following 'Paragraph is as wide from the point, proving what no body denies, '*viz.* the duty of Honoring Kings. We wiſh their Lordſhips may 'ſeriouſly ponder two things join'd with this duty in the firſt Text 'cited by themſelves, one is *fear God* and this is put in the firſt place, 'another is, *meddle not with them that are given to Change:* whereby 'we are warned that under *colour of doing for the Honour of Kings*, we 'may not join with thoſe who fall of from the Cauſe and Ways of 'God.

'To preſs any duty concerning the King's Honour, with the ne-'glect or prejudice of the Honour of God, is indeed to *uſe Liberty as 'a Cloak of Maliciouſneſs*; ſo that this falleth back upon them who 'charge it without Cauſe upon others. The Text 1 *Sam.* 15. 30, 31. 'is no better applyed, For when *Samuel* yielded to Honour *Saul* before 'the People, and to turn again with him, it was upon his Confeſſion 'and acknowledgment of his ſin, and withal, *Saul* was ſo honored 'before the people that *Agag* was cut in pieces.

To illuſtrate this Argument, all the Circumſtances hinted by the Aſſembly and their Commiſſioners muſt be taken into the Account. The Kings Averſion to their Conſtitution, his former practices againſt it and againſt the Liberties of their Country, the effects of his evil Counſellors upon his Royal Judgment, the Oppreſſion they had groan'd under formerly by the *Scots* Biſhops, of which *Clarendon* and *Burnet* give a clear account, which the Reader will find in the fol-

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lowing Chapter of this Book; his refuſing to give them *any ſufficient Security* againſt the like evils for the future; all the Countenance he gave and continued to give to *profeſt Papiſts*, of which I have given a ſhort Narrative in this Chapter, his countenancing and deſigning to employ ſo many thouſands of Papiſts out of all the three Kingdoms for carrying on *this very Engagement*; beſides the barbarous Highlanders and thoſe of the *Scots* Nation who had but lately before this carried on a Civil War in *Scotland*, to the ruin and deſtruction of many good people, and who were *all to be employed* in this Engagement. Compare all theſe things duly, and they ſtrengthen the Aſſemblies Argument, for proving that as *matters then ſtood*, that *Engagement* was dangerous to the Intereſt of Religion.

For if we conſider the Temper and Diſpoſition of *theſe Engagers*; we may argue thus: we muſt ſuppoſe that either they would overcome the Forces of the Parliament of *England*, or be overcome by them: If the firſt, then what muſt the three Kingdoms have expected, but the repeating of all theſe Miſeries and Grievances, they had lain under during this whole Reign. The King was not then come to any Terms with his Parliament in *England*, and had he in *theſe Circumſtances* entirely routed their Forces, what cou'd all the Aſſerters of the Liberty of their Country have expected, but that both Religion and Liberty wou'd have been in a worſe Condition, than they were in at the Commencement of the Civil War? and all the ſtruggles of the Church of *Scotland* for her juſt Rights & Conſtitution muſt have ended in the utter ruin and ſubverſion of the whole. On the other hand, ſhou'd theſe Engagers be overcome by the *Engliſh* Forces (as eventually they were) then the *Power* of the *Sectaries* muſt be advanced, *diſorders* both in *Church* and *State* muſt be multiply'd every day, Monarchy muſt be exchang'd for *Uſurpation* and *Anarchy*, and *Religion* be ſucceeded by *Enthuſiaſm* and all the wild Errors of *Sectarian* Frenzie. We know that all this happen'd accordingly, and that the Engagers inſtead of doing ſervice to the King, haſtened his ruin (though not deſigned by them) and brought a flood of Calamities upon their Country; whereas had they firſt treated with the Parliament of *England*, and inſiſted on farther Security for their Religion from the King, *all true Friends* of Religion, Monarchy, and Liberty, would have united *upon that foot* againſt the *Sectaries*; that Scheme (by the Bleſſing of God) might have afforded them ſome Rational Proſpect

ſpect of ſerving both their King and Country, and the Church of *Scotland* would have moſt chearfully and cordially concurr'd with it. Part 2.

The third Head of Reaſons I propos'd to inſiſt upon for ſhewing the unlawfulneſs of *this Engagement*, was becauſe 'twas carry'd on by *unlawful Means*. What theſe unlawful Means were, the Aſſembly diſcovers to us in theſe Words (*q*) 'The Engagement is carry'd on 'by ſuch Means and Ways, as *tend to the deſtroying of Religion*, by en-'ſnaring and forcing the Conſciences of the People of God with *un-'lawful Bands and Oaths*, and oppreſſing the Perſons and Eſtates of 'ſuch as have been *moſt active* and Zealous for Religion and the Co-'venant. All which is ſtrengthen'd and Authoriz'd by Acts of Par-'liament, appointing that all that do not obey, or perſuade others 'not to obey the Reſolutions of Parliament and Committee anent 'this Engagement, or who ſhall not ſubſcribe the Act and Declara-'tion of the 10. *June*, 1648. impos'd upon all the Subjects, ſhall be 'holden as Enemies to the Cauſe and to Religion, and have their 'Perſons ſecur'd, and their Eſtates intromitted with.

The General Aſſembly enlarge farther upon this Head (*r*) in theſe Words,——'Which Subſcription the Aſſembly cannot other-'wiſe look upon, than as a ſnare for the People of God to involve 'them in Guiltineſs,——For that Subſcription were an *approving 'of ſome Acts of Parliament*, which they have *never yet ſeen* nor known, 'they not being all publiſh'd.——were an acknowledging of 'this preſent Engagement in War, in all the Means and Ways for 'promoving the ſame, to be the moſt fit and neceſſary *Remedies* of 'the by-gone and preſent Evils; whereas ſo many Petitions to the 'Parliament, from Committees of War, Synods, Presbyteries and 'Pariſhes have made it appear, that they are no way ſatisfy'd there-'with in point of Conſcience;——were an approving of an Act 'made for the *reſtraining the Liberty of Printing* from the Kirk, yea 'and of all the Acts of the Committee of Eſtates, to be made in time 'coming, till *March* 1650; which by Act of Parliament are ordain'd 'to be obey'd; were an allowing of acts for ſecuring of the Per-'ſons

(*q*) *vide* the Aſſembly's Anſwer to the Paper ſent from the Committee of Eſtates of the 24th of *July* 1648. in the Acts of the General Aſſembly P. 375.
(*r*) *Ibid.* p. 376. &c.

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'sons, and intrometting with the Estates, of such as themselves shall 'not obey, or persuade others not to obey Resolutions concerning 'this *Engagement*, and for *protecting Persons* under Kirk-Censures, & 'so an *infringing and violating of the Liberties and Discipline of the Kirk* 'Establish'd by the Laws of the Land, and sworn to in the National 'Covenant to be defended, under the pains contain'd in the Law of 'God. And in all these, such as do subscribe, do bind themselves not only 'to active Obedience in their own Persons, but to the urging of 'Active Obedience upon all others, and so draw upon *themselves all* 'the *Guiltiness and sad Consequences* of the present Engagement;

I don't find that the *Committee* of *Estates* have taken any Notice of this Objection in *their Observations*, nor can I imagine what can be answer'd to it. Upon the whole, I wou'd humbly recommend it to the Reader to compare the *three Heads* of Reasons against this Engagement, which I have extracted from the Papers of the Assembly and their Commissioners, and by which he'll perceive the Opposition made to it by the Church of *Scotland* was not founded upon the *least Disloyalty* to their Prince, but upon the *Sinfulness* of the Engagement it self.

The Assembly did not actually excommunicate Duke *Hamilton* and his whole Army, for engaging in this Expedition, as our Author alledges p. 7. But what they did was this; first the Commissioners of the Assembly of 1648. did by their Acts of the *6th* of *October* and 4th of *December* that Year, appoint Church Censures to be inflicted on those who had been concern'd in that Engagement, in order to bring them to Repentance. And the following Assembly of *July* 26. 1649. approv'd what these Commissioners had done, and farther appointed such of the Engagers as remain'd Obstinate and Impenitent, after due Process in the Ecclesiastical Judicatories, to be *excommunicated*. But this differs much from the Account our Author gives of that Affair. And tho' it shou'd be granted that the *Assembly* carry'd the matter of their Censure *too high*, that wou'd infer nothing against their Loyalty. I won't take it upon me to determine whether the Extravagancies, Rapine, Oppression, and many Outrages committed by many of the rude Soldiers that went on that Engagement, did not justify *the highest Censure*; or whether the *Assembly* being highly provok'd, did not make their *Act* a little too general, without making all the necessary Distinctions, and taking all suitable Precaution to prevent

vent the Excommunication of ſome who might be concern'd in this Engagement from Principles of Conſcience tho' miſinform'd, and tho' they might perſiſt in that Error of their Judgment. Part 2.

Shou'd it be granted, that their *Act* had ſome unguarded Expreſſions in it, and which if not Moderated a little in the Execution might bear too hard upon ſome Men otherwiſe Sober and Inoffenſive, which is the moſt that can be made of it; all this amounts to no more, than that it was *ſomewhat of the Rigor* of Diſcipline; which is very much extenuated from the Intolerable Oppreſſion and Miſeries, which were brought on their Country, by that ſinful *ill advis'd* Expedition.

But the THIRD and GREAT Crime objected againſt *Presbyterians* under this Reign, is the Murther of K. *Charles* I. They acknowledge this to be one of the blackeſt and fouleſt Pieces of Villany, but on good grounds deny themſelves to be in the leaſt *guilty of that barbarous Regicide*. Our Author ſays (p. 11) 'I think it 'needleſs for me to mention any of the Words of K. *Charles* I. his 'Injuries and Blood cry louder than the noiſe of Thunder.' The *greater* the Crime any Perſon or Party ſtands charg'd with, the *fuller* ought the Proof to be: but our Author is ſo far from obſerving this Rule, that tho' this be the moſt heinous and odious Crime he impeaches *Presbyterians* of in all his Pamphlet, and which they all deny *to a Man*; he has not thought fit to oblige his Reader with one ſingle Evidence of their Guilt, unleſs *Salmaſius*'s fable (mention'd by him p. 17) may deſerve that name.

'If a Robber (*ſays he i. e. Salmaſius*) ſurprizing a Traveller in a 'Wood ſhou'd diſarm him, rob him, ſtrip him, & tye him to a Tree, & 'a wild Beaſt of the Foreſt, coming upon him thus bound ſhou'd fall 'upon him, tear him in Pieces, and *devour* him, *which* of *theſe* pro-'perly ſpeaking, wou'd be the cauſe of this Man's Death?' Our Author applies this fable thus. ''Tis moſt certain (*ſays he*) that the *In-'dependents* were actually the Murderers of King *Charles* I. but 'tis 'as certain, that the *Presbyterians* firſt murdered him in his Politi-'cal Capacity, as a Prelude to the Murder of his Perſon; they 'compell'd him to give up all his Power to them, and then did, as '*Dugdale* obſerves, worſe than Murder him in the manner and Cir-'cumſtances of his confinement, before the *Independents* pull'd them out 'of the Saddle, and forc'd the King out of their hands. And were the 'actual Executioners of that *Royal Martyr*, whom the *Presbyterians* had 'in effect condemn'd.

Hence

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Hence let the Reader obſerve that our Author has fairly acquitted the *Presbyterians* from being the Actual Murderers of K. *Charles* 1. The *Sectaries* who all ſhelter'd themſelves under the name of *Independents* (tho of quite different Principles from the ſober Party of that Denomination) were the true Criminals. He likewiſe confeſſeth that *thoſe* pull'd the *Presbyterians out of the Saddle*, and forc'd the King out of their hands; which plainly ſhows that they cou'd not have *compaſs'd* the King's Ruine and the Subverſion of Monarchy, but upon the *Ruines* of the *Presbyterian Intereſt*; and that the *Presbyterians* did not deliver the King into the hands of the *Sectaries*, but he was forc'd *out of their hands*, and themſelves pull'd out of the Saddle to make way for that *fatal Violence* upon his Royal Perſon.

How the *Long Parliament* was by Military force turn'd into the *Rump*, and reduc'd to a ſmall Party of Factious Members, who in Concert with the *Army* hatch'd that barbarous Tragedy, is ſo univerſally atteſted by Hiſtorians of all ſides, that he muſt be altogether unacquainted with thoſe times who do's not know it. For the Parliament, who propos'd no other end in their War than to keep the Prerogative within it's juſt Limits, and preſerve the Nations from the unjuſt Invaſions had been made upon them by evil Counſellors, under Color of Royal Authority, having upon a Treaty obtain'd ſuch Conceſſions from the King as they voted ſatisfactory for the ground of a Treaty, were proceeding to accompliſh *that great* and *Noble work*, until the Sectarian Party in the army (that then had conquer'd the Commanding part of it) ſubverted and overturned all: The Members (*ſays Coke* (*ſ*) met upon the firſt of *December* (*viz.* 1648) and vote the King's Conceſſions to be a ſufficient 'ground for Peace. And then adjourn for a Week, but when the 'Members were to meet again, they found *all the Avenues to the* '*Houſe beſet with Soldiers*; who *exclude all*, which were not of *their* '*Faction*, from entring the Houſe; which were not one fourth part, 'and make the Reſidue Priſoners. So FAREWEL PRESBYTE-'RY &c.

My Lord *Clarendon* not only recites the ſame Story at great length, but tells us how barbarouſly this *Military Rump* treated the Members they

(*ſ*) Deteſt. part 1. p. 413.

they excluded by the Army (*t*), and yet after all they met with a brisk Oppoſition by ſome who had got in notwithſtanding of the Guards; and therefore they were reſolv'd to prevent the like again, and ſuffer none of the excluded Members to ſit until the Vote they had paſs'd in their Abſence (*viz.* for Declaring the King's Conceſſions unſatisfactory, contrary to their former Reſolution) were ſubſcrib'd by them: 'And that they might find no more ſuch Contra-'diction hereafter (*ſays he Ibid.*) They committed to ſeveral Priſons 'Major-General *Brown* (tho' he was then Sheriff of *London*) Sir *John* 'Clotworthy, Sir *William Waller*, Major General *Maſſey*, and Com-'miſſary-General *Copley*, who were the *MOST ACTIVE Members in* 'the Houſe of the PRESBYTERIAN PARTY. Part 2.

Let any Man of Common ſenſe Judge from hence, whether the Presbyterians were the Conſtituent Members of the *Rump*: for if they had, why ſhou'd Presbytery have been oppos'd by them? Why ſhou'd they have impriſon'd the *moſt Active of the Presbyterian Members*? And why ſhou'd Presbyterians give always ſo much Oppoſition to the Rump, and all their Proceedings? And yet 'twas this very *Rump*, that erected the pretended High-Court of Juſtice for trying the King. The Excluded Members Print a Proteſtation againſt the Proceedings of the *Rump* as void and null in themſelves, for which they were perſecuted by 'em.

And the Reader may judge whether a *Rump* from which the Presbyterians were excluded, wou'd appoint Presbyterians Judges to try the King; or whether Presbyterians were fit Tools for executing that Villany which they had with ſo much danger and Prejudice to themſelves oppos'd; let the Characters of all the King's Judges be try'd, many of whom were the chief Sectarian Officers of the Army, who had given Birth to the whole, and then let us ſee whether they were Presbyterians or no.

While they are proceeding to the King's Tryal, the Presbyterians proteſt againſt it. *Bates* giving an Account of that Tryal ſays

(*t*) *vide* his Hiſt. Vol. 3: part 8. B. 11. p. 238, 338 in 8vo.

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(*u*) ‘ In the mean time Oppoſition is given to it by *almoſt all the* ‘ *Presbyterian Miniſters* of the City of *London*, and by *many more* out ‘ of *many Provinces*, and even by *ſome of the Independents*, in their ‘ *Sermons* from the Pulpit, *Conferences*, *Letters* of Admonition, *Sup-* ‘ *plications*, *Proteſtations*, and *Remonſtrances* publiſh'd to the World. ‘ They obteſt 'em, that they wou'd not embrew their Hands and ‘ involve the Kingdom in the Guilt of the Royal Blood, againſt the ‘ *tremendous Obligations* of ſo many Oaths, againſt the *Public* and *Pri-* ‘ *vate Faith* confirm'd with Declarations and Promiſes, againſt the ‘ *Laws* of *Nations*, and the *Sacred Dictates* of the *Holy Scripture* and ‘ *Religion*; and againſt the *profit* of the *Common-wealth*.

I ſhall here inſert ſome Parts of three of thoſe *Remonſtrances* or *Declarations* of the Presbyterians, adducing one out of each Kingdom, from which the Reader may judge of the reſt. For *England*, let the following part of a *Vindication of the Miniſters of the Goſpel in and about LONDON, from the unjuſt Aſperſions caſt upon their former Actings for the Parliament, as if they had promoted the bringing of the King to Capital Puniſhment &c.* be duly conſider'd.

——— ‘ When we firſt did engage with the Parliament, (which ‘ we did not till call'd thereunto) we did it with *Loyal Hearts* and ‘ *Affection* towards the King and his Poſterity; *not intending the leaſt* ‘ *hurt to his Perſon*, but to ſtop his Party from doing farther hurt to ‘ the Kingdom; not to bring his Majeſty to Juſtice (as ſome now ‘ ſpeak) but to put him into a better *Capacity to do Juſtice*: *To remove* ‘ *the Wicked from before him, that his Throne might be eſtabliſh'd in* ‘ *Righteouſneſs*; not to *Dethrone* and *Deſtroy* him, which (we much ‘ fear) is the ready way to the deſtruction of all his Kingdoms.

‘ That which put any of us on at firſt to appear for the Parlia- ‘ ment was, *The Propoſitions and Orders of the Lords and Commons in* ‘ *Parliament* (*June* 10. 1642.) for bringing in of Mony and Plate ‘ &c. Wherein they aſſure us, that whatſoever ſhou'd be brought in

(*u*) *vide* Elench. p, 11. ‘ Reclamant interea Miniſtri Præsbyteriani, *Londinenſes* ‘ fere omnes, et ex plurimis *Provinciis* plures, imo ex Independentium partibus ‘ nonnulli, Concionibus e ſuggeſtis, Colloquiis, Literis Monitoriis, Libellis Supplicibus, Proteſtationibus et Remonſtrantiis publice divulgatis. Obteſtantur, ne contra

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'in thereupon, ſhou'd not at all be employ'd upon any other Occa-
'ſion than to maintain *The Proteſtant Religion, the King's Authority,*
'*his Perſon and his Royal Dignity, the free Courſe of Juſtice, the Laws*
'*of the Land, the Peace of the Kingdom, and the Privileges of Parlia-*
'*ment, againſt any force which ſhall oppoſe them.*

'And in this we were daily confirm'd and encourag'd more and
'more, by their many ſubſequent Declarations and Proteſtations,
'which we held our ſelves bound to believe, knowing many of them
'to be godly and Conſcientious Men, of Public Spirits, zealouſly
'promoting the Common Good, and laboring to free this King-
'dom from *Tyranny* and *Slavery*, which ſome *evil Inſtruments* about
'the King *endeavor'd* to bring upon the Nation.

'As for the preſent Actings at *Weſtminſter*, ſince the time that ſo
'many of the Members were, by force, ſecluded, divers impriſon'd
'and others thereupon withdrew from the Houſe of Commons, (&
'there not being that Conjunction of the two Houſes as heretofore)
'we are WHOLLY UNSATISFY'D *therein*, becauſe we conceive
'them to be ſo far from being warranted by ſufficient Authority,
'as that, in our Apprehenſions, they tend to an Actual *Alteration*
'(if not Subverſion) of that which the Honorable *Houſe of Commons*,
'in their *Declaration* of *April* 17. 1646. have taught us to call *the*
'*fundamental Conſtitution and Government of this Kingdom*, which
'they therein aſſure us, (if we underſtand them) they wou'd ne-
'ver alter.

'Yea, we held our ſelves bound in Duty to God, Religion, the
'King, Parliament and Kingdom, to profeſs before God, Angels
'and Men, that we verily believe that which is now ſo much fear'd
'to be in Agitation, *the taking away the Life of the King*, in the pre-
'ſent way of Tryal, is not only, *not agreeable to any Word of God*, the
'*Principles of the Proteſtant Religion, (never as yet ſtain'd with THE*
'*LEAST DROP OF THE BLOOD OF A KING) or the FUN-*

'contra tot juramentorum horrendas Obligationes, contra fidem publicam, priva-
'tam, Declarationibus, Pollicitationibus Communitam, contra leges Gentium,
'contra Sacræ Scripturæ & Religionis Sanctiora Dictamina, imo contra Reipubli-
'cæ Utilitatem manus ſuas & Regnum Cruore Regio commaculent. Scoti per
'Delegatos facta Proteſtatione contra nituntur.

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'*DAMENTAL CONSTITUTION* of this Kingdom; but contrary to them, as also to the *Oath of Allegiance, the Protestation of May* 5. 1641. and the *Solemn League and Covenant*; From all which Engagements, we know not any Power on Earth, able to absolve us or others.——————

'Therefore, according to that our Covenant, we do in the name of the Great God, (to whom all must give a strict Account) WARN and EXHORT ALL who either more immediately belong to our respective Charges, or any way depend on our Ministry, or to whom we have administred the said Covenant (that we may not by our silence suffer them to run upon that highly provoking sin of Perjury) to keep close to the Ways of God, and Rules of Religion, the Laws, and their Vows, in their constant maintaining the true Reform'd Religion, the Fundamental Constitution, and Government of this Kingdom, (not suffering themselves to be seduc'd from it, by being drawn in to subscribe the late *Models*, or *Agreement of the People*; Declar'd by both Houses (for the Substance of it) to be *destructive to the being of Parliaments and to the Fundamental Government of the Kingdom*, in *December* 1647. yea condemn'd heretofore by the *General*, and his *Council* of War) ——————— And to pray,——that God wou'd restrain the Violence of Men, that they *MAY NOT DARE to draw upon themselves and the Kingdom the BLOOD OF THEIR SOVEREIGN.*

The Commissioners of *Scotland* entred their Protestation against the King's Tryal and Murder, the following part whereof I shall here insert,——'We understand, that after many Members of 'the House of Commons have been imprison'd and secluded; and 'also *without*, and *against* the Consent of the house of Peers, by a single 'Act of yours alone; Power is given to certain Persons of your own 'Number of the *Army*, and some others to proceed against his 'Majesty's Person; in order thereunto, he was brought upon *Saturday* last in the afternoon, before this *new Extraordinary Court*; 'Wherefore we do in the Name of the Parliament of *Scotland*, for 'their Vindication from false *Aspersions* and Calumnies; Declare, 'that tho' they are not satisfy'd with his Majesty's Concessions in 'the late Treaty at *Newport*, in the Isle of *Wight*, especially in the 'Matters of Religion, and are resolv'd not to crave his Restitution

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'to his Government, before Satisfaction be given by him to his 'Kingdoms, yet they do all UNANIMOUSLY WITH ONE 'VOICE *(not one Member excepted)* diſclaim the leaſt knowledge 'of, or acceſſion to the late Proceedings of the army here againſt 'his Majeſty; and ſincerely profeſs, that 'twill be a great Grief un- 'to their Hearts, and lye heavy upon their Spirits, if they ſhall 'ſee their truſting of his Majeſty's Perſon, to the Honorable Houſes 'of the Parliament of *England*, to be made uſe of to his Ruine ſo 'far contrary to the Declar'd Intentions of the Kingdom of *Scot-* 'land, and ſolemn Profeſſions of the Kingdom of *England*, and to 'the end it may be manifeſt to the World, how much they abominate 'and deteſt ſo horrid a Deſign againſt his Majeſty's Perſon; We 'do in the Name of the Parliament and Kingdom of *Scotland*, *here-* 'by declare *THEIR DISSENT from the ſaid Proceedings, and THE* 'TAKING AWAY HIS MAJESTY'S LIFE: and Proteſt, that as 'they are altogether free from the ſame, ſo they may be free from 'all Evils, Miſeries, Confuſions, and Calamities that may follow 'thereupon to theſe diſtracted Kingdoms.

January 22. 1649.

Lothian.
Jo. Chieſly.
William Glendoning

Beſides the above Proteſtation in Name of the whole Kingdom of *Scotland*, the General Aſſembly of that Church, in their Letter to King *Charles* 2, dated Auguſt 6. 1649. *fully* and *feelingly* expreſs'd their Deteſtation of the barbarous Murder of his Royal Father; The Letter it ſelf will be inſerted at large in the next Chapter, to which the Reader is referr'd.

As for *Ireland*, the Presbytery of *Belfaſt* read in their ſeveral Pulpits a Paper which they had fram'd *Feb.* 15. $164\frac{8}{9}$. Intitul'd, a *neceſſary Repreſentation of the preſent Evils and Imminent Dangers to Religion, Laws and Liberties, ariſing from the late and preſent Practices of the Sectarian Party in ENGLAND and their Aiettors*; the following part whereof I ſhall here tranſcribe, —— 'Again it's more than manifeſt, that 'they ſeek not the *Vindication*, but *Extirpation* of Laws and Liberties; 'as appears by their *ſeizing* upon the *Perſon* of the King; and at their 'Pleaſure *removing* him from place to place, not only without the

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'Conſent (if we miſtake not) but againſt a direct *Ordinance* of 'Parliament; Their violent ſurprizing, *impriſoning* and ſecluding 'many of the moſt Worthy Members of the *Honorable* Houſe of 'Commons; directly againſt the declar'd Privilege of Parliament; an 'Action certainly without a Parallel in any age, and their Purpoſes 'of Aboliſhing all Parliamentary Power for the future, and eſtabliſh-'ing a *Repreſentative*, as they call it, inſtead thereof.

'Neither hath their fury ſtopt here, but *without all Rule or Exam-'ple*, being but private Men, have proceeded to the Tryal of the 'King; againſt both the Intereſt and Proteſtation of the Kingdom 'of *Scotland*, and the former public Declarations of both Kingdoms; 'and (beſides their violent haſte, rejecting any Defences) with *Cruel 'Hands they put him to Death*: An Act ſo HORRIBLE, *as no* HISTO-'RY DIVINE or HUMAN, *ever had a* PRECEDENT *of the like.*

'Theſe and other Deteſtable Inſolencies may abundantly convince 'every unbyaſs'd Judgment, that the preſent Practices of the Secta-'ries and their Abettors do directly overturn the Laws and Liberties 'of the Kingdom; root out all Lawful and Supreme Magiſtracy (the 'juſt Privileges whereof we have Sworn to maintain) and introduce 'a fearful Confuſion and Lawleſs Anarchy.

'When we ſeriouſly conſider theſe things, we 'cannot but declare and manifeſt our Diſlike and *Deteſtation of ſuch 'Unwarrantable Practices* directly ſubverting our Covenant, Religi-'on, Laws, and Liberties; and as Watchmen ſeriouſly to *warn all 'the Lovers of Truth*, and the well-affected to the Covenant, careful-'ly to avoid Complyance with, or not bearing Witneſs againſt ſuch 'horrid Inſolencies; leſt partaking with them in their Sins, they 'be alſo Partaker with them in their Plagues.

The Repreſentation of the Presbytery of *Belfaſt* had been adduc'd by the Author of the *Parallel* to prove the Innocence of the Diſſenters in *Ireland*; to which our Author makes a very ſingular Reply, ſuch as I believe, few but himſelf wou'd have thought of; 'There 'were alſo (*ſays he* p. 17) in the very ſame Year ſeveral more made 'in *England* and *Scotland*, by the Presbyterians to the very ſame pur-'poſe, and with as great Virulency againſt the *Sectaries* in *England* 'for their Proceedings, and particularly for their Murdering the King 'But I can by no means conclude with that Author, that the *Preſby-'tery* of *Belfaſt*'s Diſclaiming that Fact and Railing at the *Sectaries*, is any

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'any Argument at all for their not being *concern'd in the Counſels of* 'thoſe Times. Becauſe the ſame Argument is full as ſtrong for the 'Presbyterians of *Scotland* and *England*, who in the very ſame Year 'made their Repreſentation to King *Charles* II. to the very ſame pur- 'poſe; ——— Thus it is evident, That the *Presbyterians* thro' 'the three Kingdoms did with one voice loudly Declaim againſt the 'Sectaries, as Authors of the King's Murder.

If by the *Councils of thoſe times* our Author means the Councils for Murdering the King and the Subverſion of Monarchy; the Argument fully proves that neither the *Preſbyterians* of *England*, *Scotland*, nor *Ireland* were concerned in them; but that they all oppos'd 'em to the utmoſt of their Power. But if he means the *Councils* us'd in the Parliament's defenſive war againſt the King, that's nothing to the Purpoſe; for it was never pretended that the *Presbyterians* were not concern'd in theſe Councils, for they own it, and look'd upon their concern in thoſe Councils to be lawful and Juſtifiable for the Reaſons above mentioned; indeed the Presbyterians in *Ireland* had other work to do, than to embroil themſelves in the Debates between the King and Parliament; for while the greateſt heat aroſe and was a carrying on in *England* between the *Royaliſts* and *Parliamentarians*; the *Presbyterians* in *Ireland* had the Bloody *Iriſh* Rebels to fight againſt: and were willing to take aſſiſtance from either the King's or Parliament's Forces againſt the Common Enemy; and this is the Reaſon of that aſſertion of the author of the Parallel which our author do's ſo much miſtake and quarrel with, *viz.* that the *Diſſenters in* Ireland *were left as a Sanctuary, to which the Duke of* Ormond *and the Royal Party retreated* &c. Againſt this aſſertion he produceth the Declaration of the Presbytery of *Bangor*, *anno* 1649. Remonſtrating againſt the Duke of *Ormond* and my Lord of *Airds* their taking Commiſſion from King *Charles* 2*d* (of which afterwards) which is quite another caſe and does not in the leaſt diſprove what the Author of the *Parallel* intended; for he ſpeaks of the Aſſiſtance given by the *Presbyterians* in *Ireland* to *Ormond* and the Royal Party againſt the *Iriſh*, in the time of King *Charles* I.

The Author of the *Parallel* had alledged *Milton*'s abuſing the Preſbytery of *Belfaſt* for their Repreſentation, as a farther confirmation of their Innocence, and our *Author* gives the ſame Reply to it as to the former, *viz.* that *Milton* abus'd the *Scots* Aſſembly *as much as he did*

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did them (p. 18); and is not that ſtill a good Proof of his looking on the *Aſſembly* and *them* too to be Enemies to the *Rump* and their Proceedings againſt the *King*?

Our Author, with a deſign probably to invalidate theſe Arguments, ſeems to pleaſe himſelf with a Quotation of *Dugdale*, whom he introduceth ſpeaking thus, (p. 17.) 'I cannot deny but as ſoon as this hellish Murther was committed, many of the *Presbyterians* did loudly 'Diſclaim againſt it, ſeeming as much to waſh their hands of the guilt 'as *Pilate* did, from the Death of our Saviour." 'Tis plain from the above Accounts that the Presbyterians oppos'd the firſt Projects of this helliſh Murder, and therefore 'tis baſe in any to offer to inſinuate the contrary; and ſeeing they did not Sentence the King to Death, as *Pilate* did our Saviour, but with *all their might* oppos'd his being brought to Tryal, the Compariſon is too odious to be made or countenanc'd by any Chriſtian, or Man of knowledge. If then the Presbyterians muſt be *excluded* the Parliament, before the King's Judges cou'd be appointed, if the King's Judges *were not Presbyterians*, and if the Presbyterians had *no hand in the Sentence* againſt the King nor its *Execution*; but did openly and *boldly remonſtrate* againſt *every ſtep* that was taken to effect that horrid Murther, where Priſons, Reproaches, and ruine were all the Reward they cou'd expect from the furious Army and Party that Govern'd thoſe helliſh Councils: can any thing but either the height of Malice, or the greateſt of Ignorance, perſiſt in ſuch ſcandalous and unchriſtian Libels to arraign their unſtained Innocence?

But, ſays our Author, (p. 18) 'The *Presbyterians* firſt murdered 'him in his political Capacity, as a prelude to the murther of his 'Perſon' Our Author after his uſual manner thinks it wou'd affront the ſelf-evidence of his *Magiſterial* aſſertions, to vouchſafe the leaſt additional Proof in this caſe. The 'King's *Political Capacity* is his Capacity of ruling his Subjects, and protecting them in their Religion, Liberty, and Property, according to the Laws of the Kingdom, which do at once limit his *Prerogative* and provide for their *Security*. Now if his evil Counſellors perſuaded him to encroach upon Religion and the Liberty of the Subject, contrary to the Fundamental Laws, and to ſtretch his Prerogative beyond the Laws (as I have fully proved they did) then it was THEY and not the PRESBYTERIANS, who Murdered him in his political Capacity. If the

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the *Papists* and *High-flyers* under *Buckingham*, *Laud* and the Heads of that Faction, put the King out of capacity of ruling in the hearts of his Subjects, and protecting them in what the Laws gave them a right to, by advancing Arbitrary Government, and making way through all the Barriers of the Public safety and good of the Subject; they, and their Successors who abett their principles must account for that Murder, which none but themselves Committed, and which all sober Protestants of both Communions; *Episcopal*, and *Presbyterian*, always oppos'd. As to the Kings Imprisonment, the General Assembly in their Declaration in *July* 28*th* 1648, expres's'd their Dissatisfaction with it: Let the Reader peruse their own words which I have transcrib'd, (p. 228) The Presbytery of *Belfast*, in their Representation (which I have inserted p. 245, 246.) did likewise declare against it, & it was known to have been the Act and Deed only of the *Sectarian* Party, and therefore it is very unfairly charg'd by our Author upon the Presbyterians.

CHAP.

CHAP. II.

The Loyalty of Presbyterians during the Reign of King CHARLES II.

I Shall consider this Reign. 1. From its beginning *Anno* 1648, to the *Restauration*, *Anno* 1660. and 2*dly* from thence to its Conclusion.

During the first Period, the Presbyterians are charg'd by our Author with great Disloyalty in their opposing the King's Authority, Commission and Restauration: to support the charge, he adduceth a Declaration of the Presbytery at *Bangor* in *Ireland*, *July* 7*th* 1649. Of all the Accusations and Arguments used against Dissenters in either of his Letters, this of the *Bangor-Declaration* is set off with the *greatest* Noise, *hardest* Words and *loudest* Triumph. He has not thought fit to Insert it with his Marginal Observations upon it in that place of his first Letter, where according to the Order of time it came naturally to be consider'd *viz.* in the beginning of this Reign; but Subjoins it to the whole Letter, that the Reader may take his leave of him, full of this rare discovery; for which he must be prepared by the *distinguishing* manner wherein 'tis introduc'd in the Title-Page, and some Quotations from it and reflections upon 'em with which that Letter is stuff'd. For of 22 Pages (which are the whole) 5 *viz.* the 12*th*, 15*th*, 16*th*, 19*th*, and 20*th* refer to it, with such Abusive Language as is scarce *Justifiable* even when one Speaks

Truth

Truth, but far leſs when one do's ſo unluckily ſtumble into bold miſtakes. Part 2.

He thinks this Declaration ſuch an unconteſted evidence of Diſloyalty, as effectually refutes that part of the Addreſs of the Presbyterian Miniſters in the North of *Ireland* to the Queen *Anno* 1708, which Aſſerts *their Untainted Loyalty in all turns of Government to have been the natural conſequence of their known Principles*, for which he repreſents them to be Men that *will ſtick at nothing to gain a point, amuſing the World with Groſs and Palpable miſrepreſentations*; calls it *a refin'd piece of Aſſurance, and a groſs Impoſition upon the Queen and all Mankind*, p. 16. Shou'd our Author think fit to give us the Definition of a *notorious Knave* or Villain, cou'd he give it in *more ſevere* and harſh Terms than thoſe he has beſtowed ſo Liberally upon the Presbyterian Miniſters in the North of *Ireland*? What Knave can be greater than he that *will ſtick at nothing to gain a point*? In his ſecond Letter he Repeats his Invectives againſt this Declaration and the Presbytery who made it, in divers places, they are no leſs than *Infamous Tongues and Pens* in his Account, p. 7.

He is ſo very fond of Magnifying the crime of this Declaration and three Petitions from the Presbyterians in the North of *Ireland* to the General Aſſembly of *Scotland* before the year 1648 (which have been already conſidered) that *to gain that point* he has deſtroyed the greateſt part of both his Letters, and by his own Confeſſion fully acquitted the Presbyterians of any other Diſloyalty than what may be infer'd from the aforeſaid Declaration and Petition: his words are theſe, p. 1, 2. 'And the truth is, had it not been for thoſe 'declarations, and for what records the *Kirk* of *Scotland* hath pre'ſerved of the *Kirk* of *Ireland*, *her younger Siſter that hath no breaſts*, 'ſhe might have paſt with us now for that *Virgo Intacta*, that Un'tainted Virgin in her Loyalty which they repreſent her.' Now theſe Declarations he mentions are that of *Bangor*, and that of my Lord of *Ards*; as appears evidently by the Preceding Paragraph, and theſe records (as his Marginal Notes ſhews) of the *Kirk* of *Ireland* preſerv'd by the Kirk of *Scotland*, are the aforeſaid 3 Petitions Hereupon one wou'd think that our Author might and ſhou'd have ſpared his pains in drawing up a Libel againſt Presbyterian Loyalty in a great many particulars that have not the *leaſt relation* to *theſe* Declarations and Petitions; for if the Kirk of *Ireland* (as he's pleas'd to

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term Presbyterians there) might have pas'd for an untainted Virgin in her Loyalty, had it not been for the Declarations and Petitions, for what reason cou'd she pass for such unless it be for this, because their can be nothing else said against her Loyalty but what is grounded upon these Declarations and Petitions? if she can be justly taxed with any Disloyalty in other points, then what our Author has Advanced here is not true; and if she cannot, then we must lay aside the rest of his Libel as groundless and calumnious.

But to come to the Declaration it self, I shall endeavor to set the whole matter in a clear light by enquiring into 4 things, 1*st*, The occasion and scope of this Declaration of the Presbytery at *Bangor*, that we may see against what and against whom it was level'd. 2*ly*, The Reasons which are offer'd in the Declaration it self to justifie it. 3*ly*, The Demonstrative evidences we have of the Loyalty of the Presbytery who fram'd it, and of all the other Presbyterians, from the Murther of King *Charles* the first to the Restauration of his Son & the Royal Family, 4*ly*, The Objections of our Author against it.

As to the first, viz. The *occasion and scope of this Declaration, that we may see against what and against whom it was level'd*; we must look back into the latter part of the former unhappy Reign, wherein we'll find the Posture of Affairs in *Ireland* to have been thus. Upon the breaking out of the *Irish* Rebellion *October* 23*d*, 1641. the then Lord justices of *Ireland*, finding that the Protestant Forces in that Kingdom were unable to make head against the Enemie, wrote Importunately to *England* for a speedy supply of Men, Mony, and Arms, to oppose the Rebels, and particularly propos'd that in regard the *Scots* cou'd be more easily transported over to the North of *Ireland* than the *English*, Methods might be taken to bring forces from *Scotland* to their Assistance; whereupon, Articles and *Propositions* were assented to by King *Charles* 1*st* and the Parliaments of *England* and *Scotland*, for transporting 10000 *Scots* into *Ireland*, to fight against the bloody *Irish*. By the *third* of these Articles it is provided 'that they 'have the command and keeping of the Town and Castle of *Carrick-* '*fergus*, with power to them to remain still within the same, or to 'enlarge their Quarters, and to go abroad in the Country upon such 'occasions, as their officers in their discretion shall think Expedient for

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'for the good of that Kingdom. And if it shall be thought fit, that 'any *Regiments* or Troops in that *province* shall join with them, that 'they *receive orders* from the Commanders of their Forces.' See *Husbands*'s Collections. p. 57.

In pursuance of which Articles, 10000 of the *Scots* went into *Ireland* and were possessed of *Carrickfergus* as their Head Quarters; the several Regiments brought over their Ministers alongst with them, who being of the Presbyterian Persuasion did associate for the exercise of Discipline; and such Ministers of the same Persuasion as then remain'd in the Kingdom join'd with them and founded a Presbytery which met at *Carrickfergus*, *July* 10*th* in the Year 1642. And this was that very Presbytery which fram'd the Representation at *Belfast*, *Feb.* 15*th*, 1648 against the Murder of King *Charles* I, and the *Sectarian* courses, and who also fram'd the Declaration at *Bangor*, now under consideration. This Presbytery received Applications from such places of the Country as were of their Persuasion, and Planted Ministers in divers Congregations, and many of the Gentlemen of the Country fell in with them, of whom the Lord Viscount of *Airds* was one, and the Lord Viscount *Claneboy*, another. Both these noble Lords shew'd an early Zeal for the Interest of the Presbytery. For on the 19*th* day of *July* 1642 (which was but nine Days after their first meeting) My Lord of *Airds* sent Captain *Mc Gill* to the Presbytery then met at *Carrickfergus* with a Message to them, promising that HE WOU'D JOYN WITH THEM IN DISCIPLINE; and my Lord *Claneboy* writ 'em a Letter, deliver'd the very same day, and giving the same assurance for himself as my Lord of *Airds* had done by his Message.

After the Civil War broke out in *England* between the King and Parliament, the *British* Protestants then in *Ireland*, as well Inhabitants as Auxiliaries who came to defend them, begun to consider which side they would take Part with: And here it must be own'd, the Presbyterians were *generally* in the Interest of the Parliament, and those of the *Episcopal* Communion were *as generally* on the King's side: But for divers Years, these Parties in *Ireland* did not engage against one another; but were employed against the common Enemy, the *Irish* Rebels. But tho' those in *Ireland* who took part with the King (the Head of whom was the Noble Marquis of *Ormond*) did not for divers Years commit any Open Acts of Hostility against the *Parliamentarians* there, yet they did several things that were very disgusting

and

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and prejudicial to them: the chief whereof was their *repeated Attempt* of a coalition with the *Irish*; which produc'd a *Cessation* concluded with them in 1643, and a peace in 1646, and another in 1648. The Design of the Marquiss was to have carried over into *England* a good number of the *Irish*, to strengthen the King's Forces against the Parliament. The Parliament of *England* taking the Alarm from this intended *Irish* Invasion, begun to put their Party in *Ireland* upon Methods to prevent it. Their Commissioners were *Active* against *Ormond*'s Party; and the *Irish* proving Treacherous to him in breaking the Articles of the Cessation and Peace in 1646, he was not able to make a stand against the Parliamentarian Forces, and so had no choice left him, but one of two *viz.*: whether he wou'd submit to the *Irish* or to the *Parliamentarians*; and he, like a wise and an honest Man, prefer'd the latter, who gave him honourable Terms: upon which he left 'em in possession of *Dublin*, and went for *England*, *Anno* 1647. After he had been in *France*, and taken the best advice he cou'd for retrieving the King's Affairs, he returns into *England*, enters into a concert with some of the *Scots* Commissioners that they should raise Forces in *Scotland* and he in *Ireland*, and that both should meet in *England* and joyn the King there: According to which Plan, the *Scots* went into *England* under Duke *Hamilton*'s Command, the fate whereof is known; and the Marquiss Lands in *Ireland* in *September* 1648, presently sets on Foot a New Treaty with the *Irish*, but cou'd not bring it to a conclusion before the 17*th* of *January*, and *then it was too late* for his purpose; for the King was Murder'd the 30*th* of the same Month. Assoon as the fatal News of the King's Death came to *Ireland*, every Party begun to exert themselves according to their several Principles.

The Marquiss of *Ormond* makes an Essay to bring his *New Confederates* into the Interest of the *young King*; but *Owen Ro O Neil* having refused to submit to the Peace, exceedingly *embaras's'd* his Affairs and *perplexed* all his Measures. The Party that Commanded for the *Rump* in *England* adhered to their *Masters*, and wou'd by no means Incorporate with him and the *Irish*; the *Scots* Forces refus'd to joyn with him too, tho' they were *strenuous Assertors* of Monarchy. The Presbytery emits their Representation of the 15*th* of *February*, and endeavor to bring Sir *Charles Coot* into their Measures, but in vain, as appears by his Answer to the Presbytery dated *March* 7*th*, publish'd in *Burlas*'s History, p. 207.

They

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They Treat with Collonel *Monk* in *April*, but with ſmall Satisfaction, the Treaty with him was Managed by a Meeting, which conſiſted of three ſorts of conſtituent Members, *viz.* the chief Officers of the Army, call'd, the *Council of War*: Some Gentlemen in Name of the Country, called, the *Committee of the Country*; and a *Committee of the Presbytery*. Theſe 3 *join'd their Councils* and conferr'd together about the Demands to be inſiſted on, and the Anſwers to be given to Collonel *Monk*. The Propoſitions of this Joint Meeting, and *Monk's* Anſwers can all be produc'd, with which I ſhan't trouble the Reader any farther than as they relate to the Affair in hand. He refus'd to quit the Intereſt of the *Rump*, upon which the Treaty broke off.

Having ſeriouſly conſider'd what they were obliged in conſcience and Intereſt to do, they concluded TO A MAN to *adhere to Monarchy*, and particularly to aſſert the Title of *King Charles* II, as their lawful Sovereign and natural Prince; and were deliberating about the Choice of a Commiſſioner to be ſent to him: but in the mean time, they conſidered that he had all alongſt aſſerted his Fathers cauſe in the Civil War, ſeem'd yet to purſue the ſame meaſures, & therefore they look'd upon him as being *Materially in a State of war* with his Subjects. And they were for waiting for the iſſue of the *Scots* treating with him, before they wou'd put themſelves entirely in his hands; eſpecially conſidering that all who declar'd for his coming to the immediate and full exerciſe of his Regal power in *Ireland*, had ſubmitted to a *diſhonorable* and *dangerous peace* with the *Iriſh* deſtructive of Religion and property, and that they muſt fall in with that peace, if they declar'd for the *immediate* and *full exerciſe* of his Regal power. In all which concluſions the Lord of *Airds* joined with them in Letters to their friends in the *Lagan* and other parts of the Kingdom, to perſuade 'em to adhere to the ſaid declaration; notwithſtanding whereof the ſaid Lord took a commiſſion from the King to be Chief Commander of the Forces in *Ulſter*, to obey the Marquiſs of *Ormond*, and incorporate his forces with the *Iriſh* Rebells.

The Presbytery being ſurpriz'd at this ſudden and unexpected change, fram'd their Declaration at *Bangor*, for preventing the Miſchievous conſequences which they apprehended might enſue, to the deſtruction of Religion and Liberty, from the execution of that Commiſſion which My Lord of *Airds* had taken from King *Charles* 2d, and from the peoples ſubmitting to the peace in 1648, and incorpo-

ra-

Part 2. rating with the *Iriſh* Rebels. In the Declaration it ſelf you have the Narrative and occaſion which is ſhort, and gives a general hint of thoſe things I have mention'd, ſufficiently intelligible to theſe who were then alive, and who knew the Hiſtory of their own times; but I thought it neceſſary to explain it, by the above-account, to thoſe who live at *ſuch a Diſtance* from the times when theſe affairs were tranſacted.

After they had repreſented the evil tendency of that Commiſſion and of the Marquiſs of *Ormond*'s Peace with the *Iriſh*, they declare themſelves in theſe words: 'All theſe things make clear as the beams 'of the Sun, the unlawfulneſs of his Authority by ſuch a Commiſ'ſion &c. For this cauſe as the *Ambaſſadors* of *Chriſt*, we beſeech 'our people in his ſtead not to join hands with *ſuch a Cauſe*, or to 'Meddle with them who are given to change, and particularly we 'charge all who have renewed the Covenant, and have entred into a 'Declaration of the Army and Country, not to join in executing 'ſuch a Commiſſion, by taking charge in the Army under the pre'ſent command, or *ſerving* them either as *Officers* or *Soldiers* &c. 'We do alſo in the Name of Jeſus Chriſt warn the people of our 'charge to keep themſelves free from all complyance with their un'godly courſe, either by ſpeaking favorably of them, acknowledg'ing the Authority of the preſent command under the Marquiſs of 'Ormond, and the Lord of *Airds*, by Impoſing of Ceſs upon others 'for maintaining their unlawful power, or by conſtant obeying their 'orders, in paying Ceſs unto their Army &c.

2*dly*, I ſhall conſider the Reaſons offer'd in the Declaration it ſelf to juſtifie it. And theſe are reducible to two heads; 1*ſt*, The Equity and Juſtice of the long Parliament's Defenſive War againſt King *Charles* 1. 2*dly*, the Illegality and Pernicious Conſequences of the Articles of peace with the *Iriſh* Rebells in 1648.

As to the *firſt*, I muſt remit the Reader to the reaſons formerly given from *p.* 169 to *p.* 224, for juſtifying the Parliament and thoſe who ſided with them in that war; which I there repreſented, together with the reaſons on the other hand; leaving the Reader to form a judgment without giving my own opinion in that matter: All I have to do here, is to ſhew that the ſame Reaſons were of equal force to juſtifie the *Bangor-declaration*, and that the *Declarers* went upon the ſame foundation, upon which the *Long Parlia-*

ment

ment juſtified their *defenſive Arms*, which will appear by conſidering the following paragraph in the Declaration. ‘ For the firſt dif- ‘ference (*ſay they*) between the King and his people was touching his ‘ *Abſolute* and *unlimited power in Civil things*, and his Adherence to Pre- ‘ lacy and Maintaining their power, for which both our late Sovereign ‘ and his Majeſty who now is did raiſe arms againſt their Subjects, ‘ & to this day that ſame quarrel is avouched & owned by his Majeſty, ‘ and *all his Commiſſions tend to the bringing him to that power, which was* ‘ *juſtly denied to his Royal Father.* Part 2.

If it was juſt to oppoſe the *illegal* and *Arbitrary Methods* of the *preceding* Reign, can any body blame thoſe who *demanded* ſome *reaſonable Security* from the young King, againſt their being drawn into a *Precedent* in his Reign; eſpecially, conſidering that he himſelf had acted a part in thoſe things, which (they apprehended) did juſtify their reſiſting his Father by force of Arms. The *Long Parliament* was carrying on a Treaty with his Father in the Iſle of *Wight*, and had brought Matters to a bearing, ſo as to afford them a proſpect of a laſting and honourable Peace, until the *Sectarian* Party over-turned all, and deſtroyed both King and Parliament. Now, it was the Senſe of the Presbytery and of thoſe who adhered to them, that the New King ought in all Reaſon to have given his Subjects that Satisfaction as to have aſſur'd them, he wou'd make good at leaſt the ſubſtance of his Father's Conceſſions, which if he refuſed to do, they cou'd not but look upon themſelves and the reſt of the ſubjects to be juſt under the *ſame Preſſures* and *Difficulties* under him as under his Royal Father; and conſequently, that as they thought the Commiſſions granted by his Father, while in a State of War with his People, for ſubduing them and their Liberties, were *void* and not *Obligatory*, ſo they concluded that the Commiſſions granted by the Son, while in the ſame Circumſtances and for the ſame ends, were alſo void, and might be lawfully diſobeyed. And ſuch were the Commiſſions granted to the Marquiſs of *Ormond* and Lord of *Airds*: Which is plain from what my Lord of *Airds* ſays in his Declaration; *viz. That the King's Commiſſion did ever procure reſpect and obedience until the worſt of Times*; by which he meant thoſe who diſobeyed the Commiſſions of King *Charles* I. during the Civil War: And this makes it plain, that he accepted this Commiſſion from King *Charles* II, on the ſame Terms and Principles with thoſe who accepted Commiſſions

Part 2. from his Royal Father while at War with his People; and therefore the former might be as lawfully Disregarded as the latter, seeing the Commissions of K. *Charles* 2. were founded upon the *same Principles* and promoted the same designs with those granted by his Father during the War, which proves the young King to be Materially in a State of War against all those with whom his Father had been at War.

What exceedingly strengthens the Argument is, that King *Charles* 2*d* being a young Prince under the Influence of evil Counsellors who had ruin'd his Father, might (if he had come to the *immediate* and *full exercise* of his Regal Power, without any *previous Articles* with his People) have carried his Resentments so far against those who Manag'd the War against his Father and Himself, as to have destroyed a Multitude of his *best Subjects*, enslaved *all the rest*, and *exceeded* his Father in Arbitrary Power, instead of Correcting and Amending the Errors of his Reign. When the fear of all this was so well grounded, and his Commissions went upon a Foot that tended to bring it to pass, the great Law of Self-preservation will go very far to justify the Presbytery's Declaring against such Commissions, which were so full of Danger to the public safety.

Let the second period of this Reign, *viz.* from his Restauration to his Death (of which afterwards) be a witness for Presbyterians, from whence all wise men who love Religion and Liberty may be judges, whether the Presbyterians had not good reason to insist upon the King's providing reasonably for both, before he shou'd have *all thrown at his Mercy*. Let the Popish *Plot*, Popish *Councils*, Popish *Succession*, and *Encroachments* on Liberty, which were all supported by the Court, Declare whether it had not been better for *Britain* & *Ireland* that they had Insisted (as Presbyterians wou'd have had 'em) upon such terms with the young King, as wou'd have secur'd them against all those Mischiefs.

The *second* reason offer'd in the Declaration, to justify it, is founded upon the *Illegality and pernicious tendency* of the Articles of the *Peace* made with the *Irish* Rebells in 1648: for speaking of the Lord of *Airds*'s Commission, they say 'it is to receive commands 'from the Marquis of *Ormond* &c. who hath made a peace with the 'Rebells destructive to Religion; unto which peace the Lord of *Airds* 'contrary to his many professions and subscriptions has now join'd 'himself.

Now

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Now if this Peace was illegal, deſtructive to Religion, Liberty, and Property; then *all Commiſſions* to ſupport this Peace, and Incorporate with the *Iriſh* Rebels according to the Articles thereof were of themſelves null and void; and therefore might lawfully without the leaſt infringment of Loyalty and Duty be oppoſ'd and reſiſted: but ſuch were the Commiſſions granted to the Marquiſs of *Ormond* and Lord of *Airds*.

To illuſtrate this Argument, 'twill be neceſſary to lay before the Reader all the Articles of this peace, they are to be found at large in *Cox*'s Hiſtory *appendix* 43; and abridg'd in *Burlace*, *page* 205. And becauſe there are divers things in the Articles at large which are not ſo much as hinted at, or but darkly expreſs'd in *Burlace*'s abridgment, I have tranſcrib'd ſuch of 'em at large out of *Cox*, as are moſt Material for enlightning the preſent debate; and as to the reſt, have contented my ſelf with *Burlace*'s abridgment. Thoſe tranſcrib'd out of *Cox* have this mark † prefix'd to them.

The Articles of the Peace. 1648.

1. 'That the Roman Catholicks of *Ireland* have free exerciſe of 'Religion, all Penalties taken off, not oblig'd to the Oath of Su-'premacy, to ENJOY ALL CHURCHES AND CHURCH-LIV-'INGS THEY HAVE IN PRESENT POSSESSION, and the 'exerciſe of Jurisdiction therein.

† '2. *Item*, 'tis concluded, accorded, and agreed upon, by 'and between the ſaid Partys, and his Majeſty is further graciouſly 'pleas'd, that a free Parliament ſhall be held in this Kingdom with-'in ſix months after the date of theſe Articles of Peace, or as ſoon 'after as *Thomas* Lord Viſcount *Dillon* of *Coſtolagh* Lord Preſident 'of *Connaught*, *Donnogh* Lord viſcount *Muſkery*, *Francis* Lord Ba-'ron of *Athenry*, *Alexander Mac Donnel* Eſq. Sir *Lucas Dillon* Knight, 'Sir *Nicholas Plunket* Knight, Sir *Richard Barnewall* Baronet, *Jeffe-'ry Browne*, *Donnogh O Callaghan*, *Tyrlagh O Neile*, *Miles Reily*, and '*Gerrald Fennel* Eſquires, or the Major part of them will deſire the 'ſame, ſo that by poſſibility it may be held, and that in the mean 'time, and *until* the Articles of theſe preſents, agreed to be paſſ'd 'in Parliament, *be accordingly paſſed*, the ſame SHALL BE INVIO-

'LABLY OBSERV'D as to the matters therein contain'd, as *if they were enacted in Parliament*; And that in case a Parliament be not call'd and held in this Kingdom within two years next after the date of these Articles of Peace, then his Majestie's Lord Lieutenant, or other his Majesties chief Governor or Governors of this Kingdom for the time being, will, at the request of the said *Thomas* Lord Viscount *Dillon*, &c. or the major part of them, call a General *Assembly* of the Lords and Commons of this Kingdom, to attend upon the said Lord Lieutenant, or other his Majesti's chief Governor or Governors of this Kingdom for the time being, in some convenient place for the better setling of the affairs of the Kingdom; and 'tis further concluded, accorded and agreed by and between the said Parties, that all matters that by these Articles are agreed upon to be passed in Parliament, shall be transmitted into *England*, according to the usual form, to be passed in the said Parliament, and that the said Acts so agreed upon, and so to be passed, shall *receive no disjunction or alteration here, or in* England; Provided that nothing shall be concluded by both, or either of the said Houses of Parliament, which may bring prejudice to any of his Majesties Protestant Party, or their *Adherents*, or to his Majesti's *Roman-Catholic* Subjects, or their adherents, other than such things as upon this treaty are concluded to be done, or such things as may be proper for the Committee of Privileges of either or both Houses to take Cognizance of, as in such cases heretofore hath been accustomed, and other than such matters as his Majesty will be graciously pleas'd to declare his further pleasure in, to be pass'd in Parliament for the satisfaction of his Subjects, and other than such things as shall be propounded to either or both Houses by his Majestie's Lord Lieutenant, or other chief Governor or Governors of this Kingdoom for the time being, during the said Parliament, for the advancement of his Majesties Service, and the peace of the Kingdom; which clause is to admit *no construction which may trench upon the Articles of Peace, or any of 'em*; and that both Houses of Parliament may consider what they shall think convenient touching the Repeal or Suspension of the Statute commonly call'd *Poyning's Act*, Entitul'd, *An Act that no Parliament be holden in that land until the Acts be certified into* England.

3. 'That ALL LAWS made in the Parliament of *England* since

'since 1641. in blemish of the Catholicks, are at the next Parliament to be VACATED. Part 2.

4. 'ALL INDICTMENTS against any Catholicks since 1641. be VACATED.

† 5. 'Item, It is likewise concluded, accorded & agreed, and his Majesty is graciously pleas'd, that as soon as possible may be, ALL IMPEDIMENTS which may hinder the said Roman Catholicks to SIT OR VOTE IN THE NEXT INTENDED PARLIAMENT, or to choose, or to be chosen Knights, and Burgesses, to sit or vote there, shall be REMOVED, and that BEFORE the said Parliament.

6. 'All Debts to remain as they were *February* 8. 1641, Notwithstanding any Attainder.

7. 'The Estates of the Knights, Gentlemen, and Freeholders of *Connaght*, *Clare*, *Thomond*, *Limerick*, and *Tipperary*, be secur'd by an Act:

† 8. 'Item, It is further concluded &c that *ALL INCAPACITIES* impos'd upon the natives of this Kingdom or any of them, as Natives, by any act of Parliament, Provisos in Patents or otherwise, be *TAKEN AWAY* by act to be passed in the *said Parliament*; and that they may be enabled to erect one or more Inns of Court in or near the City of *Dublin* or elsewhere, as shall be thought fit by his Majestie's Lord Lieutenant, or other chief Governor or Governors of this Kingdom for the time being——————————And that his Majesties Roman-Catholick Subjects may erect and keep Free-schools for Education of Youths in this Kingdom, *any Law or Statute to the contrary notwithstanding*; and that all the matters assented unto in this Article be passed as Acts of Parliament in the said next Parliament.

† 9. 'Item, It is further concluded &c. That *places of command, honor, profit and trust* in his Majestie's Armies in this Kingdom shall be UPON PERFECTION OF THESE ARTICLES actually and by particular Instances conferr'd upon his Roman-Catholick Subjects of this Kingdom, and that upon the Distribution conferring and disposing of the places of Command, honor, profit, and trust in his Majesties Army in this Kingdom, for the future no DIFFERENCE shall be made between the said Roman-Catholicks, and other his Majesties Subjects. But that such Distribution shall be

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be made with *equal indifferency* according to their respective merits and abilities; and that all his Majesties Subjects of this Kingdom, as well Roman Catholicks as others, may for his Majesties service, and their own security, *arm themselves the best they may*, wherein they shall have all *fitting Encouragement*; and 'tis further concluded &c. That *places of Command, honour, profit, and trust in the Civil Government* in this Kingdom, shall be upon passing of the bills in these Articles mention'd in the next Parliament, actually and by particular instances *conferr'd upon his Majesties Roman-Catholick Subjects of this Kingdom*, and that in the Distribution, conferring and disposing of the places of Command, honour, profit and trust, in the Civil Government; for the future, NO DIFFERENCE SHALL BE MADE between the said Roman-Catholicks, and other his Majesties Subjects, but that such Distribution shall be made with *equal indifferencies*, according to their respective merits and abilities, and that in the Distribution of Ministerial offices or places which now are, or hereafter shall be void in this Kingdom, *equality shall be us'd* to the Roman-Catholick Natives of this Kingdom, as to other his Majesties Subjects; and that the *Command of Forts, Castles, Garrisons, Towns, and other places of Importance in this Kingdom*, shall be conferr'd upon his Majesties Roman-Catholick Subjects of this Kingdom UPON PERFECTION OF THESE ARTICLES actually and by particular instances, and that in the distribution conferring and disposal of the Forts, Garrisons, Towns and other places of importance in this Kingdom, NO DIFFERENCE shall be made between his Majesties Roman Catholick Subjects of this Kingdom, and other his Majesties Subjects, but that such distribution shall be made with equal indifferences, according to their respective merits and abilities: And that until full settlement in Parliament, *fifteen* thousand foot, and *two* thousand and *five* hundred horse of the *Roman Catholicks of this Kingdom* shall be of the STANDING ARMY of this Kingdom: and that until full Settlement in Parliament as aforesaid, the Lord Lieutenant or other chief Governor or Governors of this Kingdom for the time being, and the said *Thomas* Lord Viscount *Dillon, &c.* or any seven or more of them, shall DIMINISH OR ADD unto the said number, as they shall see cause from time to time.

10. That

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10 'That the King take 12000 *pound per Annum* in lieu of the Court of Wards.

11 'No Noblemen to have more Proxies than two in parliament, and 'all blanks to be null.

12 'That the depending of the Parliament of *Ireland* upon *England*, 'shall be as both shall agree and stand with the Laws of *Ireland*.

13 'That the Council-Table meddle only with Matters of State.

14 'That all Acts forbidding the Transport of Wool, be null'd by 'the next Parliament.

15 'That if any have been wrong'd by Grants from King JAMES, 'or since, they may Petition, and have relief in Parliament.

16 'That divers particular Lords, Knights and Gentlemen, who have 'been (as they conceive) wrong'd, shall now be righted.

17 'That all who had their Estates taken from 'em in *Cork*, *Youghal* & 'Dungarvan, have Restoration or Rent.

†. 18. 'Item, It is further concluded &c. That an Act of *Oblivion* be 'past in the next Parliament, to extend to *all his Majesties Subjects of* 'this Kingdom, and *their adherents*, of ALL TREASONS and Of- 'fences, CAPITAL, CRIMINAL and PERSONAL, and other Of- 'fences of what Nature, kind or quality soever, in such manner as 'if those Treasons or Offences had never been committed, perpetrated or 'done; That the said Act do extend to the Heirs, Children, Kindred, 'Executors, Administrators, Wives, Widows, Dowagers, or As- 'signs of such of the said Subjects and their Adherents, who Died 'on, before, or since the 23d of *October* 1641. That the said Act do 'relate to the first day of the next Parliament, that the said *Act* do 'extend to all *Bodies Politick* and CORPORATE, and their RES- 'PECTIVE SUCCESSORS, & unto all Cities, Boroughs, Counties, 'Baronies, Hundreds, Towns, Villages, Tithings, and every of 'em 'within this Kingdom, for and concerning all and every of the said 'Offences, or any other Offence or Offences, in them, or any of 'em 'committed, or done by his Majesties said Subjects or their Adhe- 'rents, or any of them, before, in or since the 23d of *Octob.* 1641.----

19. 'That no Officer of Eminency in *Ireland* farm the Customs.

20. 'An Act to pass againgst Monopolists.

21. 'That the Court of *Castle-Chamber* be regulated.

22. 'That the Acts for prohibiting Plowing with Horses by the 'Tails, and Burning Oats in the Straw, be null.

23. 'An Act for taking off the Grievances of the Kingdom.

† 24. 'Item, It is further concluded &c. That Maritime Causes 'may

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'may be determin'd in this Kingdom, without driving of Merchants or others to *Appeal and seek Justice elsewhere*; and if it shall fall out 'that there be Cause of an Appeal, the Party griev'd is to Appeal to 'his Majesty in the Chancery of *Ireland*, and the Sentence thereupon to be given by the Delegates, to be Definitive and not to be que-'stion'd upon any further Appeal except it be in the Parliament of 'this Kingdom, if the Parliament shall then be sitting, *otherwise not*; 'this to be by Act of Parliament, and until the said Parliament, the 'Admiralty and Maritime Causes shall be Order'd, and settled by the 'said Lord Lieutenant, or other chief Governor, or Governors of 'this Kingdom for the Time being, by and with the advice and con-'sent of the said *Thomas* Lord Viscount *Dillon* &c. or any seven or 'more of them.

† 25. 'That no Rents be rais'd upon the Subjects, under pretence 'of defective Titles.

26. 'That Interest-Money be forgiven from 1641.

27. *Item*, It is further concluded &c. That IMMEDIATELY UPON 'PERFECTION OF THESE ARTICLES, the said *Thomas* Lord 'Viscount *Dillon*, &c. shall be Authoriz'd by the said Lord Lieute-'nant to proceed in, Hear, Determine, and Execute, in and through-'out this Kingdom, the *ensuing particulars*, and all the *matters there-'upon depending*, and that such Authority, and other the Authorities 'hereafter mention'd shall remain of Force without *revocation*, *alte-'ration*, or *diminution*, UNTIL ACTS OF PARLIAMENT BE 'PASSED, according to the purport and intent of these Articles, and 'that in case of Death, Miscarriage, Disability to serve, by reason of 'sickness or otherwise of any the said *Thomas* Lord Viscount *Dillon*, '&c. His Majestie's Lord Lieutenant, or other chief Governor, or Go-'vernors of this Kingdom for the time being, shall Name and Au-'thorize another in the place of such as shall be so Dead, or shall 'miscarry himself, or be so Disabled, and that the same shall be such 'Person, as SHALL BE ALLOW'D OF by the said *Thomas* Lord 'Viscount *Dillon*, &c. or any seven or more of them then living.

And that the said *Thomas* Lord Viscount *Dillon*, &c. or any seven 'or more of them shall have POWER TO APPLOT, Raise, and 'Levy means, with indifferency and equality by way of excise or 'otherwise, upon *all his Majesty's Subjects within the said Kingdom*, 'their persons, Estates & Goods, towards the maintenance of such Army

'or

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'or armies, as ſhall be thought fit to continue, and be in pay for his 'Majeſty's Service, the defence of the Kingdom, and other the neceſ-'ſary public charges thereof, and towards the maintenance of the 'Forts, Caſtles, Garriſons and towns of both, or either party, 'other than ſuch of the ſaid Forts, Garriſons, and Caſtles, as from 'time to time, until there ſhall be a Settlement in Parliament, ſhall 'be thought fit, by his Majeſty's chief Governors of this Kingdom 'for the time being, BY AND WITH THE ADVICE AND 'CONSENT of the ſaid *Thomas* Lord Viſcount *Dillon* &c. or any ſe-'ven or more of them, not to be maintain'd at the charge of the 'public, provided that his Majeſtie's Lord Lieutenant, or other chief 'Governor or Governors of this Kingdom for the time being, be firſt 'made acquainted with ſuch Taxes, Levies and Exciſes as ſhall be 'made, and the manner of Levying thereof, and that he approve the 'ſame; and to the end that ſuch of the Proteſtant Party, as *ſhall ſub-'mit to the Peace* may in the ſeveral Counties where any of their E-'ſtates lyeth, have equality and indifferency in the Aſſeſsments and 'Levies that ſhall concern their Eſtates in the ſaid ſeveral Counties.

'It is concluded &c. That in the Directions which ſhall iſſue to 'any ſuch County, for the applotting, ſubdividing, and levying 'of the ſaid public Aſſeſsments, ſome of the ſaid Proteſtant Par-'ty ſhall be joyn'd with others of the Roman-Catholic Party to 'that purpoſe, and for effecting that Service; and the ſaid *Thomas* 'Lord Viſcount *Dillon*, &c. or any ſeven or more of them ſhall have 'power to levy the Arrears of all Exciſes and other public Taxes 'impos'd by the Confederate Roman-Catholics and yet unpaid, and 'to CALL RECEIVERS *and* OTHER ACCOMPTANTS OF ALL 'FORMER TAXES, and ALL PUBLIC DUES, to a Juſt and 'Strict Account either by 'emſelves, or by ſuch as they or any ſeven 'or more of 'em ſhall name or appoint; & that the ſaid Ld. Lieutenant 'or any other chief Governor or Governors of this Kingdom for the 'time being, ſhall from time to time iſſue Commiſſions to ſuch Per-'ſon & Perſons as ſhall be nam'd and appointed by the ſaid *Thomas* 'Lord Viſcount *Dillon*, &c. or any ſeven or more of them, for letting, 'ſetting and improving the Eſtates of all ſuch Perſon or Perſons, as 'ſhall adhere to any Party oppoſing his Majeſtie's Authority and *not 'ſubmitting to the Peace*, and that the Profits of ſuch Eſtates ſhall be 'converted by the ſaid Lord Lieutenant, or other chief Governor,

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‘ And that the ſaid *Thomas* Lord Viſcount *Dillon*, &c. or any ſeven or more of them ſhall have Power to *Applot*, *RAISE* and *LEVY MEANS WITH INDIFFERENCY & EQUALITY* for the buying of Arms and Ammunition, and for the entertaining of Frigots in ſuch Proportion as ſhall be thought fit by his Majeſties Lord Lieutenant, or other chief Governors of this Kingdom for the time being, *by and with the advice and conſent* of the ſaid *Thomas* Lord Viſcount *Dillon* &c. or any ſeven or more of them, the ſaid Arms and Ammunition to be laid up in ſuch Magazines and under the Charge of ſuch Perſons as ſhall be *agreed on*, by the ſaid Lord Lieutenant, and the ſaid *Thomas* Lord Viſcount *Dillon*, &c. or any ſeven or more of them, and to be diſpos'd of, and the ſaid Frigots to be employ'd for his Majeſties Service, and the public uſe and benefit of this Kingdom of *Ireland*; and that the ſaid *Thomas* Lord Viſcount *Dillon* &c. or any ſeven or more of them, ſhall have Power to *APPLOT*, *RAISE* and *LEVY MEANS* with Indifferency and Equality, by *way of exciſe or otherwiſe*, in the ſeveral Cities, Corporate Towns, Counties and part of the Counties, now within the Quarters, and only upon the Eſtates of the ſaid Confederate Roman-Catholics, ALL SUCH SUM and *SUMS OF MONEY AS SHALL APPEAR* to the ſaid *Thomas* Lord Viſcount *Dillon* &c. or any ſeven or more of 'em to be *really due for and in the diſcharge of the public Engagements of the ſaid Confederate Catholicks*, *INCURR'D OR GROWN DUE BEFORE THE CONCLUSION OF THESE ARTICLES*; and that the ſaid *Thomas* Lord Viſcount *Dillon*, &c. or any ſeven or more of them ſhall be *authoriz'd to appoint Receivers*, Collectors, and all other Officers, for ſuch Monies as ſhall be Aſſeſs'd, Taxed or Applotted, in purſuance of the *Authorities mention'd in this Article*, and for the ARREARS OF ALL FORMER APPLOTMENTS, TAXES and other PUBLIC DUES YET UNPAID; and that the ſaid *Thomas* Lord Viſcount *Dillon* &c. or any ſeven or more of them, in caſe of refractorineſs, or delinquency may *diſtrain* and *impriſon*, and Cauſe ſuch Dilinquents to be Diſtrain'd and Impriſon'd. And the ſaid *Thomas* Lord Viſcount *Dillon*, &c. or any ſeven or more of them, make perfect Books of all ſuch Monies as ſhall be Applotted, Rais'd or Levied, out of

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'which Books they are to make ſeveral and reſpective Abſtracts to be 'deliver'd under their Hands, or the Hands of any ſeven or more of 'them to the ſeveral and reſpective Collectors which ſhall be appoin-'ted to Levy and Receive the ſame. And that a Duplicate of the ſaid 'Books under the Hands of the ſaid *Thomas* Lord Viſcount *Dillon* &c. 'or any ſeven or more of them, be deliver'd unto his Majeſtie's Lord 'Lieutenant, or other chief Governor or Governors of this King-'dom for the time being, whereby a perfect Account may be given, 'and that the ſaid *Thomas* Lord Viſcount *Dillon*, &c. or any ſeven or 'more of them, ſhall have POWER TO CALL the COUNCIL and 'CONGREGATION, and the RESPECTIVE SUPREME COUN-'CILS, and Commiſſioners-General, APPOINTED HITHERTO 'from time to time by the ſaid Confederate Roman-Catholicks, to 'manage their public Affairs, and all other Perſons accountable, to 'an Account for all their Receipts and Diſburſements ſince the be-'ginning of their Reſpective imployments under the Confederate 'Roman-Catholicks.

28. 'The Commiſſioners for the Catholicks that treated, agree 'upon ſuch as ſhall be Commiſſioners of the Peace, and hear all 'Cauſes under ten Pound.

29. 'That all Governors of Towns, Caſtles and Places, made by 'the King, be with the *Approbation of the Catholick Commiſſioners.*

30. 'That none of his Majeſties Rents be paid, until a full ſettle-'ment in Parliament.

31. That the Commiſſioners of *Oyer* and *Terminer* do try Murthers, 'Stealing, and all inferior Treſpaſſes of that Nature.

32. 'That hereafter ſuch differences as ſhall ariſe between Subjects, 'be Determin'd by a Court in *Ireland*, not Transferr'd to *England.*

33. 'That the *Roman Clergy*, that behave themſelves according to 'the Agreement, be not moleſted.

'Laſtly, That his Majeſty pleaſe to Grant *WHATEVER ELSE* 'IS NECESSARY FOR THE ROMAN-CATHOLICKS.

The Impartial Proteſtant reader will need little more than the ſerious peruſal of theſe Articles to convince him, of their being *Illegal* and deſtructive to *Religion* and *Liberty.* For what law Divine or humane can juſtifie the putting of *ſo much power* into the hands of thoſe who had *Maſſacred* 200000 Proteſtants? ſhall ſo much innocent *blood* be *ſhed*, and *no Inquiſition* made for it? was it no injury

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It is obſervable, that theſe Articles are of 2 kinds. *1ſt*, Such as promiſe the *Iriſh* Rebells great privileges, which they were to be poſſeſs'd of upon the paſſing of Acts of Parliament for that purpoſe. *2dly*, Such as grant 'em immunitys and privileges to be enjoyed by 'em *immediately upon the perfecting* of the ſaid Articles.

In the firſt, the freedom and Priviledges of Parliament are violated; while their power is ſo limited by the *ſecond* Article, that there ſhall be *no disjunction or alteration* in *England* or *Ireland* with reſpect to what was concluded in this Treaty. To aſſume a power of obliging Parliaments. to paſs acts for ratifying articles without the *leaſt disjunction* or *alteration* is (to ſay no worſe) a very large ſtretch of the Prerogative. If the Parliament themſelves had been a party to the Articles, no doubt they had a power of promiſing to paſs ſuch Acts, but I don't find that our Conſtitution allows any perſon or perſons a power of *binding* the Legiſlature without *their own conſent*; and more eſpecially to approve of Articles in their own *nature* deſtructive of *Religion and Liberty*.

But leaſt the Rebels ſhould be baulk'd in their expectations by a Pro-

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Proteſtant Parliament in *Ireland*, that might refuſe to enact theſe articles into a Law, the 5*th* Article provides that ' *all Impediments* ' which may hinder the ſaid Roman-Catholics to ſit or vote in the ' next intended Parliament, or to chooſe, or to be choſen Knights ' and Burgeſſes to ſit or vote there ſhall be *removed*, and that *before* ' the ſaid Parliament.' This gave them a moral aſſurance that the *Majority* in both Houſes wou'd be *popiſh* or *popiſhly affected*, and conſequently that they muſt carry their point. For the Crown was oblig'd by the articles to give the Royal *Aſſent*, and now they are made ſure of carrying it in the 2 houſes.

The *exorbitant* and *extraordinary* power to be put into the hands of the Rebels upon the perfecting of the articles, their vaſt ſuperiority in numbers to the Proteſtants, being at leaſt 8 to one, their having ſo *great* a *ſtanding Army* of their own, and the Court on their ſide, cou'd not but give 'em a vaſt Intereſt in the Election of Members of Parliament; and all this was owing to theſe Articles of Peace, which for that reaſon muſt have had a pernicious tendency to *corrupt the whole Legislature*.

Among other *powers* granted to the Commiſſioners of the *Iriſh* Rebels, theſe contain'd in the 27*th* Article are very *extraordinary* being *no leſs than Parliamentary*, and to be juſtly reckon'd a high Invaſion of the Liberty of the Subject. For the Popiſh Commiſſioners viz. ' The Lord Viſcount *Dillon* &c or any ſeven or more of 'em ' have power to applot, raiſe and levy means with Indifferency and ' equality by way of Exciſe or otherwiſe upon all his Majeſties ſub- ' jects within the ſaid Kingdom, their Perſons, Eſtates and goods ' towards the Maintenance of ſuch Army or Armies &c. And ' other the neceſſary Public charges thereof and towards the ' maintenance of Forts, Caſtles, Garriſons and Towns &c and for ' buying Arms and Ammunition and entertaining of Frigots &c.' If the power of *granting Subſidies* to the Crown be not a *peculiar Parliamentary Right*, nothing is ſuch: And if Money may be *Levy'd off the ſubject without his conſent* in Parliament, I wou'd fain know what ſhadow of Liberty is left him. MAGNA CHARTA, the PETITION OF RIGHT, and all the FUNDAMENTAL LAWS of the Nation, are but meer Chimeras, if that practice be not *utterly illegal* and *unwarrantable*; and yet never any Parliament in *England*, or *Ireland* pretended to any more authority for levying Money off the Subject, than what is by this Article granted to the *Popiſh* Rebels.

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Another *Illegal* power, and of *dangerous conſequence* is granted 'em by the ſaid *Article*, *viz.* ' to levy Money by Exciſe or otherwiſe in ' the ſeveral Cities, Corporate Towns, Counties and part of the ' Counties then in their quarters, and only upon the Eſtates of the ' ſaid confederate *Roman-Catholicks*, *all ſuch ſumm and ſummes of Mo-* ' *ney as ſhall appear* to the ſaid Lord *Dillon* &c to be really due for ' and in diſcharge of the *public Engagements* of the ſaid confederated ' Roman-Catholicks; *incurr'd or grown due before the concluſion of* ' *theſe Articles* &c. And to appoint Receivers, Collectors and all o- ' ther officers for ſuch Monies &c, and in caſe of refractorineſs or ' delinquency to diſtrain and impriſon the delinquents &c. '

That the Reader may be fully ſatisfied of the danger of this part of the Article, let him be pleas'd to conſider that the *Iriſh* having by private and traiterous concerts begun their Maſſacre, *October* 23*d*, 1641, Found themſelves conſiderable enough *October* 24*th*, 1642. to meet in a *National* and *General Aſſembly* at *Kilkenny*; which continued till the 9*th* day of *January* following, and ſubſtituted a Society with all the ſupreme powers of Royalty and Legiſlature, called, *The ſupreme Council of the Confederated Catholicks of Ireland*: which ſupreme Council manag'd all their Subſequent Rebellions, Treaſons & Traiterous applications and propoſitions to the Pope and Foreign Popiſh Princes and States, for the enſlaving the Nation, ſhaking off its dependance on the Crown of *England*, alienating it from the Royal Family, for the *eſtabliſhment* of Popery, and the utter *Extirpation* of the Reformed Religion; for which purpoſes they laid on Taxes upon the Subject, to defray the charges of ſuch Enterprizes; all which may be ſeen at large in the Hiſtorys of *Cox* (from p. 123 to p. 127 part 2. and Appendix 14) and *Burlace* (from p. 173 to p. 178) And to make all effectual they impos'd upon all the Roman-Catholic Confederates an Oath of Aſſociation, the laſt clauſe whereof is in theſe words (*k*) ' And for the preſervation and ſtrengthening of the ' aſſociation and Union of the Kingdom, that upon any peace or ac- ' comodation to be made or concluded with the ſaid Confederate ' Catholics, as aforeſaid, I will to the *utmoſt of my power Inſiſt* upon ' and *maintain* the enſuing Propoſitions, *until a peace* as aforeſaid be made.

(*k*) *Cox's* Hiſtory part 2. *Appendix* 14.

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'made, and the matters to be agreed upon in the articles of Peace, 'be ESTABLISHED and SECUR'D BY PARLIAMENT, So 'help me God.

The Propoſitions mentioned in the aforeſaid Oath.

'1*ſt*, That the *Roman Catholics* both Clergy and Laity to their 'ſeveral Capacities, have free and public exerciſe of the *Roman-Ca-'tholic* Religion and Function throughout the Kingdom, in *as* FULL 'LUSTRE and SPLENDOR. as it was in the Reign of King *Hen-'ry* the 7*th*, or any other Catholic Kings his Predeceſſors, Kings of '*England* and Lords of *Ireland*, either in *Ireland* or *England*

'2*dly*. That the Secular Clergy of *Ireland* (*viz.*) Primates, Arch-'biſhops, Biſhops, Ordinaries, Deans, Deans and Chapters, Arch-'Deacons, Prebendaries and other Dignitaries, Parſons, Vicars and 'all other Paſtors of the Secular Clergy, and their reſpective Suc-'ceſſors, ſhall have and enjoy all and all manner of Juriſdictions, Pri-'viledges, Immunities in *AS FULL* and *AMPLE MANNER*, as 'the *Roman-Catholic* Secular Clergy had or enjoyed the ſame within 'this Realm at any time, DURING THE REIGN of the late *Hen-'ry* 7*th* ſometimes King of *England* and Lord of *Ireland*, any Law, 'Declaration of Law, ſtatute, Power and Authority whatſoever to 'the contrary notwithſtanding.

3*ly*. 'That all Laws and Statutes made ſince the 20*th* Year of K. '*Henry* 8*th*, whereby any Reſtraint, Penalty, Mulct, Incapacity or 'Reſtriction whatſoever, is or may be laid upon any of the *Roman-'Catholics*, either of the Clergy or of the Laity, for ſuch the ſaid 'free exerciſe of the *Roman-Catholic* Religion within this Kingdom, 'and of their ſeveral *Functions*, *Juriſdictions*, and *Priviledges*, may be 'Repealed, Revoked and DECLARED VOID, by one or more 'Acts of Parliament to be paſs'd therein.

'4*ly*. That all Primates, Archbiſhops, Biſhops, Ordinaries, Deans, 'Deans and Chapters, Archdeacons, Chancellors, Treaſurers, 'Chaunters, Provoſts, Wardens of Collegiate Churches, Preben-'daries and other Dignitaries, Parſons, Vicars, and other Paſtors 'of the *Roman-Catholic* Secular Clergy and their reſpective Succeſ-'ſors ſhall have hold and enjoy ALL CHURCHES and CHURCH-'LIVINGS, in as large and ample manner as the late Proteſtant 'Clergy reſpectively enjoyed the ſame, on the firſt day of *October* 'in the Year of our Lord 1641. together with all the Profits, Emo-

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'luments, Perquiſites, Liberties and the Rights to their reſpective 'Sees and Churches, belonging as well in all places, now in the Poſ- 'ſeſſion of the Confederate Catholics, as alſo in all other places that 'ſhall be recovered by the ſaid Confederate Catholics from the Ad- 'verſe Party within this Kingdom, ſaving to the Roman-Catholic 'Laity their Rights according to the Laws of the Land.

Upon comparing this piece of Hiſtory with the Power granted the Rebels of *Raiſing Money upon the Eſtates of the Roman-Catholic Confederates* for *all Sums* due for and in Diſcharge of the *public Engagements* of that *Supreme Council*, before the concluſion of theſe Articles; I will venture to make one Obſervation, which I believe will be allow'd to be very natural. It is this, That they had a Power Granted them to Raiſe Money become due for SUPPORTING THEIR FORMER REBELLIONS and Treaſonable Deſigns and Practices, which I can't help thinking was a very *DANGEROUS ALLOWANCE*, not only becauſe it gave too much Countenance to their former Bloody Councils; but becauſe under the Notion of Raiſing Money due upon that Score, it gave them an opportunity of Raiſing Money to *Proſecute* the *ſame* Deſigns for the future; and 'tis very plain from the Propoſitions they had Sworn to, that it was no leſs than the utter ruin of the Reform'd Religion they had in view. They Swore to maintain *theſe* Propoſitions to the utmoſt of their Power, until the *Articles* of Peace ſhou'd *be ratified in Parliament*; now, they muſt conſider that either theſe *Articles* wou'd be Ratify'd or Rejected in Parliament; if *Ratified*, then their raiſing Money in the mean time might be of great Service to them to procure farther enlargement of their Privileges; and if their former Rebellion was ſo well rewarded by the preſent Articles, they might conclude that a New Attempt might give 'em their *heart's deſire*, and finiſh the Scheme they had laid, and now they have got power of levying Money for it. If the Articles ſhould be *rejected* in Parliament, they had the more need of Money to *Support* their Old Trade of *conſpiring* againſt, and *Maſſacring* their Enemies: And under the Notion of calling the Supreme Council to an *Account* of *Diſburſements* &c. the Popiſh Commiſſioners have really a Power of Calling them together for *conſultation*, and for *Hatching new Miſchiefs*.

What exceedingly ſtrengthens this Obſervation is the firſt Clauſe of the ſame 27*th* Article in theſe Words, *viz.* That the ſaid Lord *Dil-*

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'*lon* &c ſhall be authoriz'd by the ſaid Lord Lieutenant to proceed 'in, hear, determine and execute, in and throughout this Kingdom, 'the *enſuing particulars* and *all the matters thereupon depending*, and 'that *ſuch Authority* and *other* the *Authorities* hereafter mentioned 'ſhall remain of force without *revocation*, *alteration* or *diminution*, un-'til Acts of Parliament be paſſ'd according to the Import and intent 'of theſe articles' Now in caſe the Parliament ſhould meet and reject the articles, here is directly a power by this Article to the popiſh Rebels to go on as they did before the making of theſe *Articles*; for it was an engagement in their National *Aſſembly*, to maintain the above-propoſitions ſworn to, *not until the articles of a Peace be conſidered in Parliament*, but *UNTIL THEY BE ENACTED AND RATIFIED* in Parliament. In that caſe Money becomes due by vertue of the ſaid engagement, and here a power is given to raiſe it; and all theſe authorities of Levying Money continued, not only without but againſt the Authority of Parliament; and an Aſſembly erected formerly for PROMOTING Popery and Rebellion, now CONTINU'D BY A TREATY WITH THE CROWN.

That the Rebels had this in View, is beyond Queſtion, if we may rely upon what *Cox* offers us in his Hiſtory (*l*) 'But it muſt not be 'forgotten, that the Confederates lay ſtill upon the *lurch*, and in order to keep up their dominion and power, (notwithſtanding the 'peace) they did on the 12*th* of *January* 1648. Make the following 'Order'.

By the General Aſſembly:

'Whereas *the Declaration of the General Aſſembly of the Confederate 'Catholics, bearing date the* 28*th day of Auguſt* 1645 *and the explana-'tion of the ſaid General Aſſembly thereupon dated the* 1ſt *of* September 1645. *Did relate to a Settlement of Peace to be grounded on a-'ny Authority, from his Majeſty as by the ſaid Declaration and explana-'tion thereupon more at large may appear*, It is this day ordered and 'declared by this Aſſembly that the ſaid Declaration and Explana-'tion *ſhall* CONTINUE AND REMAIN *in full force, and be* re-'newed as of this time, and have relation to ALL ARTICLES for 'a ſettlement agreed on as well by Authority from his Majeſty as

(*l*) part 2. p. 205.

'from his Highness the Prince of *Wales* or both; as if the said De-
'claration & Explanation had been now made to all intents; Constructions and purposes.

The Declaration refer'd to was made *August* 28. 1645. Upon the occasion of their treaty with *Glamorgan*, and in *Cox Ibid. p.* 152. in these words; *The General Assembly order and declare that their Union and oath of association shall remain FIRM and INVIOLABLE, and in full strength, in ALL POINTS and to all purposes until the articles of the Intended Peace SHALL BE RATIFIED IN PARLIAMENT; notwithstanding of any PROCLAMATION OF THE PEACE* &c.
'and on the first of *September* (says that Author) they explain this
'not to impart any thing inconsistent with the Peace, nor to breed
'an Interruption or Impediment of it but to further its perform-
'ance.

'And tho' this Declaration (notwithstanding any explanation they
'cou'd make of it) was *diametrically opposite* to the Nature and De-
'sign of a *Peace*, because *this* would reduce them to the Obedience
'and Condition of Subjects, and *that* wou'd still keep them up in
'the condition of a *separate state*; yet there was a deeper *Intrigue* in
'this matter, *viz.* That if they would not part with their associa-
'tion, it necessarily follow'd that they cou'd not part with their Ar-
'my which was the *Ligament* and *support* of it; and therefore, not-
'withstanding *Glamorgan*'s Concessions, yet that *Earl* must have pa-
'tience, and wait for the expected succors until the King shall *pub-*
'*luckly* ratifie what his Lordship had privately done, and they did
'not doubt but the same *necessities continuing*, or rather encreasing,
'wou'd *compel his Majesty to comply with their expectations.*

A plain DISPENSING POWER with the Laws is set up in the *second article*; wherein 'tis agreed that in the mean time 'until the
'Articles of these presents agreed to be pass'd in Parliament be ac-
'cordingly passed, the same shall be *inviolably observ'd* as to the Matters
'therein contain'd, *as if they were enacted in Parliament.*

Upon the whole, if these articles of Peace were destructive of Religion, of the Authority of the Legislature, of the Liberty, and property of the Subject, and the Prerogative of the King (as I have proved they were) then the Commissions granted to the Marquis of *Ormond* and Lord of *Airds* in pursuance and maintenance of them, and to oblige the Protestant Forces to Incorporate with the *Irish* Rebels,

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according to the Intent and purport of 'em, were *void* and *Illegal*; and therefore the Presbytery at *Bangor* might Lawfully declare against them. Part 2.

I am ſo far from charging the Gallant and Noble Marquiſs of *Ormond* with any deſign to compaſs thoſe unhappy ends, which the Articles of this Peace had a tendency to promote, that I muſt do him the Juſtice on the other hand, as to declare that it ſeems to me from the whole of his Conduct in that Affair, that the preſſing neceſſities of the King his Maſter made him yield contrary to his Inclination to ſuch hard Terms, to enable him to retrieve the King's Affairs, and purely to do him Service. But then it muſt be own'd, that a *good end cannot juſtifie unlawful Means*, and therefore the Presbytery at *Bangor* obviate this Objection, in their Declaration in theſe words 'Neither can 'any *neceſſity (ſay they)* be an excuſe to it, for we ought to chooſe 'Affliction rather than ſin; to help the ungodly and to ſtrengthen 'the hands of the wicked, is an evil worſe than any ſuffering.' Both *Cox* and *Burlace* who offer all they can for excuſing the Matter, are forced to acknowledge the Marquiſs's miſtake, the firſt expreſſeth himſelf thus, Part 2. *page* 205. 'Upon this Peace *Ormond* propos'd 'to get together ſo good an Army, as might by Force or Treaty 'prevent the impending Fate of his Royal Maſter, for the undertaken *Quotas* were as followeth.

	Foot	*Horſe.*
'Munſter-Iriſh,	4000	800
'Leinſter	4000	800
'Inſiquin	3000	600
'Connaught	4000	800
'Owen Roe, if he wou'd come in had	5000	500
	20000	3500

'But he depended upon a *broken reed*; for beſides that the *Iriſh* had 'delayed the Concluſion of the Peace too long to render it ſerviceable 'to the King, and had *exacted ſuch Conditions* as wou'd rather *haſten* 'than *prevent* his *Majeſtie's ruin*, the Lord Lieutenant was exceedingly diſappointed in his Calculation; for *Owen Roe* did not at all come

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'in till it was *too late*, and most of the rest were deficient in their promis'd Proportions of Men and Money, so that he was forced to 'borrow 800 *l.* upon his own Credit to enable the Army to March.

The other expresseth himself thus (*Burlace*, p. 228, 229) 'From 'the first hour of the Peace, the *English* and *Irish* had not been without that prejudice towards each other, as gave the *Marquis* much 'trouble, and they were rather incorporated by their Obedience and 'Submission to the Authority and Pleasure of their chief Commander, 'than united by the same Inclinations and Affections, to any public 'end. Insomuch as before the Defeat at *Rathmines*, there were many of the *Irish*, who much fear'd the Swift Success of the Army, and 'apprehended the Lord Lieutenant's speedy reducing of *Dublin*, 'wou'd give him such Power and make him more absolute, than 'they desired to see him, and therefore were not sorry for that Mischief. On the other side the *English* were much troubled, to see 'the Authority and Jurisdiction of the Marquis so *Restrain'd* and 'Limited by the Articles, and that the Army was neither Recruited, 'Disciplin'd nor provided, as it ought to be, *Solely by his want of* 'Power; and they had a very low Opinion of the Spirit and Courage of the *Irish*: But now upon this Defection in *Munster* there 'was a Determination of all Confidence and trust in each other.

If we consider the State of the King's Affairs, we'll find that the first thing that Cool'd the Affections of his Subjects to him was the Influence his evil Counsellors had upon him, to encourage Popery, and by his Arbitrary and Illegal Courses to Levy mony without consent of Parliament, as *Tunnage*, *Poundage*, *Loans*, and *Ship-Money*, and to destroy the Liberty of the Subject and the Fundamental Laws. Now I wou'd fain know, if it was a likely way to Accommodate the unhappy Differences between him and his People, which begun upon these Foundations, to give *greater Countenance* to Popery in *Ireland*, than ever he had done before, and to *Authorize* Bloody *Papists* there to assume a Parliamentary Power, to the destruction of Liberty and Property as well as Religion, and to do in *Ireland* under cover of his *Authority that which he had no Power to do any where*; and more especially after those Papists (who receive such an Illegal Power) had barbarously Murthered 200000 of his Protestant Subjects.

Let the demands of the long Parliament be compar'd with the *Articles* of Peace with the *Irish*, and let the World judge, whether it had

had not been more Honorable for the King to have granted the former than the latter; and whether he did not, in ſeveral particulars in the ſaid Articles, grant more dangerous Powers, and made more ample Conceſſions to ſeveral of the *Iriſh* Rebels than he was willing to grant to the whole Parliament of *England*. This was indeed the way to haſten his Ruin, as the event prov'd, and *Cox* juſtly obſerves; which is further confirm'd by the Parliament's Intercepting *Ormond*'s Letter to the *ſupreme Council*, while the Treaty between him and them was in Agitation, and thereupon making a Demur in this Treaty with his Subjects until his Majeſty wrote a Letter to the Marquiſs *not to proceed any further in the Treaty with the* IRISH: notwithſtanding whereof the Treaty was carried on, and the Articles ſign'd *January 17th*, 1648. *Vide Cox* p. 204. part 2. Part. 2.

Neither can the Marquiſs or the Lord of *Aird*'s adhering to the peace with the *Iriſh* be defended, upon pretence of ſerving the Intereſt of King *Charles 2d*; for the above reaſons, which demonſtrate it to be illegal and ſinful in it ſelf, and highly diſſerviceable to the Intereſt of King *Charles 1ſt*, are of equal force to ſhow it's being deſtructive to the Intereſt of King *Charles 2d*. Nay, if there be any diſparity, it conſiſts in the Argument's being much ſtronger in the caſe of the Son, than in that of the Father.

For experience, having confirm'd it's being fatal to the Father, ſhou'd have prevail'd with thoſe who made it to lay it aſide, as very unhappy to the Son: which will yet further appear, if we conſider that all thoſe who were in the Intereſt of the Long Parliament, before they were turn'd into the *Rump*, were to the laſt degree diſguſted by this Peace; and by adhering to it, the young King riveted in them the fears they had conceiv'd of his Reſolutions to purſue the Meaſures of his Father's Reign; and now there was a party got up in *England* who had barbarouſly murdered his Royal Father, and were poiſoning the Minds of the People with undutiful and diſloyal Principles againſt Monarchy in General, and againſt the whole Royal Family; and nothing cou'd give them a greater handle to work upon, for deluding and miſleading their fellow-Subjects, than that the young King and his Favorites ſhou'd adhere to the peace with the *Iriſh* Rebels. 'Tis true, it was a bad conſequence that for theſe faults, Monarchy and the whole Royal Family ſhou'd be extirpated; but then the premiſſes they made uſe of for inferring that concluſion, were

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were ſo evidently true and ſhocking, that they wrought exceedingly (by the *Artifices* of bad Men) upon the weakneſs of Multitudes, who by that means were made enemies to the Royal Family, and might have been gain'd to the King's ſide, if he and his Counſellors had carry'd otherwiſe.

The Kingdom of *Scotland* who as an entire United Body adher'd to his Title, and Proclaim'd him King *February* 15*th* 1648, were ſo diſoblig'd by the Peace, that he found it Convenient to Declare, that 'the Peace concluded with the *Iriſh Catholicks* in 1648. by Au-'thority of the late King of ever Glorious Memory, and Confirm'd 'by himſelf, was *Pronounc'd* and *Adjudg'd Void*, and that his Majeſty 'was Abſolv'd from any Obſervation of it," The Marquiſs, to prevent the *Iriſh* from being Scandaliz'd by this Declaration, Writes to them, 'that (ſince the Declaration was by undue means obtain'd from his 'Majeſty) he was reſolv'd by all the means it ſhou'd pleaſe God to 'offer unto him and through all hazards in behalf of the Nation, to 'Inſiſt upon and Aſſert the Lawfulneſs of the concluſion of the Peace, 'by vertue of the aforeſaid Authority, and that the ſaid Peace was '*ſtill valid & of Force, & binding unto his Majeſty and all his Subjects.* (*m*)

This Declaration of the Marquiſs, ſo oppoſite to that of his Royal Maſter, produc'd no good Effect upon any Party; for ſuch was the experienc'd Treachery of the *Iriſh*, in breaking the Ceſſation in 1643, and Peace of 1646, and delaying that of 1648 ſo long that had it been Lawful, it became uſeleſs for the end intended; and they ſo cramp'd his Power and *Embaraſs'd all his Meaſures*, that they were not to be *Sweeten'd* into Loyalty by the *Smootheſt* Language he did or cou'd give 'em, and the Misfortune was that all his farther Attempts to do it Sower'd and Diſguſted the greateſt body of theſe Proteſtants in the 3 Kingdoms, who might be moſt depended upon as ſtanch Friends to Monarchy and the Royal Family.

Cromwel comes to *Ireland*, and carries all before him, to whoſe Succeſs this *Iriſh* Peace Contributed not a little, as the Reader will conclude from what *Cox* ſays (*n*) 'In the mean time the Towns of the Coun-'ty of *Cork*, being Inhabited and Garriſon'd with *Engliſhmen* cou'd 'not endure the thoughts of joining with the *Iriſh* againſt their own Coun-

(*m*) *vide Burlace* p. 269. (*n*) Hiſtory p. 12.

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Country-men; they conſider'd how the Lord Lieutenant was not only *Limited in his Authority* by the Commiſſioners of Truſt, and was but Partially and Precariouſly obey'd by the *Iriſh*: They knew the *Iriſh* aim'd at their deſtruction in the end, and continued the War to that purpoſe. Finally, they remembred the reaſons of ſurrendring *Dublin* to the Parliament two years before; and they thought they had the ſame Motive to ſubmit now; and therefore by the means of the Lord *Broghill*, Collonel *Courtney*, Sir *Percy Smith*, and the Collonels *Townſend*, *Jefford* and *Warden*, they revolted all at once; and about 2500 Men were drawn out of thoſe Garriſons, and they met *Cromwel* at *White Church* not far from *Dungarvan*.

'This Revolution Diſſolved all confidence between the *Engliſh* and *Iriſh*; and as well for that Reaſon, as in other reſpects prov'd advantagious to *Cromwel*; for otherwiſe he muſt have been forc'd to endure a long and dangerous March to *Dublin*, or to have embark'd his Men on board the Fleet, that Coaſted all along as he Marched to attend him; but by this Revolt he got excellent Winter Quarters in *Cork*, *Bandon*, *Kinſale*, and *Youghal*; which laſt Place was made his Head Quarters.

This matter will be ſet in a farther Light, by conſidering the Petition of the Proteſtants of *Munſter* againſt *Glamorgan*'s Peace, and the ſame Arguments contain'd in it againſt that Peace being of equal Force againſt the Peace in 1648, the Grounds upon which the Presbytery at *Bangor* proceeded are very much ſtrengthen'd by them, and therefore I ſhall here Inſert it.

(o) *The Petition of the Proteſtants of* Munſter *againſt a Peace with the* Iriſh *to the Right Honorable the Lord Lieutenant General and Council of* Ireland.

Humbly Sheweth,

'THat whereas after a long and happy enjoyment of the Peace and Proſperty under which (by his Majeſties Gracious Government) this Land did lately Flouriſh; the *Iriſh* Papiſts of this King-

(o) *Cox*'s Hiſtory part 2, *append.* 25.

Kingdom, have on or about the three and twentieth of *October* 1641 entred into a most wicked and treacherous Conspiracy, to surprize the then Lords Justices and Council together with the City of *Dublin*, and all other her Majesties Forts and Holds within this Kingdom, Intending thereby totally and at once to extirpate the Protestant Religion, and *English Nation* from amongst them, and consequently to alienate this Kingdom from the Crown and Government of *England*. And for those ends, although they were by the Divine Providence disappointed in the main point of that Bloody and Cruel Design, have pursued the same with Indefatigable Malice into acts of open Rebellion and most Inhuman Barbarism, robbing and despoiling his Majesties good Subjects of their lives and Fortunes: Insomuch as his Majesty for the Vindication of his Protestant Subjects from the Cruel Rapines of the said *Irish* Papists, was justly occasioned to denounce and Undertake a war in this Kingdom, the managing and support whereof he was graciously pleased to recommend to and ENTRUST WITH HIS PARLIAMENT then sitting in *England*, who having piously begun the great work of Suppressing the cruelties of the aforesaid *Irish*, were by the unhappy Interposing of sundry fatal differences in *England* (*fomented*, as may be greatly doubted, *by the Rebels of this Kingdom*) diverted from the careful and provident courses requisite in so important an affair, by Means whereof his Majesty who had undertaken the War for our Defence was now constrain'd for our preservation to treat and conclude of a Cessation of Arms for twelve Months space; in which time he was MADE BELIEVE the aforesaid *Irish* Papists wou'd submit to some safe and honorable conditions of Peace. To which purpose, Agents from the aforesaid *Irish* were admitted to have access to his Royal presence, and his Majesty did not only in Manifestation of his Pious and Paternal care of his Protestant Subjects, command certain Select Persons, well vers'd and Interested in the State and affairs of this Kingdom, to attend his Royal Person, and give Information and assistance in the debate of so weighty a business, but did also give admission to such Agents as his Protestant Subjects, were able to employ in representing their particular and General Grievances and Sufferings by the said *Irish* Papists, who in Negotiation of that whole Matter, have endeavor'd to make *advantage of his Majesties necessities*, and

by

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'by Siniſter and Corrupt Means with a laviſh expence of that Treaſure, and thoſe Eſtates which your Petitioners have been deſpoil'd of by them, to raiſe a *Factious Party at the Court*, to SEDUCE and MISGUIDE his Royal Majeſty, and to beguile his Judgment, with a *falſe opinion* of their Inclination to Peace, and feigned forwardneſs to advance his Service and to diſcountenance and ſuppreſs thoſe whoſe Attendance his Majeſty had required, and thoſe Agents whom your Petitioners had employed; by which *Subtil* and *Serpentine* Courſes the ſaid *Iriſh* Agents having quaſht and depreſt all oppoſers and Accuſers, and removed all Impediments to their Deviliſh ends of extirpating the *Engliſh*, and before any equal Debate of the Cauſe, procur'd a Tranſmiſſion of the whole Affair unto your Lordſhips, with Power and Commiſſion further to Treat and Conclude of ſuch Conditions as by thoſe deceitful Courſes they had gained too great hope to be confirm'd unto them, which for ſome Reaſons was not thought fit to be done in *England*, they do now with the ſame Art and Subtilty ſtudy to trick your Petitioners here before your Lordſhips, and to compound for all their Miſchiefs Multiplied upon the Heads of your Petitioners at their own Rates. And therefore at a time when neither your Petitioners, nor any from them are preſent, when the Agents employed to his Sacred Majeſty are unreturned to this Kingdom, and whilſt moſt of your Petitioners Evidences of their *Deteſtable* Treaſons, and *horrible* barbariſms are remaining in *England*, they endeavor to ſtrike up the Buſineſs with your Lordſhips, upon ſuch Terms as your Petitioners who were once a conſiderable Part of this late Flouriſhing and now unhappy Kingdom, have not the Honor to be made Privy unto, or to be called or admitted to any Debate of the Buſineſs of that Main Influence upon themſelves and their Poſterity.

'Wherefore your Petitioners having ſeen how far ſome Perſons of Honor HAVE BEEN MISGUIDED, and by Secret and Subtil Contrivances drawn to become Abuſed Properties and Inſtruments to Accompliſh the Wicked Deſigns of the aforeſaid *Iriſh* Rebels; and finding how they are in all likelihood in danger to be overborn by the Power and Potency of their ſaid Adverſaries; do in all Humility BESEECH your Lordſhips, firſt to call to mind that his Majeſty hath by his *Royal Aſſent* unto an Act of Parliament, *oblig'd himſelf* not to grant any Pardon or Terms of Peace to the aforeſaid Re-

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'bels *without the Conſent of his Parliament* of *England*; and accordingly that your Lordſhips wou'd not ſuffer any part of his Majeſtie's Honor to be betray'd to Calumny in Aſſenting to ſuch *packed Terms of Peace* as they have already contrived to draw your Lordſhips unto, without conſent of the ſaid Parliament of *England*, and without admitting your Petitioners to a free and full debate of the Cauſe; whereby they may Vindicate his Majeſty and themſelves from that Unnatural Aſperſion which the *Iriſh* wou'd Malicioufly faſten on them, by making the *one* the *Fautor*, and the other the *occaſion* of their Rebellion, and that the matter may not be carried with *ſuch Indulgency* towards them, as that to extenuate their Real Enormities, your Petitioners muſt be made Guilty of Imaginary Crimes, and *Undergo a heavier Cenſure for demanding Juſtice, than they for Perpetrating all their Treaſons*; and that their Lives, Fortunes, and Poſterities, and which is deareſt, *their Religion may not be SOLD* or SACRIFICED *to the Malice* of the *Iriſh* Papiſts; or if this Lawful Favour ſhall be deny'd them, that they may have leave to proteſt againſt any ſuch Fatal and Deſtructive concluſions as are in hand to be made with the aforeſaid *Iriſh* Rebels, without conſent of the King and Parliament, or your Petitioners Privity; and that their *Fictitious pretences* of aſſiſting his Majeſty, wherewith they have too long already *abuſed himſelf* and *his Miniſters*, on purpoſe to Protract the War in *England*, may not be a ſufficient *Wile* to *delude your Lordſhips any longer*; but that your Petitioners (and not Perſons diſaffected to their Religion and Nation now to be preſerv'd or ruin'd) may be heard to Plead in this Cauſe, before any Judgment be given therein and that the examples of their former and frequent Breaches of the Ceſſation yet unrepair'd, may be accounted a REASONABLE CAUTION to your Lordſhips to expect *little better* obſervation of *any Peace* that ſhall Abridge them of their Deviliſh Deſigns.

'And your Petitioners ſhall Ever Pray for your Lordſhips increaſe of Honor and Happineſs.

'Sign'd by the Lord *Broghill*, the Magiſtrates of *Cork*, *Kinſale*, *Youghall*, *and Bandonbridge*, and above Three Hundred other Perſons.

I Conclude this Head with the Preamble of the famous *Act of Settlement*, which I ſhall here inſert, becauſe it doth both Illuſtrate and prove the Juſtice of thoſe remarks I have been making upon the Peace with the *Iriſh* 1648 *(p)* Part 2.

An Act 14 *Caroli* 2di

'WHereas an unnatural Inſurrection did break forth againſt your 'Majeſtie's Royal Father, of ever bleſſed Memory, his 'Crown & Dignity in this your Majeſtie's Kingdom of *Ireland* upon 'the 23*d* of *October* in the Year of our Lord God, 1641; and Ma-'nifeſt it ſelf by the Murthers and Deſtructions of many Thouſands 'of your ſaid Majeſtie's good and Loyal Subjects, which afterwards 'univerſally ſpreading and diffuſing it ſelf over the whole Kingdom, 'ſettled into and became a form'd and almoſt National Rebellion of 'the *Iriſh* Papiſts, againſt your Royal Father of Bleſſed Memory, 'his Crown and Dignity, to the Deſtruction of the *Engliſh* and Pro-'teſtants Inhabiting in *Ireland*: The which *Iriſh* Papiſts being re-'preſented in a General Aſſembly choſen by themſelves and acting 'by a Council call'd by them, *The Supreme Council of the Confederate 'Roman-Catholicks of Ireland*, did firſt *Aſſume*, Uſurp and exerciſe 'the Power of Life and Death, make Peace and War, levy and coin 'Money, and many other Acts of *Sovereign Authority*, treating with '*Foreign Princes* and *Potentates*, for their Government and protection 'and afterwards acted under a Foreign *Authority*, by the ſaid ways, 'diſowning and rejecting your Royal Father's, and your Majeſtie's 'Undoubted right to this Kingdom, even while they *Treacherouſly 'uſed his*, and your Majeſties *Names in the outward Forms of their Pro-'ceedings*; withal impiouſly ſeeming by words and ſhews to ſwear 'unto that, which by the whole ſeries of their deeds, they denyed; 'and moreover preſuming to pretend his late Majeſtie's Sacred *Au-'thority* even for their worſt Actions; all which they did (amongſt 'their other deſigns) to frighten his good Proteſtant Subjects from 'their Loyalty, to *blaſt his Majeſtie's honor, And to widen the breach 'between his ſaid Majeſty* and his ſeduced ſubjects in *England*; the

(p) *Burlace* Page 320.

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'which ends, by their said wicked stratagems, they did too SUCCESSFULLY and MISCHIEVOUSLY EFFECT'

Having enquired 1st, into the occasion and scope of the declaration of the Presbytery at *Bangor*, and 2*dly*, into the reasons which are offer'd in the Declaration it self to justify it; in pursuance of the Method propos'd, I come next to enquire,

3*dly*, Into the Demonstrative Evidences we have of the Loyalty of that Presbytery, who fram'd the said Declaration at *Bangor*, and of all the other Presbyterians from the Murder of King *Charles* the 1*st*, to the Restauration of the Royal Family.

The Presbytery met at *Belfast February* 15*th* 1648, drew a most Loyal Representation against the Murther of King *Charles* 1*st*, and against the Antimonarchical and detestable principles and practices of the Usurping Powers who were the Authors of the Regicide, a copy whereof I have inserted p. 245. To shew they were in earnest, they wrote with all possible Importunity and strength of reason, to Sir *Charles Coot*, then at *London-derry*, to dissuade him from Complying with these Usurping powers; but he refused to come into their measures, as *Burlace* observes (*q*)

At the same meeting (viz. *February* 15*th*) they wrote a Letter to Collonel *Monk* then at *Dundalk*, to the same purpose, and sent it to him by the Reverend Mr. *Anthony Kennedy* one of their Number, who brought the Collonel's Answer, shewing that he was dissatisfied with their Representation, and that he urg'd them to delay the publication of it in their Churches until he shou'd come to *Lisburn*, which he soon Intended (and accordingly came thither on *March* 21*st*), but their duty to the King and their *Veneration* for the *insulted Legislature* wou'd not allow them to entertain a thought of delaying a matter so Necessary and seasonable for animating their flocks, & cherishing their Loyal Inclinations to make the earlyest appearance in favor of the Royal Family and our *happy Constitution*. Some Letters were afterwards exchang'd between the Collonel and them; but both of 'em resolutely adhering to their different Interests, *he* to the *Rump* and *they* to the *King*, all Correspondence between 'em broke off.

On the 21*st* of *March*, Collonel *Monk*, despairing of success with the

(*q*) *Page* 207.

the Presbytery, made an Essay at *Lisburn*, how far his Interest cou'd prevail with the Army and Country, the first being represented in a Council of War, and the second by the most noted Gentlemen, called the Committee of the Country. They soon perceived the tendency of his proposals; and to fortifie themselves against 'em, drew up a Declaration call'd, the *Declaration of the Army and the Country*, and prepar'd a draught of some propositions to be offered to him, as a Foundation of a Treaty with him: but before they show'd him either the Declaration or Propositions they consulted the Committee of the Presbytery, and took their advice and assistance in amending the draughts of both; and then presented them to the Collonel. Before he gave any answer to them, he deliver'd to 'em a Paper Entitul'd, *Queries given in by Collonel MONK to the Council of War at BELFAST April 9th*, 1649. the 3*d* and 4*th* Queries were these: Part 2.

'The 3*d*, Why do ye declare against the prevalent party in *England*, without order or advice from *England*, or *Scotland*, and 'thereby do in all appearance prejudice the good party oppress, by declaring your selves sooner than *they think* it seasonable &c?

'The 4*th*, I desire to know in regard of our dependence upon '*England*, whom it is we shall serve at this present?

To which Queries they return'd the following Answers in writing.

'3. To the *Third*, Albeit when lawful Authority is suppress'd an 'order be impossible to be obtain'd, yet as we are Christians, our 'duty to God and lawful Authority tyeth us to declare against the 'public Enemies of our Covenant, such as are the now prevalent 'party in *England*, who have OVERTURN'D AUTHORITY, 'from which we might have expected orders; and besides the protestations of many Members of both Houses of Parliament, the 'Protestation of the Kingdom of *Scotland*, the Representation of the 'Ministers, and *Apologetical Declaration of many Thousand Citizens in 'and about* London, all against the present courses of the Sectaries, 'may be to us in place of a *strong advice* to join with them in declaring against them also.

'To the 4th, as we have hitherto in Relation to *England* served 'the King and Parliament thereof, whose *just Power*, *Rights* and *Priviledges* we are deeply Sworn to Maintain in our Solemn Covenant, 'so we resolve *faithfully* to *SERVE* and *ADHERE UNTO THEM*, though

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'though now for a time they be *violently bereft of the Exercise of their Lawful Power.*

Of the Propositions they Presented to him the 2d. and 3d. were Conceived in these Words.

'2*d*, That he and they do Sign the Declaration to be emitted 'by the Meeting of the Army.

'3*d*. That he *shall not Obey or Execute* any Order that shall be sent 'to him from the *now prevalent* Power in *England.*

The Declaration was Calculated for the same end, it is too long to be here Inserted, but I shall Transcribe the following Paragraphs of it.

'And whereas the Sectarian Party in *England* hath of late Usurped 'an Illegal Power over both King and Parliament, and are Resolving 'an Universal Toleration in Religion, and the Subversion of LAW-'FUL GOVERNMENT by KING, LORDS and COMMONS, and 'have taken upon them to Proclaim all the Adherers to the present 'Government in the *Person of the Present King*, to be Rebels and 'Traitors; all which their Usurping Practices they visibly pretend 'to Force upon us in this Kingdom, so soon as they can Transport 'hither to be Obeyed and Received by us contrary to our League 'and Covenant; for this Cause we do faithfully oblige our selves U-'nanimously with our ESTATES *and Lives to Resist and OPPOSE* '*ANY SUCH IRREGULAR COMMANDS*, which shall proceed 'from them, and that we shall Maintain the *just Power* of *King* and '*Parliament* against all the Opposers thereof.

'And being confident that these our present Intentions will not 'want Bitter and False Aspersions and Calumnies of all sorts, and 'particularly that by this Act we intend to shake of our due depen-'dance on the Crown of *England* &c. we do hereby declare, That 'we shall really demean our selves *as becomes Faithful and Loyal Sub-'jects* to the Crown of *England*, and shall at all times give *due Obedi-'ence* to the KING and FREE PARLIAMENT thereof.

The Committee of the Presbytery prepar'd a Paper, Entitul'd, *A Vindication of the Late and Present Proceedings of the Presbytery, especially of the late Representation* &c. emitted by the Committee of the Presbytery at *Belfast*, *April* 10*th* 1649; the following part whereof is recommended to the Readers serious Consideration.

'We have not been free from the Malice of the evil affected, whose chief

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'chief Principle being to be Time-servers have Reproach'd us for our 'avowing stedfastness, and pressing the same upon our flocks, and 'have fastned upon us such uneven designs as were *farthest from our* 'thoughts, that we intend nothing but a Revolt from the Lawful Au-'thority of *England*, and to decline the Subjection of this Kingdom 'thereunto. For removing all such groundless Calumnies (tho' our 'former Doctrine, *Representation* and *constant* Practice might have 'clear'd us abundantly) We do yet Profess before God and the 'World our constant Resolutions to *Subject our selves to the LAWFUL* 'AUTHORITY *of the* RIGHTEOUS KING and free Parliament of 'England, and to the LAWFUL COMMANDS of such as shall 'have Power *from them*, and do acknowledge the *Interest* they have 'in, and the *Power* they have *over* the Subjects of this Kingdom of 'Ireland; which by the Grace of God, we shall continue to Witness 'in *all our Practices*, and to Teach the People under our charge to 'do the like: And we conceive there can be no better Testimony 'of the Reality of our Professions than the *Disclaiming* of the Pre-'sent Usurped Power of Sectaries in *England*, which against both the 'Laws of God and Men and our solemn Covenant, they have assumed 'to themselves whom we are resolved *NEVER TO OBEY* as the 'Lawful Authority of *England*; and do thereby approve our selves 'to be more Loyal Subjects to that Crown, than *any* who *overcome* 'with the Temptations of the Times, *Change with every Wind*; and 'for fear of Usurpers, *lay aside* the Prosecution of their Duty to 'their Lawful Magistrates, contrary to their former Vows and Pro-'fessions, and are now so inconsiderate as to return their own charge 'upon us." This Paper was Read by all the Members of the Presby-tery in their respective Churches, according to an Order of *Presby-tery*, and in a very dangerous Juncture.

This Commitee show'd a *hearty concern* for the King's Interest, in reproving those within the Bounds and under the Inspection of the *Presbytery*, who did neglect in their several Stations to Assert it, of which take the following Remarkable Instance, in an Act of that Com-mittee, Faithfully Copied from their Records.

'*April* 10*th* 1646. Compeared Mr. *Forster* Sovereign of *Belfast*, and 'was *rebuked* for fencing (*i. e. holding*) the *Courts without Mentioning* 'of the KING'S *NAME*, contrary to the Covenant, who *promised* to *a-'mend* the same in time coming.

When

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When the *Rump-Party* had got more power, and found that the Presbytery were not to be wheedled out of their Loyal Principles by fair words, they begun to think of dealing with them by the more forcible Arguments of *Sequestrations, Prisons, and Banishment*, to restrain them from (what was their constant practice) praying for the King and preaching up his Title, and declaiming against the Usurpers: And accordingly Collonel *Venables* summon'd the Ministers of the County of *Down* and *Antrim* to appear before him, to answer for their *pretended Sedition* in preaching, praying, and practising against the Commonwealth of *England*, and in favor of the Royal Family.

Whereupon, some of the Presbytery fled, some absconded, and others were taken prisoners. He sent them a proposal under his hand which is an undenyable Testimony of their Loyalty and is as follows, 'Whereas the Ministers of the County of *Down* and *Antrim*, 'have been summon'd to appear in a fair way before me, & have some 'jealousies and suspitions (as I conceive) that I intended by that sum-'mons, to have entrapped them, and to have taken advantage of them 'had they come; this is to assure them, that if they come, and *give it* '*me under their hands*, that they will not for time to come in their ser-'mons and prayers, nor in any other private Conferences with the 'people *move them to Sedition or trouble*, or touch upon any other thing 'of State matters than what is *allowed by the State* of *England*, that they 'shall have free Liberty to depart from me again to their several plac-'es of abode, and Charges, and to use their Ministerial Functions. '& that although at their being with me, they shall not be convinced 'to give this Engagement, yet if they engage that they will depart this 'province and repair to *Scotland* within ten days, Wind and Weather 'serving, they shall have free Liberty to do the same and to depart 'on THESE TERMS, also without Confinement or restraints, all 'which I promise under my hand this *16th* of *June* 1650.

R. VENABLES

Divers of the Presbytery being brought prisoners to Colloncl *Venables*, did with Undaunted Courage and strength of Reason make so *brave a stand* before him, for their King and Country, as to challenge a peculiar remark in this Book. While they were prisoners, they reduc'd to writing the substance of their Conference with him, which from the Original Manuscript I shall here lay before the Reader;

der; Omitting ſuch paſſages in it as are not Material to the buſineſs in hand, to prevent its being tedious. Part 2.

The Defences of Mr. John Dryſdaill *Miniſter at* Portaferry, Mr. Brutie, *Mr* Main, *and Mr* Alexander, *Miniſters Priſoners* June 1650.

——' The latter (*i. e.* the *Sectaries*) Although they might, yet they ' did not at the firſt publickly diſturb the Miniſters, notwithſtanding ' of their free preaching againſt their Courſes, till once they had ' the Enemy without ſufficiently ſubdu'd, and theſe people within ' taught to carry their Yoke.

' After they had found themſelves in a tolerable poſture, they be- ' gan moſt cunningly to loaden the Miniſtry with reproaches (elſe ' their Malice and Purpoſe of Perſecution cou'd not have been well ' enough convey'd) for ſay they, *the Miniſters are bloody men, they are ' Seditious, they keep a diſtance betwixt you and us (meaning the Coun- ' try) elſe your Burdens wou'd not lye ſo heavy upon you, they in their ' preaching and praying are guilty of Treaſon againſt the State*; And with ' many other words, Imitating the Perſecutors of our Lord and Ma- ' ſter Jeſus Chriſt, *Luke* 23.2.

' Then began they in their Councils to adviſe what courſe was fit- ' teſt to be taken with theſe men, and it was thought fit that *Sum- ' mons* ſhou'd be iſſu'd for them, commanding them to appear before ' the Colonel *Venables* at the Army at *Drummore* againſt *ſuch a day.* ' The firſt ſummons came to us about four hours before the hour of ' our appearing: Whereupon, not long after, ſecond ſummons were ' ſent. Theſe *Peremptory Summons* ſent to them before that they had ' call'd 'em to a Conference, or appointed any, or had deſir'd that ' the queſtion ſhou'd be diſputed for the ſatisfaction of Conſcience, ' ſeem'd very ſtrange unto the Miniſters; as alſo the ſummons gave ' a *perfect Character* of *their* Intentions. Beſide, underſtanding of ' the *threatning Expreſſions* that had paſſed from many of them, and ' the particular carriage of ſome formerly, who had publickly *drawn ' in Soldiers in ſundry Churches*, and *oppos'd the Miniſters*, yea *publickly ' reviled* them with baſe words.

' As alſo the very day before the ſummons came they had appre- ' hended Mr. *John Dryſdaill* Miniſter of *Portaferry* by a band of near

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'80 Dragoons. All those and sundry other Considera'tions moved 'the Ministers to write back in answer to these summons, and desire 'a safe Conduct that so they might without trouble go and return.

'Instead of the safe conduct a Party was presently sent to bring e'very Minister by violence, these of the County of *Antrim* to *Car'rickfergus*, and those of the County of *Down* to *Belfast*.

'Of the Ministers of the County of *Down* beside Mr. *Drysdaill* for'merly apprehended, were taken Mr *James Bausie* Minister at *Bally'walter*, and Mr *Fergus Alexander* Minister at *Gray-Abbey*. Of these 'in the County of *Antrim* were apprehended Mr *Henry Main* Mini'ster at *Islemagee*, and carry'd to the common prison of *Carrickfergus*: 'Master *Archbald Ferguson*, Mr. *David Butle*, Mr *Anthony Kennedy* 'also were taken, yet were permitted to stay in their own Houses 'till Collonel *Venables* came from the *Army*; at which time we were 'all to be brought before him: For the rest of the Ministers, they 'were upon their keeping, fled to the Woods, some to *Scotland*, or 'hid themselves.

'These of the County of Down were brought to *Belfast*, and were 'imprison'd in a lodging where none of the Lord's people durst come 'to visit them, nor hear them either preach, or Joyn with them in 'prayer. The Heathen did not deal so with the Apostle *Paul. Acts* '28. 17.

'After sixteen days imprisonment of Mr *Drysdaill* and ten of the 'rest: Colonel *Venables* came from the *Army* in *Carrickfergus*, whether we were sent to observe his further pleasure.

'By the way it is to be observed that when he had understood of 'the flight of the Ministers, and their fears of his violence, a little 'to mitigate the matter he sent this ensuing paper to Mr *Ferguson* 'and Mr *Kennedy*, upon a letter of their's desiring their not impri'sonment till he himself came alongs to *Carrickferus*, at which time 'they promised to come to him.' (This is the paper which I have al'ready inserted p. 288 and therefore omit it here).

'As ye may perceive by the paper, the Question was propounded 'to the seven Ministers, *Whether they wou'd forbear preaching or pray'er, or Conference in public and in private against the present Power and 'State of* England, except with such limitations as were then propoun'ded, unto which the Ministers return'd this following answer in'write subscribed by their hands.

This

(*That paper being more fully ſet forth in their Conference with* Venables, *I omit it here*) Part 2.

'This we deliver'd to Colonel *Venables*, and had before and did 'after by way of Conference give ſound and valid Reaſons of our An-'ſwer in that kind.

'I thought beſt to premiſe what is ſaid as an Introduction, unto the 'enſuing Reaſons, which hold forth clearly to the whole World 'ſound Grounds why in Conſcience we *cannot Condeſcend unto the 'Command* of Colonel *Robert Venables* in that kind, to give Obedience 'thereunto.

'Firſt, It is ſaid by Colonel *Venables*: Ye are Subjects to the King-'dom of *Ireland* which is a Kingdom belonging to *England*, ought ye 'not therefore to obey the Acts of the Parliament of *England*, who 'have by Act of Parliament adjudg'd it High-Treaſon, if any Man 'ſhall *own Monarchical Government* by King and Houſe of Lords, and 'have Commanded under a Penalty to Subſcribe an Engagement to 'be *faithful unto the Government, now Eſtabliſh'd without King or Houſe 'of Lords*: I will ſhow you the Acts.

'To this we Anſwer. 1. That we acknowledge our ſelves to be 'Subjects of the Kingdom of *Ireland*, and that *Ireland* is Subordinate 'unto *England*.———

———'But it was objected that now they were come in by the 'Sword as Conquerors and the Sword muſt be the Law: To 'this we Anſwer, That there is a neceſſity of Paſſive Obedience 'to their Power, though WE DO NOT ACKNOWLEDGE THEIR 'AUTHORITY. But,

'1. Certainly thoſe who are conquered muſt, or at leaſt ought to 'be made acquainted with the Laws of the Conqueror, by *public Pro-'clamation*, and not receive them from *every private* Soldier or Co-'lonel in an Army; which was never as yet done for any thing we 'cou'd hear.

2. 'By two ſeveral Declarations, Colonel *Venables* ſpoke to the 'People in this Corner in another Strain; wherein are theſe Words, 'That *he was come to deliver the well-affected in the Country and the Mi-'niſtry from the Power of Malignants*; ſo that we are Amaz'd why he 'now ſpeaks to us in a Dialect ſo far different; And he knew then as 'well, in what we were *well-affected*, as now.

'But grant that the Kingdom of *Ireland* were immediately Subject-

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'ed unto the Laws of the Parliament of *England*, and that we in 'Conſcience were bound to Obey the Laws of the Parliament of 'England; (which we for our own Parts have been moſt ready to do 'always ſince theſe troubles, finding this Kingdom in ſuch Poſture 'by the Bloody Rebellion that from our own Parliament, wholeſome 'Laws cou'd not Iſſue: And do ſincerely profeſs that we are all *cordially* and *willingly ſubject* unto the Lawful Authority of the King'dom of *England*, as ever we were and do reſolve by the ſtrength 'of God to continue conſtant;) yet we muſt be convinced that that 'Power which now Rules in *England* is the Lawful Parliamentary 'Authority of that Kingdom.

'To this Colonel *Venables* Anſwers, that they call themſelves ſo.

'To this we *anſwer*, that it ſeems to us a ſtrange Aſſertion, that 'they are a Parliament, *becauſe they ſay ſo*; or a Power, becauſe *they 'place Power in themſelves*: Can Men be the Authors and Founders 'of a new Authority in themſelves? Kings and other Magiſtrates 'are call'd the *Ordinance of Man*, becauſe they are put into their Offi'ces by Men: But can the *ſame* Perſons be the *Creator* and the *Crea'ture*?

'Again, It ſeems to be more ſtrange to us; for it overturns the 'very *foundations* of *Order* and *Right Government*: For Men are call'd 'to the Magiſtracy by the Suffrage of the People whom they Govern; 'And for Men to aſſume unto themſelves Power, is MEER TYRAN'NY and UNJUST USURPATION.

'But it may be ſaid that they are call'd by the People.

'*Anſ.* 1. We indeed conceive that the firſt Parliament which was 'made up of the three Eſtates were Orderly in their Members, E'lected and Appointed by the People, according to Law.

'But we wou'd fain underſtand the Nature of this Government; 'At the firſt ſight it looks like a *Democracy*. Yet we conceive that 'in a Democracy, the Power of Government is either in the *Collect'ive Body* of the People, or in *ſome elected* by them, and entruſted 'therewith. But neither have the People *aſſumed* Government in 'their own Hands, ſince the Diſſolution of the Old Government by 'King, *Houſe of Lords* and *Commons*; Neither have they *Elected any 'new Delegates*: There was once indeed propounded a draught, En'titled, *An Agreement of the People*; but it was not receiv'd nor was 'it Authoriz'd by them.

Secondly,

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'*Secondly*, If this preſent Parliament (as you call it) had been E-
'lected and Authoriz'd by the People, how comes it that in *England*
'they ſo GENERALLY STAND OFF from Subſcribing the *En-*
'*gagement* ?

'But we cannot be perſuaded that this can be the Parliament of
'*England*; it looks ſo unlike it, from theſe reaſons.

'1. We who are now accus'd by you were formerly call'd the
'friends of the Parliament of *England*. And we are in nothing
'chang'd from the Men we were at that very time; We walk upon
'theſe very ſame Principles, we Preach theſe very ſame things; ſo that
'ſurely if this were the Parliament of *England*, we wou'd continue
'in their favors. ———

'4. The Parliament of *England* and their Armies call'd us of the
'*Scots* Nation their Brethren, their Armies and Ours were one,
'Lived as Brethren, ſuffered together: But we are now by your Sol-
'diers call'd *Seditious Fellows*, our Nation a *Baſe and Treacherous Nati-*
'*on which you will e're long make a Province of*, you are in conſtant Jea-
'louſies with us, we are not believ'd: No, our Oaths no more accoun-
'ted than the *Bark of a Dog*. All theſe do evidently hold forth to
'us, that this is not the Parliament of *England*. ———

——— *April* 17. 1646. The Houſe of Commons declare that
'their true and real Intentions are, to *endeavour to Maintain the An-*
'*cient Fundamental Government of* England.

'But ſays Colonel *Venables*, this *Government is the ancient Funda-*
'*mental Government*; *the Houſe of Lords is only Uſurp'd from Cuſtom.*

Anſ. 1. See *page* 4 of that Declaration, *April* 17. 1646. And there
'the Houſe of Commons does fully explain themſelves, What they
'mean by the Ancient Fundamental Government of *England*, in
'theſe Words,

'*They are ſo far from altering the Fundamental Conſtitution and Go-*
'*vernment of the Kingdom of* England *by* King, Lords *and* Commons,
'*that they have only deſir'd that with the Conſent of the* King, *ſuch Power*
'*may be ſettled in the* Two Houſes, *without which we can have no Aſſu-*
'*rance but that the like and greater Miſchiefs than theſe which God hath*
'*hitherto deliver'd us from, may break out again and engage us in a Second*
'*and more deſtructive War. Whereby it plainly appears* (ſay they) *our*
'*Intentions are not to* change the Ancient Form of Government *with-*
'*in this Kingdom, but to obtain the end of* primitive Inſtitution of all
'Governments.

'Look

'Look also the Petition of the Lords and Commons *Oct.* 22. 1642. 'Many more Acts and Ordinances of Parliament might be instanc'd, 'as relating to the Covenant and Fundamental Government of the 'Kingdom of *England*, by a compound Magistracy of *King*, *Lords*, 'and *Commons*; All whereof are most *manifestly destroy'd* and over-'turn'd by this *present Power*. So that we cannot conceive *this* (so 'call'd) Parliament to be the very Parliament of *England*.

'But it was Objected by Colonel *Venables*, that the *House was 'Purg'd, for there was discover'd therein a Faction that carry'd on the 'King's Interest, without regard to the public Good or Liberty of the Sub-'ject.* &c.

'*Answ.* 1. They were Purg'd indeed, and so Purg'd, that the very SOUL, ESSENCE and BEING of a Parliament was *Purg'd from 'them*: And nothing left but some few, even the lesser part of the 'House of Commons. You know when the breath of Life expires, 'and the Soul departs to God who gave it, Man is Dissolv'd, tho' 'some of his Constitutive Elements remain: The far lesser part of 'the House of Commons remain, in whom *there can be no formal Pow-'er* but a BORROW'D LIFE from their Lord and Master, *Cromwel* 'and the Army.

2. Where was there any necessity of Purging, nothing of such be-'ing deprehended by the Kingdom of *Scotland*, nor by the People of '*England*, tho' alledg'd by these who had the *Sectarian* Design in hand, 'for a specious Colour for their Irregular Practices. See the Answer 'of the *Coadjutors* and *General Council* of the Army *Jan.* 3. 1648. calls 'it *Irregular*.

3. 'When the King in the first sitting down of the Last Parliament 'offer'd to Infringe the Liberties and Priviledges of the Parliament by 'secluding of the Members, how was it by these Men cry'd out up-'on, who now themselves have so violated the Privileges of Parlia-'ment, as they have cut off two Integral Parts, and the greater part 'of the third of the whole Parliament? If the Remainder have Pow-'er, the *daughter has devoured the Mother*. We cannot in reason say 'there is any Parliament now sitting in *England*, unto whom Obedi-'ence is due. For what Power they had with others in the ancient 'Fundamental Constitution of the Government, *must needs be null and 'ceased*. The Government being a mixture of three Estates, the *for-'mal Essence whereof is destroy'd*, and consequently the whole.

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'But let us go further and grant that those men were a Parliament, 'Whether or not ought we to obey this Command in submitting to 'their Authority *without King and House of Lords*? Or forbear preach- 'ing, praying or Conference in public, or in private, except with 'such limitations propounded by Colonel *Venables?*

'*A.* We cannot neither as we are Subjects, nor 2. As we are Chri- 'stians, Nor 3. As we are Ministers of the Gospel.

'1. Then, we are under the moral tye of Subjects unto a former 'Establish'd Government by *King*, *House of Lords*, and *Commons*: 'Now *no man can serve two Masters*, therefore we cannot be subject 'both to the one and the other: And we conceive that THIS IS 'THE ONLY TRUE ESTABLISH'D AUTHORITY, as we have 'shewed formerly.

'2. As Christians we cannot. 1. Because we are sworn and cove- 'nanted under that Relation.

'1. In the Oath of Allegiance unto his Majesty the Supreme Ma- 'gistrate in these three Kingdoms in these words; *I do swear from 'my heart that I will bear Faith and true Allegiance to his Majesty, his 'Heirs and Successors.*

'2. In the *Solemn League* and *Covenant*, wherein we are solemnly 'engag'd to maintain and defend these Interests which this Engage- 'ment takes away.

'We are *to defend the King's Person and Authority, the Privileges of 'Parliament, to bring Malignants to Condign Punishment &c. All these 'for the Glory of God, Good of the Kingdoms, the Honor and Happiness 'of the King.*

——— 'If it be objected, *that there is no King and therefore the 'matter Subject of the oath ceaseth*; We have given already sufficient 'reasons, and were it not we study brevity, we cou'd give many 'more, that the King and both Houses, in regard of THEIR 'RIGHT TO RULE, are YET IN BEING, or in regard of their 'LEGAL INTEREST; altho' they be violently thrust from it, 'by a power who have *made themselves*, and *usurped the seat of 'Authority.*

——— '*Object.* But in the Covenant you are tyed to *bring all 'Malignants unto Condign Punishment*; and the King himself was the 'head of all the Malignants.

'We desire to put you in mind how the Condition of affairs was be-

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'betwixt the King and his People, when the Government was first
'made and received; he was look'd upon as a Prince detained from
'the way of truth by siniſtrous and Evil Counſel and Counſellors;
'and for this cauſe you, in your *public declarations*, held forth that ye
'were *only to deliver* him from them.

'2. That is a ſpecial Article conceiv'd in the ſolemn Covenant,
'wherein you oblige your ſelves to *preſerve his Majeſties Perſon, his*
'*Juſt Power and Greatneſs, that you ſhall not diminiſh his Authority.*

'3. It was well known what the KING THEN WAS, when
'the Covenant was made. And yet a DIFFERENCE *clearly put be-*
'*twixt* HIM *and* OTHER *Malignants.*

——— '2*dly*, As Chriſtians we cannot Condeſcend to the deſire
'of Colonel *Venables*, for by ſo doing we ſhould offend againſt all
'theſe Scriptures. 1 *Tim.* 5. 22. *Eph.* 5. 7. 11. *Iſa.* 5. 22, 23. 2 *Cor.* 6.
'14. 2 *Tim.* 3. 2, 3, 4, 5. *Prov.* 17. 15. And ſo juſtifie the ungodly;
'connive at oppreſſion and wrong, yea we ſhou'd cooperate with it.
'We know not how it can ſtand with Chriſtianity to have *fellowſhip*
'*with the unfruitful Works of Darkneſs*, or with the *Throne of Iniqui-*
'*ty.*

'But, may ye not engage a *non-acting againſt*, or a permiſſive ſuf-
'ferance of this power, that is, that ye ſhall not countenance any
'Inſurrection among the people, but rather prevent and ſuppreſs the
'ſame?

'*Anſ.* 1. We deny not but unto an uſurped power there may be,
'in ſome caſes & for ſome reaſon, *a preſent Paſſive Submiſſion* in our *own*
'temporal things, or leaving for the time our Right in point of Li-
'berty, Eſtate or the like: But to *engage for time to come* not to ap-
'pear againſt them, *will not be Juſtify'd.* For

'By ſo doing *we wrong others* with whom we are bound in ſolemn
'Covenant, in BINDING UP OUR HANDS from their aſſiſtance,
'in point of Juſtice AGAINST USURPERS.

'2. Every Chriſtian man in his ſtation is bound to ſet himſelf
'againſt wicked Courſes and the promoters thereof. In this caſe, we
'ſhou'd *reſiſt unto Blood. Heb.* 12 5. For ſuch as keep the Law *Com-*
'*mend with the wicked. Prov.* 28. 4.

'3. If Lawful Authority may have a door open'd for the RES-
'TAURATION thereof, we make our ſelves UNABLE TO OUR
'DUTY before God and Man, unto the lawful Magiſtrate.

Al-

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'Although our binding our ſelves in that kind may ſeem of ſmall 'Importance for the preſent, yet it's an *indirect advancing* of the '*unjuſt ways* of Uſurpers and oppreſſors, and a *Confirmation* of them in 'their *wicked courſes.*

'*Thirdly*, Neither can we as Miniſters of the Goſpel Condeſcend 'to the deſires of Colonel *Venables*, for theſe reaſons.

'*1ſt*, Of all others, Miniſters of the Goſpel are moſt ſtrictly ob-'liged to ſhew Oppoſition, ——— and the Advancement of equity, 'in their Places and Stations. 2 *Cor.* 10. *v.* 4. 5. *Iſa.* 58. '1.

'*Obj:* But what has Miniſters to do with State-Matters, let them 'preach Jeſus Chriſt, and not Meddle with other things which do 'not concern them?

'*Anſ:* We take no pleaſure to move without our own ſphere, Nei-'ther through the ſtrength of God reſolve we to Meddle in State-'Matters, further than it becometh Miniſters of the Goſpel.

'*As* firſt, we deal not as *Statesmen* in *State-Matters*, but only be-'wails the *Enormities in them*, and Witneſſes againſt their evil.

'*2dly*, In ſo far as they fall under the Theological Rules and E-'vangelical Doctrines, we dare not reſtrain our ſelves but as watch-'men *ſet the Trumpet to our Mouth*, and cry aloud, and not fear.

About two Months after this, Sir *Charles Coot* publiſh'd his Declaration againſt the Miniſters of the Presbytery, another Authentic proof of their Loyalty, the Title and latter part thereof I cannot omit in this place, without manifeſt Injuſtice.

A Declaration of the Right Honorable Sir Charles Coot, *Knight and Baronet, Lord Preſident of* Conaught, *Commander in the Army in the Province of* Ulſter *and* Conaught, *and of his Council of War. Auguſt* 14*th*, 1650.

——— 'As to that of the Miniſters, we Declare that we are 'heartily ſorry, that we ſhou'd be inforc'd to that Irreverence, we 'ſeriouſly acknowledge, to perſons of *their* Function; but when after 'ſeveral admonitions, private and public intimations, if they would ad-'here to their former Diſpenſation of the word without theſe *frequent* '*oblique Calumnies upon that Government* and *Power* under which they 'live, rather giving the Children ſtones than bread, and inſtead of

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'Edification of Souls, SEEKING THE SUBVERSION AND RUIN OF THE STATE, and fomenting ſuch Diſtempers among our ſelves, that cannot probably (if way were given unto it) but draw us into Factions, Diverſities of Intereſts, and ſo terminate in blood: we ſay out of the duty we owe to God in Preſerving that Peace we enjoy amongſt one another, and for preventing ſuch Miſreports as ſome wou'd Charge us withal; out of the Relation we ſtand in to the PRESENT GOVERNMENT THAT THEY WOU'D UNDERMINE, we muſt uſe all means to ſilence all *ſuch Incendiary Inſtruments*, we being yet ſcarcely whole of theſe deadly wounds this Country receiv'd by the like contumelious practices, till which as in all ſincerity we declare and deſire it may be received in as friendly a belief: ſigned by Command of the Lord Preſident and his Council of War.

The Univerſal refuſal of the Oath mentioned in Mr *Dryſdaill's* defence, call'd the *Engagement*, wherein the jurants ſwore to be faithful to the Commonwealth of *England*, without King and Houſe of Lords, the Univerſal refuſal, I ſay, of this Oath by the Presbytery & all thoſe of their perſuaſion, was an uncontrovertible proof of their Inflexible Integrity. They were often preſſ'd to take it, threatned and revil'd for refuſing it, when others comply'd, of which I ſhall give the Reader a brief account. Thoſe who took upon them the Government of the North of *Ireland* in the year 1652, & who were ſtyl'd the *Commiſſioners of the Revenue*, wrote Letters to the Presbyterian Miniſters in theſe bounds, ſubſcrib'd by Colonel *Venables*, wherein they deſire a Meeting and Conference with 'em at *Belfaſt*, *Octobor* 21*ſt* 1652. Whereupon the Miniſters met at *Cumbar* the day before their appearance at *Belfaſt*, and foreſeeing new troubles coming upon them entred into a Concert about their Behavior before the ſaid Commiſſioners, and firmly reſolv'd to acquaint them, that they COU'D NOT OWN *the Government as* LAWFUL, *nor* BIND THEMSELVES *by any* OATH *or* SUBSCRIPTION to it; and ſubſcrib'd a paper to that purpoſe, which they actually gave in to the Commiſſioners next day. The Commiſſioners & they debated upon it 5 or 6 hours; but the Miniſters wou'd not in the leaſt recede from their Paper, tho' they were much Dealt with both by Enticing promiſes and ſevere Threatnings. They were Diſmiſs'd at that time; and deſir'd to appear again within ſix Weeks, and in the mean time to *make no Inſurrection in the Countr*y; They promiſ'd

mis'd to do the *firſt*, but *declin'd* to give any anſwer to the *ſecond*. Part 2.

When the 6 Weeks were expir'd, They met the Commiſſioners again, but ſtill continu'd *immoveable* and *fix'd* in their Loyal Principles. The Commiſſioners being weary'd and not knowing what to do with 'em, put them off with a Propoſal that they ſhou'd ſend one or two of their Number to *Dublin* to General *Fleetwood*, and the Council of Officers there; to try if they cou'd give them Satisfaction. The Miniſters accordingly choſe two of their number for that purpoſe (tho' they deſpair'd of Succeſs) *viz.* the Reverend Mr. *Patrick Adair*, and Mr. *Archibald Ferguſon*, and gave them Inſtructions to adhere reſolutely to the *Principles*, they had *own'd* and *aſſerted* to the Commiſſioners below; and particularly diſcharged them, from giving any Titles to *Fleetwood*, and the Officers, *which might ſeem to approve of their* preſent Power, and appointed them to Plead that it was pure Conſcience and no Turbulent Factious Humour that Influenc'd their Opinion in that Matter.

The two Miniſters having gone to *Dublin*, and Diſcourſed *Fleetwood*, were call'd before a Meeting of the Sectarian Officers in the Caſtle of *Dublin*, and Interrogated, *Why they and their Brethren wou'd not take the Engagement, nor give Security to live Quietly?* To which, they gave an Anſwer exactly agreeable to their Inſtructions, and were much Upbraided and Revil'd for it. And yet they perſiſted in Aſſerting their Principles with ſuch undaunted Courage, as very much confounded ſome of their Accuſers; of which (among other Inſtances) I ſhall give the Reader this one. While Mr. *Ferguſon* was Pleading Conſcience for their Judgment and Practice, one *Allan* an Anabaptiſt reply'd, *a Papiſt wou'd and might ſay as much for himſelf, and pretend Conſcience as well as you*: To which Mr. *Adair* boldly Anſwered, Sir, *Under favour, 'Tis a miſtake to compare our Conſciences with Papiſts; for a Papiſt's Conſcience cou'd Digeſt the Killing of Proteſtant Kings, and ſo wou'd not ours, for our Principles are contrary to it.* There being divers there who had a hand in the King's Murder, all of 'em were *ſtruck with Shame*, and *ſome* with *Anger*, by Mr. *Adair*'s cutting Repartee; pulling down their Hats over their Faces, and uſing the other Geſtures that are the uſual Indications of theſe Paſſions: Whereupon there was profound Silence in the Company. The Miniſters were not *ask'd any more Queſtions*, but in a day or two were diſmiſs'd

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by *Fleetwood*; without giving or getting any Satisfaction, but what was the Reſult of their own Integrity and of a good Conſcience, in giving their public Teſtimony againſt thoſe Republican Uſurpers to their very Faces.

The Commiſſioners of the Rump finding that they cou'd make no hand of the Presbyterian Miniſters and People, but were conſtantly oppos'd by them, form'd a Deſign of clearing the North of *Ireland*, of all ſuch obſtinate Anti-republicans, by Tranſporting them to the South, to be Confin'd there, where they imagin'd their Commonwealth cou'd not receive ſo much Damage by their Oppoſition to it: For this purpoſe, in the Year 1653, they Summons'd all the Miniſters and Charg'd them to bring in the Greateſt and Beſt part of their Pariſhoners to *Carrickfergus*, there to take the Engagement, or give ſufficient Reaſons why they refus'd it.

The Miniſters having *firſt proteſted* againſt the pretended Authority, that Summons'd 'em, *as void*; and that their appearing ſhould not be Interpreted an *owning* or *Symbolizing* with the ſame, did accordingly appear at *Carrickfergus*, and were Accompanied with a vaſt Concourſe of People; in preſence of whom, and before the Commiſſioners then ſitting, *viz.* Collonel *Venables*, Coll: *Barrow*, Coll. *Jones*, Coll. *Hill*, Major *Morgan*, and Major *Allan*, The Miniſters (ſpeaking by turns) continued for ſeveral hours, to *unfold* the *Sinful* and *Illegal Uſurpation* of the *then prevalent Power* in *England*, the unlawfulneſs of Abjuring the King and Houſe of Lords, whoſe Title they STRENUOUSLY ASSERTED; and exhorted their People with a COURAGE and STEADINESS becoming the GOOD CAUSE they Maintain'd, to be Juſt and Loyal to the King, and to refuſe the *Engagement*.

The Commiſſioners heard all with great Patience, not that they approv'd the Matter of ſuch Diſcourſes, but that they might have the more full Proof and better Color for Practiſing their New Expedient of Tranſporting the Miniſters and People to *Tipperary*, wherein they were ſo forward as to have at that very time a Ship lying ready in the Road of *Carrickfergus*, to carry off the Miniſters inſtantly. But Divine Providence baffled this Deſign in a manner, and at a Nick of Time, which prov'd as Surprizing and Confounding to theſe Republican *Engagers* and to all their Abettors, as 'twas Seaſonable for relieving the *Refuſers*, and for Vindicating their oppreſs'd Innocence; for in the mean time, while the Commiſſioners were full of this Project,

and

and just about sending the Ministers a Ship-Board, the Multitude being in Town, the public News brought an Account that *Oliver Cromwel* had rais'd the Parliament, *Dissolv'd the Common-wealth*, and made himself *Lord-Protector:* Now there was *no Common-wealth* to Engage to, and that Society, that was Erected upon the *Ruin* of the *Constitution*, had *it self* made an *Inglorious Exit.*——— This Damp'd the Commissioners, and made 'em Dismiss the Ministers and People with milder Terms and Treatment than they had design'd. Part 2.

Oliver having now thrown off the Mask, and Set up for himself; the Ministers were as brisk in their opposition to *him* as they had been to the *Commonwealth*, and for the same reasons. After his Son *Henry Cromwel* was made Lord Lieutenant of *Ireland*, he being of an easie gentle temper, they Liv'd in more Peace than formerly; but refus'd *all Compliance* with his Court, and wou'd not observe the Fasts and Thanksgivings, appointed by his Authority; for which they were troubled by him. He wrote 'em *threatning Letters*, full of *Animosity* and Resentment, and some of 'em were charg'd to appear before the Council. Mr. *Greg* and Mr. *Hart* were call'd before *Henry Cromwel* himself, and askt the Reasons why they and their Bretheren did not observe the Fasts and Thanksgivings appointed by his Authority: In Answer to which they Pleaded, *That their Consciences did not allow 'em to comply with any Power that was against the Constitution and Lawful Magistracy of the Kingdom.* He was much Incens'd against 'em by this Answer, and Charg'd 'em with Ingratitude, Meaning that they had 100 Pounds each of them, *per Annum*, from the Government. But they never look'd upon *that Salary* as any Obligation upon them to own the Government; for the Usurpers had taken the Tyths from 'em, and after some Years gave 'em *that hundred* Pounds *per Annum*; which they accepted of, *not as a Gift* from the Government, but as a *part of their own* to which they had a Prior Title, and of which they had been depriv'd by the Usurpers, as has been observ'd. But yet 'tis evident, that they were laid under a Temptation by the *Precarious* Foot upon which their *Maintenance* then stood; Notwithstanding which, they persisted in their Loyal Resolutions and Declarations, and constantly and openly Prayed in their Pulpits for the King and for his Restauration, to their great Danger from *Oliver*'s Army who heard them.

Before I make any reflections upon these papers and Historical passages,

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paſſages, I have adduc'd for proving the Loyalty of this Presbytery, who fram'd the *Bangor-declaration*, I am oblig'd to ſatisfy the Reader (which I ſhall here do once for all) of their being authentic and Genuine. *Monk*'s Queries, and the *Anſwers* to them; the *propoſitions* delivered to him, the *Declaration of the Army and Country*, are all kept amongſt the original papers and minuts of the Presbytery; Colonel *Venables*'s Letter is publiſh'd from the very original yet in being, and kept amongſt the ſaid papers. Sir *Charles Coot*'s Declaration is from a Copy kept likewiſe amongſt their papers. The *Vindication of the late proceedings of the Presbytery*, and the Committee's reproving the Sovereign of *Belfaſt*, for not mentioning the King's Name in *fencing the Courts* is taken from the Original Minuts of the ſaid Committee. Mr *Drysdaill's Defence* is publiſh'd from the Original Manuſcript, all written with his own hand, known to ſeveral perſons of untainted Reputation and Veracity, yet alive, who can atteſt it. All the papers and records from whence they are taken, have all the evidences that any papers in the world can have of their being *authentic* & *genuine*. And I do with the ſame Sincerity and Solemnity declare, as if I were upon oath, before God and the world, that I have not interpolated or added (to my knowledge) the *leaſt Word* or *Syllable* to any of 'em; but do find from undoubted evidences that the ſaid papers were all own'd and deliver'd by the Miniſters, who were then Members of that Presbytery to their other Brethren, as genuine, and the facts therein ſet forth, affirm'd by them to be true with all the poſitiveneſs and particular circumſtances of Eye and Ear-witneſſes; divers of 'em have died ſeveral years ſince the late *happy Revolution* 1688, and particularly the Reverend Mr. *Patrick Adair*, Mr *Thomas Hall* and Mr. *Anthony Kennedy*. Beſides what all are agreed on, about the Management of the Rump-party even in *Ireland*, and what the public printed Hiſtories relate of Colonel *Venables*, Sir *Charles Coot* and others ſo well quadrates with theſe papers, that there cannot be any ſhadow of Suſpecting them. I have in my hands an original paper ſubſcribed by 5 of that Presbytery to their brethren dated at *Maybole* in the *ſhire of Air* in *Scotland November* 2*d*, 1653. Shewing their being baniſh'd for their Loyalty by that party, the 5 Miniſters were the Reverend Mr *John Greg*, Mr *Thomas Hall*, Mr *Fergus Alexander*, Mr *Anthony Shaw*, Mr *William Richardſon*. The Hiſtory I give of the Miniſters of *Carrickfergus* in 1653 their refuſing the

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Engagement was atteſted by great Numbers of eye and ear-witneſſes who ſurviv'd the Revolution, and Multitudes can be produc'd (if need be) who had it from their own Mouths.

The Miniſters aver'd all theſe Facts mention'd in the ſaid Papers, in their Addreſs to the Duke of *Ormond* in 1662, when all that Generation cou'd have refuted them had they offer'd any Palpable Miſtakes. Theſe and all the other particulars I have adduc'd with Relation to the Loyalty of Presbyterians during the Times of Uſurpation (beſide the other Proofs already mention'd, of their being True and Genuine) are recorded in Mr. *Adair*'s Manuſcript-Hiſtory; a Book of very good Credit and Authority, as I have ſhown *p.* 165, &c.

The Inferences from theſe Papers and Hiſtorical Paſſages are *ſo Obvious*, that I ſhou'd juſtly incur the Cenſure of the Judicious Reader, ſhou'd I offer any tedious Enlargement upon 'em. What more cou'd Loyal Subjects ſay or do than what that Presbytery ſaid & did? They *Preach'd* and *Pray'd* for their *King*, *Aſſerted* his Title upon *all occaſions*, Preſs'd *others to be Loyal*, refus'd to Abjure him, were *baniſh'd*, *revil'd* *ſequeſtrated*, *impriſon'd* and *miſerably haraſs'd* and *oppreſs'd for him*; fac'd the greateſt Dangers with an *intrepid Gallantry*, *ſpoke* and *did* what the Uſurpers had Decreed to be *High-Treaſon*, and were *not frighten'd* out of their Integrity by an Uſurper, ſo FORMIDABLE as to awe ſome of the greateſt Crown'd-Heads in *Europe*, and to make *Foreign States* to Court his *Alliance*; And they did all this in Face of their Enemies, and atteſted by their Enemies. I am bold to ſay, that theſe were *ſuch Demonſtrative Evidences* of Loyalty as were PARALLEL'D BY FEW and OUTDONE BY NONE in thoſe Days.

But let us take a ſhort View of the behavior of the Presbyterians in *Great-Britain* during this Period; and this is ſo well known from the public Hiſtories of thoſe days, that I ſhall ſpend but little time upon it.

In *Scotland*, they *Proclaim'd*, *Crown'd*, and *Fought* for the King; their *Country* was a *Sanctuary* to him, when he durſt not appear in any of his other Dominions; they defended him with their Lives and Fortunes until they were overcome by *Cromwel* and his Adherents; In *his Cauſe* they loſt the Liberty of their Country, and were expos'd to all the *Calamities* of a *conquer'd People*, and to all the *Malice* and *Scorn* of *Enraged Enemies*; In *face of whom*, their Clergy *Pray'd* for his *Reſtauration*, and *all Ranks* amongſt the People aſſerted his Right: where-

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by they ſhow'd, that, tho' their Bodies and Eſtates muſt be Paſſive to a Superior Power, they had Souls *not to be Subdu'd* by the *ſtrongeſt* Temptations to what was Diſloyal and Diſhonorable. As many of 'em had contributed out of their Eſtates for ſupplying his neceſſities, during his Exile; ſo they *all join'd* (in their ſeveral Stations) for promoting his Reſtauration; and 'tis well known that General *Monk* concerted his Meaſures *with them*, for effecting that *Grand* Deſign.

All theſe things were ſo *evidently* true and ſo publickly known, that ſome of the bittereſt enemies of the Presbyterians have freely acknowledg'd the truth of 'em: A noted Inſtance of this we have in a Book, Entitul'd, the *Hiſtory of Independency* &c. Written by *Clemens Walker* Eſquire, and publiſh'd *Anno* 1661. That Author acknowledgeth (*part* 2. *p.* 15.) that the *Scots* in their Treaty with King *Charles* 2*d* at *Breda* promiſed 1*ſt*, 'That his Majeſty ſhould be admitted to the Throne of *Scotland*. 2*dly*, That his Rights then ſhould 'be by Parliament recover'd from the hands of Uſurpers, and 3*dly*, 'That they wou'd *aſſiſt* to bring the *Murtherers* of his Father of 'bleſſed Memory, to *condign Puniſhment*, and to reſtore him to his 'Native Kingdom of *England*.

Upon theſe promiſes, and the Reſolutions taken upon 'em and concerted between the King and the *Scots*, he lands in *Scotland*; The Loyalty of which Kingdom was what drew upon 'em all the Miſeries, which the Sectarian Uſurpers cou'd poſſibly inflict, as the ſame Author (*Ibid.* p. 16) relates in theſe Memorable words.

——— 'Things being at this paſs, and his Majeſty with much 'ado gotten into *Scotland*, as aforeſaid, which the *Junto* at *Weſt-*'*minſter* having perfect intelligence of, and Weighing with them-'ſelves *that promiſe* of the *Scots* to bring the Murtherers of the King's 'Father to condign Puniſhment, they begin to think it high time to 'provide for their own ſafety; in conſulting whereof, after much 'time ſpent, it is reſolved, the ſafeſt, wiſeſt & to them leaſt chargeable 'courſe to wait on the Enemy in his own Country, whereby they carryed 'the War from home, and *not to ſtay for him* to bring it to their own 'doors.

'As a *ſtrong Motive* to this, juſt at the Inſtant, they diſcover 'that MANY OF THE PRESBYTERIANS of *England*, had by 'their Agents agreed with the *Scots* at *Breda*, to *Re-Eſtabliſh his Ma-*'*jeſty* in all his Dominions whereupon MANY EMINENT perſons

'are

' are seiz'd on, and among them Mr *Case*, Mr *Jenkins*, Mr *Jackson*, ' Mr *Love* &c. Which Mr *Love*, together with one Mr *Gibbons*, ' SUFFERED DEATH together on *Towerhill*, at the *earnest suit* of ' *Cromwel*, protesting he would not March into *Scotland* unless they ' were cut off. Part. 2.

The same *Author* having given an Account of *Monk*'s Intention of making an Expedition into *England*, for bringing home the King; acquaints us with his calling an Assembly of the Nobility and Gentry of *Scotland* at *Edinburgh*; To whom he propos'd 3 things, *viz. That in his Absence they shou'd preserve the Peace of that Nation, and supply him with Men, and Money for his Undertaking*: to which the Earl of *Glencairn*, the Chair-man of that Assembly, made such answers as were *highly satisfying* to General *Monk*, who (i. e. *Monk*) ' Endeavors to ' caress and endear them by giving the Lords and Gentry power to ' arm themselves, by SATISFYING THEM PRIVATELY IN ' THE DESIGN OF HIS EXPEDITION, and accepting of their ' Years Taxes. Hereupon he resolves now to dally no longer than ' his supplies of Men and Money come in ' (Ibid. p. 77) This makes it plain, that the *Scots* were made privy to *Monk*'s design of bringing home the King, *Anno.* 1660; And that they gave him *all possible* Encouragement and Assistance for making it practicable.

But let us next review the behaviour of Presbyterians in *England* during this period, and there we will find 'em preaching, praying and suffering for their King. The Reverend Mr *Love* was condemn'd and executed as a Traitor for espousing his quarrel, and the *English* Presbyterians join'd with the *Scots* Commissioners at *Breda* in their promises and propositions in favor of the King and Royal Family, as *Walker* observes, in one of the passages I have quoted from him; for *which reason* they were the objects of the most Inveterate malice of the *Rump* and their Adherents; as will appear by 2 Instances which that *Author* hath Recorded in his History. For the two projects that wicked Party had fram'd for destroying Presbyterians, whose Loyalty was likely to *obstruct* their Designs, were a *Massacre*, and the Severity of the High *Court of Justice*.

As to the first, *Walker* gives us the following Account of it in these Words (*Ibid.* Part 3. p. 11.) ' The first endeavour of all Tyrannical ' Usurpers is to lessen the number of their Enemies, either by Flatte- ' ring and Deceiving them; or by violently extirpating and rooting

'them out. *And* such have been the attempts of our new *Cromwelian* Statists, ever since (without any calling from God or the people) they took upon them the Supreme *Authority* of the Nation, 'subverted our well-mixed Monarchy and created themselves a free 'State. 1*st*, They endeavor'd to sweeten and allure to act with 'them, as many of the *secured* and *secluded Members*, Ministers, and 'other *Presbyterians*, as they cou'd, to the end that *ex post facto* being 'guilty of their Sins, they might be engaged in one common defence, 'and go *halfs* with them in their Ignominy and *Punishment*, though 'not in their *Power*, profit and *preferments*, in which the Godly will 'admit no Rivals, but (like their Patron the Devil) cry *all's mine*: 'But this DESIGN FAIL'D FOR THE MOST PART. 2. Their 'second endeavor was how to diminish the number of their *opposites*, '*Royalists* and PRESBYTERIANS, by a *Massacre*, for which purpose *many dark Lanthorns* and *Poniards* were provided last Winter, 1649. But fame prevented this plot: which coming to be 'the common rumor of the Town, put them in mind of the *danger*, '*infamy* and hatred that wou'd overwhelm them. So this was laid 'aside.

As to the second Project, the Author having prov'd the Illegality of the Oath call'd the *Engagement*, and having commended the Loyalty of those who refus'd it, and particularly the reasons of the *Cheshire* and *Lancashire* Ministers in their *Plea for non Subscribers* (for the Presbyterians Universally refus'd that Oath through the three Kingdoms) proceeds to Treat of the *High Court of Justice*, and shows, *first*, the Authority by which 'twas Constituted. 2*dly*, the *Judges*, 3*ly*, the manner of their Proceedings; and then he adds (*ibid. p.* 43.)

4*ly*. 'And lastly, I am to consider, to what end and purpose this 'New invented *High Court* is constituted and appointed? Concern-'ing which see a Letter dated 6 *June* 1650. *Stilo Vetere*, from the '*Hague*, (suppos'd to be *Walter Strickland's*, the Parliament's Agent 'there) as I find it in *Walter Frost's* brief Relations of some Affairs 'and Transactions, *&c*, from *Tuesday June* 11, to *June* 18. 1650. 'Wherein the Epistoler hath these Words, "One piece of the Cure "(*viz.* of the dangers that threaten your new State) must be *Phle-*"*botomy*, but then you must begin before Decumbency, and then it "will be facile to prevent danger *&c.* they are here most of all afraid "of your *High Court of Justice*, which they doubt may much Dis-

"cour-

" courage their Party, they wiſh you wou'd not renew the Power " thereof, but let it expire: then they think that after *Michaelmas* " they may expect aſſiſtance with you, and indeed that Court is of " *almoſt as much uſe to you as an Army:* And will prevent the raiſing " of as many Enemies as the other would deſtroy, only you muſt be " ſure to *Execute Juſtice there with all Severity.* A few of the firſt " ſtirrers taken away, by the Power thereof, without reſpect to " Couſin or Country will keep all the reſt quiet. But whoſoever " that Court Condemns, let them be as already Dead *&c.* But let " them be moſt free in cutting the *Vena Cæphalica* (that is, the PRES- " *BYTERIAN* PARTY) for the *Baſilica* (or *Royal Party)* will be " latent. *The Median* (or Levellers) wou'd be ſpared as much as " may be, That the Body be not too much Emaciated. Beſides, the " *BLOOD IS MOST CORRUPT* in the *Cæphalicks* (or *PRESBYTE-* " *RIANS*) and is the very *cauſa continens* of your Diſeaſe. You need " not fear to *take freely of this Vein*, &c. Part 2

According to the above Scheme, the Sectaries did bend their thoughts and apply themſelves in the moſt effectual manner they cou'd, to the ſuppreſſing and ruining of the *Engliſh* Presbyterians; and yet 'twas not in their Power to make them abandon their Loyal Principles and Dutiful Affection to the Royal Family: For the Presbyterians, a little after *Oliver*'s Death, made an *open* and *bold attempt* for the King's *Reſtauration*, which will ever be remembred to their Honor. The *Rump*, who had ſtill entertain'd their Reſentments againſt *Oliver* for depoſing 'em and Diſſolving their Common-wealth, finding that his Son *Richard* had not his Father's Parts, nor cunning to Maintain himſelf in the *Protectorſhip*, found means to get *once more* into the Saddle, and ſet up their *Republick* again. How the Presbyterians in *England* behav'd in *this turn of Government*, I ſhall relate in the words of the Author of *the Continuation of* Sir Walter Raleigh's *Hiſtory* p. 143. 'Richard (ſays he) retir'd to his former Obſcurity, *Henry Cromwel* gave 'up *Ireland*, and the Commonwealth was Re-eſtabliſh'd. During 'this Revolution, the Royaliſts had not been Idle, they had formed 'a Conſpiracy for a general Inſurrection; and we muſt do the Preſ- 'byterians the Juſtice to own, that MOST OF THE CONSPIRA- 'TORS were of THEIR PROFESSION, as the Lord *Willoughby* 'of *Parham* who was to ſeize *Lyn*; General *Maſſy*, who was to 'do the ſame by *Gloceſter*, and Sir *George Booth* in *Cheſhire*, who actu-

Part 2.

'ally Rose, was Defeated by *Lambert* at *Winnington*-bridge and ta-
'ken in disguise in *New-port-Pagnel.*

This Loyal attempt, tho' it was not Successful at that time, prov'd very *Serviceable* to the *King's Interest* by the Influence it had upon others and particularly upon the Kingdom of *Ireland*, of which *Burlace* takes special Notice, calling it a *Noble Attempt*, *p.* 316. 'and the Affairs of *England* (*says he*) growing every day full of change, *Ireland* 'understanding what Sr. *George Booth* had NOBLY ATTEMPTED 'in *England*, grew thence early in its dutiful Address to his Majesty.

The *English* Presbyterians not being discourag'd by the unsuccessfulness of the former attempt, for the Restauration of the Royal Family, did most CHEARFULLY CONCUR with *Monk*, and the Parliament *Anno* 1660, for bringing home the King. And here it ought to be observ'd, that the way was *Prav'd* for his Restauration, by the *Readmission* of the Secluded Members and Presbyterian Party into the House, of which *Walker* gives the following Account (*Ibid.* part. 4. p. 92. &c.)

——— 'He (i. e. *Monk*) procures a Conference between some 'sitting Members of the House, and some of the *Honorable Gentlemen* 'and WORTHY PATRIOTS that were EXCLUDED from it; 'at which himself being in person present, and weighing *judiciously* 'the Reasons and Arguments formed on both sides, which he heard 'with a deep and reserved silence, after all were withdrawn, he 'concluded with himself, upon result from the whole, that the '*pretended settlement* proposed by the House, was of *Compass too nar-*'*row*, and too weak of Foundation to bear up the Nation, and re-'pair its breaches: he resolved therefore to *withdraw all manner of* '*force* from the House, and to admit men of *more sober*, *moderate* 'and *less byassed Judgments*, whose Spirits being more apt for public 'Good, wou'd establish the Kingdom upon Terms comprehensive of 'every considerable Interest therein: hereupon, on the one and 'twentieth day of *February*, meeting the secluded Members at *White-*'*hall* and expressing himself to them in a speech not delivered by him-'self but by his Secretary, Wherein he commended to their care, *1st*, 'Religion ——— *2dly* the State. ———

'The Secluded Members being thus admitted, *fall immediately to* '*Work*, *where they were abruptly forced* to break off in *December* 1648.

'Confirming

'Confirming their VOTE MADE THEN by ANOTHER *now*, 'that the *Conceſſions of the late King were a ſufficient Ground to proceed on* 'for ſettling the Peace of the Kingdom; hereby not only Vindicating 'themſelves, but as it were at once diſannulling all that had been 'done Diſſonant thereto, during the whole time of their Receſs. Part 2.

It is very obſervable of the two CHARLESes, that the FIRST cou'd not be Murthered until the Presbyterian Members were firſt caſt out of the Houſe of Commons, and that the *SECOND* cou'd not be reſtor'd, until the ſame Members were brought in again: *And* then Sectarian Uſurpers were effectually depos'd, a *Wiſe* and *Faithful* Council of State ſet up, and the *Militia* put into Loyal and Truſty Hands. *A* free Parliament is Call'd, and Presbyterians in the mean time us'd their utmoſt Intereſt for the King, and particularly thoſe eminent Divines, Mr *Calamy*, Mr. *Aſh*, Dr. *Bates*, Dr. *Manton*, Dr. *Jacomb*, and the other Presbyterian Miniſters of *London* animated the Affections of that Great City, as Mr. *Baxter* obſerves in the *Hiſtory of his Life and Times* (p. 214). Upon the laſt Day of *April* 1660, the Parliament kept a Faſt for imploring Divine Bleſſings and Direction in their Affairs; Mr. *Calamy* and Mr. *Baxter* were employed to Preach and Pray before the Houſe of Commons that Day, and publickly told the Houſe that they were *agreed to be Loyal to their King* (*Id. Ibid. p.* 217;) and the very next Morning after this Faſt, the Parliament Vote home the King, *Nemine Contradicente*; Mr. *Calamy*, Dr. *Manton*, and Mr. *Bowles* (with divers others) went immediately to *Holland* to wait upon his Majeſty, who gave them a Gracious Reception, and a great Character. For in his Declaration *concerning Eccleſiaſtical Affairs*, he ſays, 'When we were in *Holland*, we were attended by *many Grave* 'and *Learned Miniſters* from hence, who were look'd upon as the moſt 'able and *Principal Aſſertors of the Presbyterian Opinions* -------- and to 'our great Satisfaction and Comfort, found them PERSONS FULL 'OF AFFECTION TO US, of Zeal for the Peace of the Church 'and State". And when his Majeſty came to *London* as he paſs'd through the City towards *Weſtminſter*, the *London*-Miniſters attended him in their Places with ACCLAMATIONS, and by the Hands of old Mr. *Arthur Jackſon* preſented him with a rich adorn'd Bible, which he receiv'd, and told them *it ſhou'd be the Rule of his Actions*: (*Id. Ibid. p.* 218) and Mr. *Calamy*, Dr. *Reynolds*, Mr. *Aſh*, Dr. *Spurſtow*, Dr. *Wallis*, Dr. *Bates*, Dr. *Manton*, Mr. *Baxter*, and Mr. *Caſe*, were made his Chaplains (*Id. Ibid.* p. 229.)

The

Part 2.

The Great Sir *Matthew Hale*, and the Learned *Conformist* in his *second Plea for the Non-Conformists*, do the Presbyterians the Justice, as to own their Zeal in promoting the Restauration, the *latter* quoting the *former* with just Applause, in these Words; (p. 65.)

'They who are punish'd (*i. e. the English Non-Conformists*) are as 'Orthodox *Holy* Christians as *any in the World*, out of our own Church. 'They are *profitable* and *peaceable* Subjects, notwithstanding many 'discouragements and *provocations* from Fellow-Subjects, and hidden 'Traitors; more particularly, many of them have deserved well 'from the Church and State, which in human Probability HAD NE-'VER BEEN RESTOR'D, but for THEIR LOYALTY, *Religion* 'and *Conscience*. This made the most Renown'd Sir *Matthew Hale* say '(whose sense may be as soon taken as *most Men's alive*, for his Wis-'dom, Loyalty and Integrity, and Impartiality in all Acts of Judg-'ment) "Many of the *Non-Conformists* had MERITED HIGHLY "in the business of the *King's Restauration*, and at least deserved, that "the Terms of Conformity shou'd not be made stricter than they were "before the War.

Upon the whole, let the World judge, whether the Presbyterians be fairly Treated by our Author, when they are represented by him as Enemies to the King's Restauration; which had they oppos'd, as Matters then stood, the Issue of all other endeavours that were us'd to promote it had been at best very Dubious, if not wholly unsuccessful; of which the King himself was very sensible, when for *that very reason* he urg'd the House of Lords in his first Parliament, to hasten the *Act of Oblivion*, in the following Words, '*My Lords* (said he) if 'you do not join with me in extinguishing those Fears, which keep 'Mens Hearts awake, and apprehensive of *Safety* and *Security*, you 'keep me from performing my promise, which if I had not made, *I'm 'persuaded neither you nor I had been here.* I pray let us not deceive 'those who *brought* or *permitted* us to come together.

Having thus Illustrated. 1. The Scope and occasion of the *Bangor*-Declaration. 2. The Reasons that justifie it, and 3. The Loyalty of the Presbytery who made it, and the Loyalty of the *British* Presbyterians from 1648 to 1660; In Pursuance of the Method I propos'd,

I come *4thly*, to answer what is objected by our Author against this Declaration of the Presbytery of *Bangor*. And here I must observe, that the Substance of all he advances has been already refuted, while

I have demonſtrated that the Presbytery were for owning King *Charles* 2*d*, aſſerting his Title, oppoſing his Enemies, and promoting his Reſtauration. But our author makes one objection, which I ſhall further conſider. Let the Reader take it in his own words in his *ſecond Letter*. p. 9, 10. 'However to give you a perfect view of the 'Principles upon which the *Northern* Presbyterians proceed in this 'period let us Compare one Paragraph of this *Bangor*-Declaration 'in 1649, With a Paragraph of a Letter writ to King *Charles* 2*d*, 'from the General Aſſembly in *Scotland*, Dated the very ſame year 'and recorded in the *Acts of the General Aſſembly*.

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'In the Declaration of *Bangor*, they ſay, *He* (i e the Lord of 'Airds) *has now cloath'd himſelf with a Commiſſion from his Majeſtie, 'who as yet refuſes to give any ſatisfaction in Religion to the juſt demands 'of the Kingdom of* Scotland. Now what thoſe demands were, to 'which that Presbytery of *Bangor* referred in their Declaration, we 'find ſumm'd up in that Letter to King *Charles* 2*d*, before mention-'ed in theſe words, viz.

'*That your Majeſty do humble your ſelf under the Mighty hand of God*, '&c. Theſe are the juſt demands of the *Kirk* of *Scotland* to which 'the Presbytery of *Bangor* refers; and which, you may obſerve 'they make the SOLE CONDITION of their Allegiance and Sub-'jection. This I Judge ſufficient for a ſpecimen of the *Untainted 'Loyalty* of the Diſſenters of *Ireland*, and their ſingular merit from the 'Crown and Church in the ſecond period.

Our Author, to make his Argument good, ought to have prov'd two points, *viz.* 1*ſt*, That the demands which the Aſſembly made were unreaſonable; and 2*dly*, That they were the *ſole condition* of their allegiance to the King: And becauſe he reflects heavily upon the Aſſembly's Letter, while he quotes but a part of it; and that not only Juſtice may be done to the Aſſembly, but alſo the weakneſs of our Author's reaſoning upon their Letter compar'd with the *Bangor* Declaration, may further appear, I ſhall here Inſert the whole Letter, which runs thus:

Moſt Gracious Sovereign,

(r) 'We your Majeſtie's moſt Humble Loyal Subjects, the Commiſſioners

(r) *vide* Acts of the General Aſſembly p. 480.

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'missioners from all the Presbyteries in this your Majestie's Ancient 'Kingdom, and Members of this present National Assembly, hav- 'ing *expected* to find at our Meeting a Gracious and *satisfactory re-* 'turn to those humble Representations, made to your Majesty at 'the *Hague* by the Commissioners of this Kirk, cannot but express 'our great Sorrow, and Grief, that your Majestie's Goodness has been 'so far abused, as that not only the *just* and *necessary* desires presen- 'ted by them to your Majesty, which so much concern the *Glory* of 'God your own honor and happiness, the Peace and Safety of your 'Kingdoms are *utterly frustrated*, as we perceive, by the paper de- 'livered in Answer to them; but also this Assembly hath not receiv- 'ed so much as any signification by letter of your Majestie's mind: 'which Princely *condescention had not wont* to be wanting in your 'Royal Father, to former General Assembly's, even in times of 'greatest distance. Our Witness is in Heaven, and record on high, 'that we *are not Conscious to our selves of any Undutiful thought or Dis-* 'loyal *Affection*, that might have procur'd this at your Majestie's 'hands; And that as we do from our hearts *abominate* and *detest* that 'HORRID FACT of the *Sectaries* against THE LIFE OF YOUR 'ROYAL FATHER, our late Sovereign; so it is the unfeigned and 'earnest *desire* of our Souls, that the ANCIENT *Monarchical Go-* 'vernment of these Kingdoms may be *Established* and *Flourish in your* 'MAJESTIE'S PERSON all the days of your life, and be continu- 'ed in your Royal Family; which by Divine Providence hath with- 'out Interruption Reign'd over us and our Predecessors for so many 'Generations, since the time that we were a Kingdom; and that 'there *is nothing*, under the Glory of God, and cause of our Lord 'Jesus Christ, for which we do *more heartily* solicite the Throne of 'Grace, or wou'd more *heartily expose unto hazard* ALL THAT 'IS DEAR to us in the World, than for THIS. And now though 'this very great discouragement might encline us to hold our peace 'at this time, yet the tenderness and uprightness of our *Affection* 'and *Love* to your Majestie's happiness (which *many Waters cannot* 'quench) together with the Conscience of our duty, which our Lord 'and Master has laid upon us in this our place and station, constraineth 'us, yea and your Majestie's own Goodness and Gracious Disposition, 'whereof the late Commissioners have given us so large a Testimo- 'ny doth much encourage us, to renew our Addresses to your Ma-

jesty

'jesty in this humble faithful Representation, both of the great and growing dangers to your Royal Person and Throne, and of these duties, which the Lord of Lords, and King of Kings calls for from you, as you wou'd look to find favor in his eyes, and to be delivered out of your deep distresses. Part 2.

'Our hearts are filled with fears and troubles in your Majestie's behalf, when we look upon the sad Calamities which have been already produced by such ways and courses as we perceive your Majesty is entered and in danger to be further led away into by the prevalency of evil Counsel, upon your tender Age: particularly, your *refusing* to *give Satisfaction* to the *just* and *necessary desires* of the People of God, for advancing the Work of Reformation of Religion, and Establishing and Securing the same in your Majestie's Dominions, which is nothing else but to Oppose the Kingdom of the Son of God, *by whom Kings do Reign*, and to refuse that he should Reign over you and your Kingdoms, in his pure Ordinances of Church-Government and Worship; Your Cleaving to these Men as your Trustiest Counsellors, who as they never had the Glory of God, nor good of his People before their Eyes, so now in all their Ways and Counsels, are *seeking nothing* but their *own Interests*, to the hazard of the *Utter Subversion* of your Throne, the ruin of your Royal Family, and the Desolation of your Kingdoms; Your owning the Practices, and entertaining the Person of that Flagitious Man, and most justly Excommunicated Rebel, *James Graham*, who has exercised such horrid Cruelty upon your best Subjects in this Kingdom; which cannot but bring upon your Throne, the Guiltiness of all the Innocent Blood shed by him and his Complices: And ABOVE ALL, that which we cannot think upon without *trembling* of *Heart* and *Horror* of Spirit, your settling of late such a Peace with the *Irish* Papists, the Murderers of so *many thousands* of your Protestant Subjects, whereby not only they are *owned* as your *good Loyal Subjects*, but also there is granted unto them, (contrary to the *Standing-Laws* of your Royal Progenitors, contrary to the *Commandment* of the Most High God, and to the high Contempt and Dishonor of his Majesty, and evident danger of the Protestant Religion) a full Liberty of their abominable Idolatry; which cannot be otherwise Judged, but a *giving of your Royal Power* and *strength unto the Beast*, and an *Acces-*

'ceſſion to *all that Blood* of your good Subjects, wherewith thoſe Sons 'of *Babel* have made that Land to Swim.

'We do in all Humility beſeech your Majeſty to conſider and lay 'to Heart what the Mouth of the Lord of Hoſts hath ſpoken of all 'the Accounts of People, Nations, Kings and Rulers againſt the '*Kingdom* of his Son, that they *Imagin a vain thing*, and that *he that 'ſitteth in Heaven will have them in Deriſion*, and *vex them in his fere 'Diſpleaſure*. Conſider, how he hath Blaſted and Turned upſide 'down theſe Years by paſt all the Devices and Plots of thoſe Men 'that *now bear the Sway* in your Majeſtie's Councils: Conſider, 'how the Anger of God has been kindled even againſt his deareſt 'Saints, when they have joined themſelves to ſuch Men as he Hateth 'and has Curſed. Conſider, how ſeverely he hath Threatned and 'Puniſhed ſuch Kings as have Aſſociate with Idolaters, and leaned to 'their helps. Surely, Great is the Wrath of God, whereof you are 'in danger; and yet the Lord in the riches of his Goodneſs, *forbear-'ance and Long Suffering*, is waiting to be Gracious to your Majeſty, '*To-day if ye will hear his Voice, harden not your Heart*, but *humble your 'ſelf under the mighty hand of God*; Lamenting after him as for the 'Iniquities of your Father's Houſe, eſpecialy the Oppoſition againſt 'the Reformation of Religion and Cauſe of God, the permitting and 'practiſing Antichriſtian Idolatry in the Royal Family it ſelf, and 'the ſhedding of ſo much Blood of the People of God, ſo alſo for 'your *own entering* to walk in the like Courſes in the *beginning* of 'your Reign. It is high time to fall down before the Throne of Grace, 'ſeeking to get your Peace made with God through Jeſus Chriſt, 'whoſe Blood is able to waſh away all your ſins, to *walk no longer in 'the Counſel of the ungodly*, nor cleave to ſuch as ſeek their own things 'and not the things of Jeſus Chriſt, nor the Welfare of your Sub-'jects and Government; but to ſet your Eyes upon the faithful in 'your Dominions, that ſuch may dwell with you, and be *the Men of 'your Councils*, to ſerve the Lord in Fear, and *kiſs the Son of God*, by 'a ſincere and cordial Contributing your Allowance and Authority for 'eſtabliſhing in all your Dominions, the Reformation of Religion, in 'Doctrine, Worſhip and Government, as it is now agreed upon ac-'cording to the clear and evident Warrant of the word of God by 'the Aſſembly of Divines at *Weſtminſter*, and the General Aſſembly 'of this Church; and alſo laying aſide that *Service-Book*, which is ſo

ſtuff'd

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'ſtuff'd with *Romiſh* Corruptions, and conforming your own Practice and the Worſhip of God in your Royal Family, to that Goſpel ſimplicity and Purity which is holden forth from the Word of God, in the Directory of Worſhip, and not only to grant your Royal Approbation to the Covenant of theſe three Kingdoms (without which your People can never have from you ſufficient ſecurity either for Religion, or their juſt Liberties) but alſo your ſelf to join with your People therein, as the greateſt ſecurity under Heaven for your Perſon and juſt Greatneſs, and to cauſe all of them ſtand to it by your Royal Command, according to the Practice of that Gracious King *Joſiah*, to whom we wiſh your Majeſty in theſe your Younger Years, and this beginning of Your Reign, to look as to an enſample and Kingly Portrait approven of God. Theſe things *if your Majeſty do*; as we are well aſſured, that the Hearts of all your Good Subjects in theſe Kingdoms will be *enlarged* with *all Chearfulneſs* to Embrace your Perſon, and ſubmit unto your Royal Government, ſo we dare promiſe in the Name of our Lord, that you ſhall find favour with God, Peace and *joy unſpeakable* and full of Glory to your Soul, and deliverance out of your ſad Afflictions, and deep Diſtreſſes in due Time. But if your Majeſty ſhall *go on* in *refuſing to hearken to* wholeſome Councils; we muſt for the *diſcharge of our Conſcience*, tell your Majeſty in the Humility and Grief of our Hearts, that the *Lord's Anger is not turned away*, but his Hand is ſtretched out ſtill againſt you and your Family.

'But we hope and ſhall with all earneſtneſs and conſtancy pray for better things from, and to your Majeſty: and whatſoever miſconſtruction (by the malice of thoſe who deſire not a right Underſtanding and Cordial Conjunction between your Majeſty and this Kirk and Kingdom) may be put upon our Declaration; Yet we have the Lord to be our witneſs, that our purpoſe and Intention therein is *no other* but to warn and keep the people of God committed to our care, that they run not any courſe which wou'd bring upon themſelves the guilt of *higheſt perjury* and breach of Covenant with God, and cou'd not but prove moſt dangerous to your Majeſty and involve you in ſhedding the blood of thoſe, who are *moſt deſirous* to preſerve your Majeſtie's Perſon, & *juſt Rights in all your Dominions*. And now we do with all earneſtneſs beſeech your Majeſty, that you will follow the courſes of truth & peace & that when

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'there is a door open'd for your Majeſty to enter to your Royal 'Government over us, in Peace, with the favor of God, and cordial 'love and Embracings of all your Good Subjects; You will not 'ſuffer your ſelf, to be ſo far abuſed and miſled by the Councels of 'Men, who *delight in war*, as to take a way of Violence and blood, 'which cannot but provoke the moſt high againſt your Majeſty, & *alienate from you the hearts of your beſt Subjects*, who deſire nothing more 'than that your Majeſty may have a long & happy Reign over them: 'and that they may live under you *a peaceable and quiet Life in all 'Godlineſs and heneſty.*

'*Edinburgh.* 6.
'*Auguſt.*
'1649.

'*Your Majeſties moſt Loyal Sub-*
'*jects and humble Servants,*
'*the Miniſters and Elders con-*
'*vened in this National Aſ-*
'*ſembly of the Kirk of* Scot-
'land.

THere cannot be more ſolemn Proteſtations nor more Pathetical Expreſſions, of an Inviolable Regard to Monarchy, a Loyal and dutiful Affection to the Royal Family and the perſon of their Prince, than theſe contain'd in the beginning of the above Letter, which therefore is a ſtrong Argument for 'em inſtead of being matter of reproach. And tho' in the latter part of it they make demands in favor of the Covenant, and againſt Epiſcopacy, *Liturgy* and *Ceremonies*, yet they don't make theſe things the *Condition* of their *Allegiance* to him: and our Author's reaſoning proceeds upon this *Fundamental* miſtake, upon which the whole ſtrength of his Argument is built, and with which it falls; *viz.* That he do's not rightly diſtinguiſh between the *deſires* which the Aſſembly of *Scotland* made to the King, and the *Conditions of their allegiance* to him; but whenever he finds any thing propoſed by them to his Majeſty, he preſently concludes that to be the *ſole Condition* of their Subjection to him. His Right to be their King was the condition of their Allegiance; But then I ſee no reaſon why they might not deſire him to do ſome things, which they were not for making the eſſential and ſole Condition of their allegiance, but propos'd them only as their *earneſt deſires*, inſinuating that his granting theſe things wou'd exceedingly encourage them, to pay their allegiance to him, with more chear-

chearful affection, and eſteem of his Royal Government: and this is all they ſay, when they tell him, *theſe things if your Majeſty will do, we are aſſur'd that the hearts of your Majeſtie's Subjects will be enlarg'd*, &c. Part 2.

As to the Matter of theſe deſires, it wou'd quite lead me off the deſign of this Book, to enter into the controverſie about *Epiſcopacy* and *Liturgies*; 'tis enough for my purpoſe to obſerve that the Church of *Scotland* had a right by the Laws of the Kingdom, to demand from the King, a ſufficient ſecurity for the preſervation of their own Conſtitution againſt both; and that in their Circumſtances they had a great deal to ſay for their uſing ſome expreſſions againſt Prelacy & Ceremonies, which may ſeem *harſh* to people who know not the Hiſtory of the troubles and confuſions brought on that Church and State by the furious *Laudenſian* Prelates of that age; of which I ſhall here give the Reader a brief account, in the words of two Hiſtorians who cannot be ſuſpected of partiality to *Scots* Presbyterians: The firſt is the Earl of *Clarendon* (*l*),

'It was a fatal Inadvertency (*ſays he*) that theſe Canons neither 'before nor after they were ſent to the King, had been *ever ſeen by* 'the *Aſſembly* or *any Convocation* of the Clergy, which was ſo ſtrict-'ly obliged to the obſervation of them; nor *ſo much as Communicated* to 'the Lords of the Council of that Kingdom, it being almoſt Im-'poſſible that any new Diſcipline cou'd be Introduc'd into the 'Church which wou'd not much concern the Government of the 'State, and even *Trench* upon or *refer* to the *Municipal Laws* of the 'Kingdom. And in this Conſideration the Archbiſhop of *Canter-'bury* had always declared to the Biſhops of *Scotland*, *That it was* 'their part to be ſure that nothing they ſhou'd propoſe to the King, 'in the buſineſs of the Church, ſhou'd be contrary to the Laws of 'the Land, which he cou'd not be thought to Underſtand; and that they 'ſhou'd never put any thing in Execution, without the conſent and ap-'probation of the Privy Council. But it was the UNHAPPY CRAFT 'of thoſe Biſhops to get it believ'd by the King, that the work 'won'd be Grateful to the moſt conſiderable of the Nobility, the 'Clergy and the People (which THEY COU'D HARDLY BE-'LIEVE) in order to the obtaining his Majeſtie's approbation, and autho-

(*l*) *vide* his Hiſt: Book 2d p. 84. &c. Edit. folio.

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'Authority for the execution of that, which they did really believe 'wou'd not find oppoſition from the Nobility, Clergy, or people 'againſt his Majeſty's *expreſs Power* and *will*, which without doubt 'was then in *great Veneration* in that Kingdom; and ſo they did 'not, in truth, DARE TO SUBMIT *theſe Canons* to any other 'Examination than what the King ſhou'd direct in *England*.

'It was in the next place, as ſtrange that Canons ſhou'd be *pub-'liſhed before the Liturgy* was prepar'd (which *was not ready in a 'year after*, or thereabouts) when three or four of the Canons were 'Principally for the obſervation of and punctual compliance with 'the Liturgy; which all the Clergy were to be *ſworn to ſubmit to*, 'and to pay all obedience to what was enjoin'd by it, *before they 'knew what it Contain'd*. Whereas if the Liturgy had been firſt pub-'liſh'd with all due Circumſtances, it is poſſible that it might have 'found a better reception, and the Canons have been *leſs exa-'min'd*.

'The *Scots* Nation, how capable ſoever it was of being *led* by 'ſome *great Men* and miſled by the Clergy, wou'd have been cor-'rupted by neither into a barefac'd Rebellion againſt their King '*whoſe perſon they lov'd*, and *reverenc'd his Government*, nor cou'd they 'have been wrought upon towards the leſſening of the *one*, or the '*other*, by any ſuggeſtions, or Infuſions, than ſuch as ſhou'd make them 'jealous or apprehenſive of a *deſign to introduce Popery*; a great part 'of their Religion conſiſting in an entire deteſtation of Popery, in 'believing the *Pope to be Antichriſt*, and hating perfectly the per-'ſons of all Papiſts.

'The Canons now publiſhed, beſides (as hath been touched be-'fore) that they had *paſſed no approbation* of the Clergy, or been '*Communicated to the Council*, appear'd to be ſo many *new Laws*, im-'poſed upon the whole Kingdom by the King's SOLE AUTHO-'RITY, and contrived by a few private Men of whom they had no 'good opinion and who were ſtrangers to the Nation; ſo that it was 'thought no other than a Subjection to *England*, by receiving Laws 'from thence, of which they were moſt jealous, and which they *moſt 'paſſionately* abhorr'd. Then they were ſo far from being confin'd to 'the Church, and the matters of Religion, that they believ'd there 'was *no part of their Civil Government un-invaded* by them; and *no 'perſons* of what *Quality* ſoever *unconcerned*, and as they thought, un-

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'hurt in them & there were some things in some particular Canons, how 'rational soever in themselves, and how distant soever in the words 'and expressions from inclining to Popery, which yet gave *too much* 'advantage to those, who maliciously watched the occasion, to per-'suade weak men that it was an approach, and Introduction to that 'Religion, the very Imagination whereof intoxicated all men and 'deprived them of all faculties to examine and Judge.

'Some of the said Canons Defined and Determin'd such an unlimi-'ted *Power and Prerogative to be in the King according to the pattern* '(in express Terms) *of the Kings of* ISRAEL, *and such a full Supremacy* 'in all Cases Ecclesiastical, *as hath never be n pretended to by their for-*'mer Kings, *or submitted to by the Clergy, and Laity of that Nation*; 'which made impression upon Men of all Tempers, Humors, and 'Inclinations; *And that no Ecclesiastical Person shou'd become Surety or* 'Bound for any Man; *That National or General Assemblies should be* 'called only by the King's Authority, *That all Bishops, and other Ecclesiastical* 'Persons, *who Dye without Children, shou'd be oblig'd to give a good part* 'of their Estates to the Church, *and though they shou'd have Children, yet* 'to leave somewhat to the Church, *and for advancement of Learning*; 'which seemed rather to be matter of State and Policy, than of Re-'ligion, *thwarted their Laws* and Customs, which had been observ'd 'by them; lessen'd, if not took away the Credit of Churchmen, and 'Prohibited them from that Liberty of Commerce in Civil Affairs, 'which the Laws permitted to them, and reflected upon the Interests 'of those who had, or might have a Right to Inherit from Clergy-'Men. *That none shou'd receive the Sacrament but upon their Knees*; 'That the Clergy shou'd have no private Meetings for expounding Scripture, 'or for Consulting upon Matters Ecclesiastical; *That no Man shou'd cover* 'his Head in Time of Divine Service, *and that no Clergy-Man shou'd Con-*'ceive Prayers extempore, *but be Bound to Pray only by the Form Prescrib'd* 'in the Liturgy, (which by the way was not seen nor fram'd) *and* 'that no Man shou'd teach a public School, *or in a private House, with-*'out a License first obtain'd from the Archbishop of the Province, *or the* 'Bishop of the Diocess.

'All these were New, and things with which they had not been 'acquainted; and though they might be fit to be commended to a 'regular and orderly People, piously dispos'd; Yet it was too strong 'meat for Infants in Discipline, and too much nourishment to be ad-

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'miniſtred at once, to weak and queaſy Stomachs, and too much in-
'clin'd to nauſeate what was moſt wholeſome, but then, to apply
'the old Terms of the Church, to mention *the Quatuor tempora, and*
'*reſtrain all Ordinations to thoſe four ſeaſons of the Year, to enjoyn a Font*
'*to be prepared in every Church for Baptiſm, and a decent Table for the*
'*Communion*; *and to direct, and appoint the places where both Font and*
'*Table ſhou'd ſtand, and decent Ornaments for either*; *to reſtrain any*
'*Excommunication from being pronounc'd, or abſolution from being given*
'*without the Approbation of the Biſhops*; to mention any practice of
'Confeſſion (which they look'd upon as the ſtrongeſt, and moſt In-
'ſeparable Limb of Antichriſt) and to enjoyn, *That no Presbyter ſhou'd*
'*reveal any thing he ſhou'd receive in Confeſſion, except in ſuch caſes,*
'*where, by the Law of the Land his own life ſhou'd be forfeited*; were
'all ſuch matters of Innovation and in *their Nature ſo ſuſpicious*, that
'they thought they had reaſon to be jealous of the worſt that cou'd
'follow: and the laſt Canon of all provided, *that no perſon ſhou'd be*
'*received into Holy orders or ſuffered to Preach, or Adminiſter the Sa-*
'*craments without firſt ſubſcribing to thoſe Canons.*

The ſecond Hiſtorian, whom I ſhall quote upon this head is a Reverend Father in the Church of *England*, whoſe Teſtimony as being confirm'd by his Particular knowledge of the *Scots* affairs, and his Veneration for the Epiſcopal order, as well as his great Character as an Hiſtorian in General, can't with *any good Grace* be refus'd by our Author and theſe of his party; 'Tis the Reverend Doctor *Burnet* Lord Biſhop of *Sarum*, who in his Memoirs of the Houſe of *Hamilton* (*t*), gives the following Character and Hiſtory of the *Scots* Biſhops.

'Epiſcopacy being ſettled, King *James* alſo erected a High-Commiſ-
'ſion Court, for puniſhing ſuch as offended againſt that Conſtitution
'of the Church. This Court was made up of Biſhops and other No-
'blemen and Gentlemen; But the Biſhops being thoſe who kept the
'Diets of it beſt, moſt of the ſecular perſons abſenting themſelves,
'often on deſign; and the Biſhops leading all Matters in it, it
'was counted their Court, and the *Odium of all that paſſed there fell to*
'*their ſhare*.

'This

(*t*) lib. 2. p. 29, 30.

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'This ſtep being made, King *James* advanced towards an Uniformity with *England* in Worſhip and other Ceremonies, moved to it, 'either that he might thereby make way for the *Union* of both Kingdoms, which of all things he moſt deſired, or that he might root the 'Seeds of *Puritaniſm* out of *Scotland*. But in this he met with greater 'oppoſition, and all the Progreſs he made in it was that in *one Aſſembly* it was Decreed, there ſhou'd be a Liturgy drawn for the uſe of 'the Church of *Scotland*; and in another at *Perth*, the five Articles 'that bore the Name of that place, were ſettled *not without great Contradiction*; and theſe were the *Confirmation of Children*, *private Baptiſm*, *private Communion in Caſes of neceſſity*, *Kneeling in Communicating*, *the Obſervation of the Holy days of the Nativity*, *Paſſion*, *Reſurrection*, *Aſcenſion*, *and Pentecoſt*. Thoſe were alſo eſtabliſh'd in Parliament *Anno* 1621, where the Marquiſs his Father was Commiſſioner, 'and Managed that Affair *ſo dexterouſly*, that it gain'd him an equal 'ſhare of *eſteem and hatred*, theſe things being *generally very odious*. 'As King *James* was going on warrily in this Deſign, he Died Lamented and Admired by all the World, and even thoſe who had Irritated him moſt when alive, did bewail his Death with Deep and 'juſt Regrates.

'He was ſucceeded in his Throne by his only Son *Charles* the *Firſt*, 'who was Zealouſly Conſcientious for Epiſcopacy; ſo what his Father 'begun *out of Policy* was Proſecuted by him out of Conſcience; the 'Biſhops therefore were Cheriſhed by him, with all imaginable Expreſſions of kindneſs and confidence, but they *loſt all their eſteem with the People*, and that upon divers Accounts. The People of *Scotland* 'had drunk in a deep Prejudice againſt every thing that ſavour'd of 'Popery. This the Biſhops *judged* was TOO HIGH, and therefore 'took all *means poſſible* to *leſſen* it, both in Sermons and Diſcourſes, 'MOLLIFYING THEIR OPINIONS, and commending their Perſons, '*not without ſome Reflections* on the *Reformers*. But this was ſo far from 'gaining their Deſign, that it abated nothing of the Zeal was againſt 'Popery, but very much *heighten'd the Rage* againſt themſelves, as favoring it too much.

'There were alſo ſubtile Queſtions ſtarted ſome Years before in '*Holland* about Predeſtination and Grace; and *Arminius* his Opinion, 'as it was condemn'd in a Synod at *Dort*, ſo was generally *ill reported of in all Reform'd Churches*, and no where worſe than in *Scotland*, but

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'moſt of the Biſhops and their Adherents, *undertook openly* and *zealouſly* the defence of theſe Tenets; likewiſe the *Scottiſh* Miniſters and People had ever a great reſpect to the Lord's Day, and generally the Morality of it is reckon'd an Article of Faith among them; but the Biſhops not only *undertook to beat down this Opinion*, but by their Practices expreſs'd their NEGLECT OF THAT DAY; and after all this, they declared themſelves AVOWED ZEALOTS for the Liturgy and Ceremonies of *England*, which were held by the Zealous of *Scotland* all one with Popery: Upon theſe Accounts it was that they loſt *all their Eſteem* with the People.

'Neither ſtood they in *better Terms* with the Nobility, who at that time were as conſiderable as ever *Scotland* ſaw them; and ſo proved both *more Senſible* of Injuries, and more *capable* of reſenting them. They were offended with them, becauſe they ſeemed to have more Intereſt with the King than themſelves had, ſo that favors were mainly diſtributed by their Recommendation, they were alſo upon all Affairs, nine of them were Privy-Counſellors, divers of them were of the *Exchequer*, *Spottiſwood* Arch-biſhop of St. *Andrews* was made Chancellor, and *Maxwell* Biſhop of Roſs, was fair for the Treaſury, and engag'd in a *high Rivalry* with the Earl of *Traquair* then Treaſurer, which *tended not a little to help forward their Ruin.* And beſides this, they began to *pretend highly* to the *Tyths* & *Impropriations*, and had gotten one *Lermonth* a Miniſter Preſented Abbot of *Lindoris*; and ſeemed confident to get *that State of Abbots*, with *all* the *Revenue* and *Power* belonging to it, *again reſtored* into the hands of Churchmen, deſigning alſo, that according to the firſt Inſtitution of the Colledge of Juſtice, the *half of them ſhou'd be Churchmen.* This cou'd not but touch many of the Nobility in the quick, who were too large Sharers in the Patrimony of the Church, not to be very ſenſible of it.

'They were *no leſs hateful to the Miniſtry*, becauſe of THEIR PRIDE, which was cried out upon as *unſupportable.* Great Complaints were alſo generally made of *Simoniacal Pactions* with their Servants, which was Imputed to their Maſters as if it had been for their Advantage; at leaſt by their Allowance. They alſo *exacted a New Oath* of Intrants, (*beſides* what was in the Act of Parliament for Obedience to their *Ordinary*) in which they were oblig'd to obey the Articles of *Perth*, and ſubmit to the Liturgy and Canons.

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'They were also making *daily Inroads* upon their Jurisdiction, of 'which the *Ministers were very sensible*. And Universally their *great* 'Rigor against any that savour'd of *Puritanism*, together with their 'meddling *in all Secular Affairs*, and *relinquishing* their Dioceses to 'wait on the Court and Council, made them the OBJECT OF ALL 'MEN's FURY.

'But that which heighten'd all to a *Crisis* was, *their advising* the 'King to Introduce some Innovations in the Church by his *own Au-* 'thority, things had *prospered so ill* in General Assemblies, that they 'thought of these no more. And in the Parliament 1633. that small 'Addition to the Prerogative, that the *King might appoint what Ha-* 'bits he pleased to the Clergy, met with Vigorous Opposition; notwith- 'standing the King seemed much concerned for it; those who op- 'pos'd it being sharply taken up and *much neglected* by his Majesty, 'which stuck deep in their Hearts, the Bishops bearing *all the blame* of 'it.

'At this time a Liturgy was drawn for *Scotland*, or rather the *Eng-* 'lish Re-printed with that Title, save that it had some Alterations 'which rendered it *more invidious* and *less Satisfactory*; and after long 'consulting about it, and another Book of Canons, they were at 'length agree'd to, that the *one* shou'd be the form of the *Scots* Wor- 'ship, and the *other* the Model of their Government; which did TO- 'TALLY VARY from their *former practices* and *Constitutions*: And, 'as if all things had conspired to carry on their Ruin, the Bishops *not* 'satisfied with the General High-Commission-Court, produced War- 'rants from the King for setting up *such Commissions* in their *several* 'Dioceses, in which with other Assessors, Ministers and Gentlemen, all 'of *their own* Nomination, they might punish Offenders.

'That was put in Practice only by the Bishop of *Galloway*, who though 'he was a pious and learned Man, yet was Fiery and Passionate, and 'went so *roundly to work*, that it was cryed out upon as a Yoke and 'Bondage *which the Nation was not able to bear*".

From what both these Historians relate of the *Arbitrary Measures* and *Innovations* introduc'd by the *Scots* Bishops, it is evident that the Church of *Scotland* cou'd not be blam'd for *insisting* upon *good Security* from the young King, for the Preservation of their *Legal Establish-* *ments*.

But I must not pass another Objection our Author makes against

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this Declaration of *Bangor*, in one of the Marginal Notes upon it in his first Letter p. 26. The Words of the Declaration he founds the Objection upon are these. 'For (whereas the danger of such Accidents being foreseen) an Article was Inserted in the Declaration to 'acknowledge the King's Command; he *Confirming* all the Articles 'of the Covenant, *before* he were admitted to the exercise of his Royal Power.

Upon which he remarks thus 'It seems then these *Loyal* Gentlemen 'wou'd not so much as *acknowledge the King's Commands* how Lawful 'soever, except he first should *Confirm all the Articles of the Covenant*, 'not one excepted.

Answ. That that Presbytery approved of the Covenant and wou'd gladly have procur'd the Royal Approbation of it too, is indeed evident from that part of their Declaration, last quoted: But 'tis deny'd, that they made the King's confirming all the Articles of the Covenant, the *Condition of their Allegiance.* They did indeed propose that he shou'd confirm them, before *he were admitted to the exercise of his Regal Power*; but they *do not put the case* of his Refusal to confirm them, nor offer their opinion, that they wou'd reject his Authority altogether, *if he did refuse to do it.* Nay, it is plain that their principles oblig'd 'em to own him for their King, though he shou'd not confirm nor own the Covenant: for besides, that they had all unanimously received the *Westminster* Confession, which expressly says, that *Infidelity and difference in Religion doth not make void the Magistrate's just and legal Authority, nor free the people from their due Obedience to him*; Mr *Drysdail* in his Answers to *Venables*'s objections from the Covenant which was against all Malignants (see p. 296) clears this Matter, by letting us see, that they *knew the King to be the head of that party* when they made the Covenant, yet *they put a difference between him and other Malignants*; they swore to him *not to diminish* his just power and greatness, but to preserve his Royal Person; which demonstrates, that they did not intend to make his Alteration of his principles in *that point*, any *essential condition* of their *Allegiance* and *Subjection* to him.

I shall next come to consider the behavior of Presbyterians in the 2*d* period of this Reign, *viz.* From the Restauration to it's conclusion. During which time, Our Author exhibits his Libel against 'em in his *first Letter* (p. 12.) in these Words '*I cannot at present produce a-*

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'any expreſſions relating to them from King *Charles* the *ſecond*; but 'let the Laws of the Land made againſt them in his Reign in the 'three Kingdoms, ſpeak for him; Let the *Proclamations* from the 'Government, not only in *England* and *Scotland*, but in *Ireland* ſpeak 'for him; particularly, that from the Government of Ireland Dated 'the 30*th* of *April* 1662. In theſe words; *Whereas Indulgence to and for-* 'bearance of Diſſenters *and* Non-conforming Perſons *of ſeveral Per-* 'ſuaſions hath been long time uſed, *and yet the event hath not anſwered* 'Expectation; *but* Recuſants, Non-conformiſts & ſectaries *have grown* 'worſe by clemency. *Therefore* &c. Let theſe Laws and Proclamations 'ſpeak the Prince's ſenſe of them.

'And let the *Rye-houſe-Plot* in *England*, the Murder of the *Archbiſhop* 'of St. *Andrews*, and the Rebellion ſubſequent to it in *Scotland*, the 'Attempt of ſeizing the Duke of *Ormond* in *Ireland*, in each whereof 'the Presbyterians had the greateſt hand; Above all, let their oppo- 'ſing his Reſtauration both from the *Kirk Aſſemblies in Scotland and* 'Ireland, as I will make appear, and the Unchriſtian and ſcandalous 'Aſperſions thrown upon him in their Letter from the Aſſembly to 'him Dated from *Edinburgh*, which I will preſently produce, ſpeak 'for their Untainted Loyalty in that *Turn of Government*' Where he enlarges upon any of theſe heads in his *ſecond Letter*, they ſhall be conſidered.

To his *firſt Argument* againſt Presbyterians, taken from the *Laws* made againſt 'em; I *anſwer*, that 'tis inconſequential, and proves nothing againſt their Loyalty, if ever one Proteſtant was perſecuted by another, *it* muſt be own'd, that the Presbyterians were *perſecuted* under a *Proteſtant Government* during *this* period, tho' by the *Influence of Papiſh Councils*. I have three remarks to offer to the ſober and Conſcientious Proteſtant Reader, which I hope will convince him that *theſe Laws* are no juſt ground of Accuſation againſt Presbyterians.

1*ſt*, That the *Chief Promoters* of theſe Laws were either *Papiſts*, or *influenced* by Popiſh Councils, or *peeviſh dividing* Proteſtants, who out of *pique* and revenge were betray'd, though without a deſign on their part, into *meaſures* that tended to the advancement of *Popery* and *Arbitrary Power*, or by *Temporizing* Favorites; who had no other fix'd Principle, but to pleaſe the Court and to *ſacrifice all* to it.

2*dly*, That theſe Laws were executed againſt Presbyterians at *ſuch times* and in *ſuch a manner* as tended to the *weakening* of the Proteſtant In-

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Intereſt, *ſtifling* of the Popiſh Plot, and *entailing* the Miſery and ſlavery of a *Popiſh Succeſſor* upon the Nations.

3*dly*, That in *every Parliament* in this Reign, the Houſe of Commons were *ſenſible* that theſe Laws were *dangerous* to Religion and Liberty: and brought in *Bills* to repeal them, & made Votes *againſt the* execution of them; which was done even by *that very* houſe of Commons that *fram'd them*, after ſeveral Years experience of *the evil* of them: and that *all Good Bills* for the uniting of Proteſtants were *ſtill defeated* by the Influence of the *Court* and *Popiſh Councils*, at *that very* time when the diſcovery of the Popiſh Plot was diſcourag'd, and when Arbitrary ſteps for enſlaving the Subject were taken, and when the Union of Proteſtants was *moſt Neceſſary* and deſireable.

If I prove theſe remarks to be juſt, the Argument will turn upon our Author: and Inſtead of doing any harm to Presbyterians, 'twill be an *effectual Vindication* of 'em, as *true friends* to the Proteſtant *Religion*, their *King*, and *Country*: and conclude them *Enemies* to *Popery*, Popiſh *Plots*, and a Popiſh *Succeſſion*, Arbitrary *Government* in the Prince, and an Abject *ſlavery* in the People.

To Juſtifie theſe obſervations, I ſhall lay before the Reader ſeveral paſſages of the *Proceedings* of the Parliaments during this Period, *Speeches* of the Honorable and Worthy Members, and of ſome of the moſt *Celebrated* Pieces written upon this Subject; placing them in that Order as may beſt tend to the Illuſtration and Proof of my *three Remarks*; and without the Interruption of my own Reflections upon them, until I come, upon the whole, to *Sum up* the evidence.

The firſt I mention is a part of a Treatiſe, call'd, The *Ill Effects of Animoſities*, in the *State Tracts* (*u*).

'Though all *Engliſh Proteſtants* have ever been at an Accord in 'all the Eſſentials and Vitals of Religion, yet from the very begin-'ning of the Reformation, there have been *differences* among them con-'cerning *Eccleſiaſtical Government* and *Diſcipline*, and about *Forms*, 'Rites & *Ceremonies* of Worſhip; and had they conſulted either their 'Duty to God, or the common Intereſt of *Religion*, they might have 'found Ways either for *removing* the *occaſions* of them; or they 'ought to have lived together as Brethren, *notwithſtanding the differ-*

(*u*) Vol. 2d. *p.* 374, 375.

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'*rences* which were among them in *those* things. But how much *wiser* '*are the Children of this World*, than those of the Kingdom of God and 'of *Jesus Christ*? For, tho' the differences among the *Papists* do far 'exceed ours, both in their *Number* and in the *Importance* of those 'things wherein they Disagree, yet they do mutually *Tolerate* and 'bear with one another: The Matters wherein they differ are neither 'made the *Terms of their Church-Communion*, nor the Grounds of '*Mutual Excommunications* and *Persecutions*.

'But alas, one Party among us hath been always endeavoring to '*cut or stretch others to their own Size*, and have made those things 'which themselves Style indifferent, both the Qualifications for Admis-'sion to the *Pastoral Office*, and the Conditions of Fellowship in the 'Ordinances of the Gospel: Nor is it to be express'd, what advan-'tages were hereby Administred all along to the Common Enemy; 'and what Sufferings PEACEABLE and ORTHODOX Christians 'were exposed unto from their PEEVISH and ANGRY Brethren. 'And though these things, with the *Heats* begotten *among all*, and 'the Calamities undergone by *one side*, were not the Cause of that 'funestous War betwixt *Charles* the First and the *Parliament*, yet they 'were an occasion of Diverting Thousands from the side which the '*Persecuting Church-Men espoused*; and engaging them in the behalf of 'the *Two Houses* in the Quarrel which they begun, and carried on a-'gainst that *Prince* for Defence of the Civil Liberties, Privileges and 'Rights of the People. But some of the *Mitred Clergy* were so far 'from being made wise by their own and the Nation's Sufferings, as 'upon their *Restauration* to hearken to Moderate Counsels, and to 'Decline their former Rigors and Severities; that they became the '*Tools* and *Instruments of the Court*, not only for *Reviving* but for 'HEIGHTENING and *enflaming* all the differences which had been 'formerly among *English Protestants*. For the Royal Brothers find-'ing nothing more adapted and *subservient* than this to their design 'of *altering* the Government and *subverting Religion*, they Animated 'those WASPISH *and* IMPOLITIC ECCLESIASTICS not only to 'pursue the Restoration of all those things which had given Rise and 'Occasion to former *Dissentions* and *Persecutions*, but to lay new snares 'for alienating many Persons of unspotted Lives and tender Consci-'ences from the Church, and of rendring them obnoxious to suffer in 'their Names, Persons, and Estates. And what a Satisfaction was it

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'to the late King and his Brother, to find the old Episcopal Clergy 'prepared through *Principles* of *Revenge*, as well as from Love of '*Domination*, *Ambition* and *Covetousness*, to fall in with the design, 'not only of *Increasing* Divisions among Protestants, both by making 'the Conditions of Entring upon the Pastoral Function narrower, and 'for Screwing with the Church in her *Forms* and *Ceremonies* of Wor'ship, into *Tests* for *Admission to Magistracy* and Civil Trusts, but of ob'taining several Laws against Dissenters, whereby the Penalties to which 'they foresaw that People wou'd become Liable, were rendered grea'ter than they had been before, and their *Sufferings* made more MER'CILESS, INHUMANE, and INTOLERABLE.

The next is *Coke* in his Detections (*w*) 'The Commons in Par'liament (says he) for the first ten years of this Reign were *Tories*, 'and all their business was against the *Protestant Dissenters* from the 'Church, scarce taking notice of the Papists, till the breach of the '*Triple Alliance*; the second Marriage of the Duke of *York*, the second '*Indulgence* for *Liberty* of *Conscience*, The attempt upon the *Smirna*'*Fleet*; the shutting up of the Exchequer, the King's making War 'with the *Dutch* in Conjunction with the *French* (these they success'ively acted) OPENED THE EYES of the *greater part* of the Com'mons, that for their *own* and the *Nation's safety* they became more 'numerous in the House than the *Tory-partie*, yet retain'd their Loyalty 'to the King, I verily believe, as firm as any *English* men before 'them.

The Next evidence I adduce is the Author of that Celebrated Pamphlet, *Faults on both Sides*, who speaks thus p. 7, 8.

'It may be very material also to observe to you that as these names 'of Distinction, (viz. *Whig & Tory*) are taken from words signifying 'Parties differing in their Religious Sentiments, the World has been 'led into, and still persists in a mistake, as if the one sort were al'together Dissenters, and the other included all that were true Church 'of *England*-men, whereas there has always been a great number of the '*Whig*-Party, even of the Clergy as well as the Laity, who are as 'zealous for the Episcopal Church Government as the *Tories* them'selves: so that they are indeed more truly to be accounted Factions in the

(*w*) Part 2d. p. 268, 269.

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'the State than in the Church, nor can we have a more just Idea of the 'real difference between them, than that in the beginning, the '*Whigs* conſider'd that the Duke of *York* was a Papiſt, and gave life 'and ſtrength to that Party; that if he ſhou'd live to Inherit the 'Crown, our *Religion and Liberties wou'd be in the utmoſt danger*: 'that he had a great Influence over the King his Brother: that ſuch 'Miniſters were employ'd in the Adminiſtration of the Government 'as *were in his Intereſts*, and who were evidently inclin'd to Arbitra-'ry meaſures. They every where us'd their *utmoſt Diligence* in the 'Elections of Magiſtrates for Corporations, and Members for Par-'liament, to chuſe ſuch as they believ'd to be zealous for the good of 'the public, and would *oppoſe* the *deſigns of the Court* in any thing that 'might tend to the prejudice of the people in their *Religious* or Civil '*Rights*, they foreſaw and endeavor'd to prevent the many miſchiefs 'that have ſince fallen upon us, ſo that *all men of Candour muſt Confeſs 'that they were then true Patriots, and had eſpous'd the beſt Cauſe.*

'On the other hand the *Tories* applauded the Duke of *York*, and 'promoted his Intereſt all they could, they Contended for ſuch E-'lections as ſhou'd then be ENTIRELY DEVOTED TO THE 'COURT; the Magiſtrates of that ſide *oppreſs'd* the *Whigs* with vex-'atious Proſecutions, *violently perſecuted* thoſe that were *Diſſenters*, 'and went ſo far as by PACK'D JURIES and STRAIN'D LAWS 'to *deſtroy ſome of the BEST MEN in the Kingdom*; in ſhort, that 'Generation of *Tories* gave themſelves up to *fulfil the will and Pleaſure 'of the Court in EVERY THING that lay in their Power*, and, by 'what we have ſince ſeen come to paſs, 'tis evident that they engag'd 'on the *wrong ſide*, and were made the very INSTRUMENTS TO 'BRING ABOUT thoſe evil Deſigns of the Duke of *York*, and the 'Papiſts, which broke out upon the Nation in the next Reign: I will 'not yet doubt, but that many honeſt *well meaning* men, zealous for 'the Monarchy & the Church, were *impos'd* upon by the leaders of that 'Party, (who were all the while *playing their game* at Court 'prefer-'ments) and *deluded* into a *groundleſs Jealouſy*, that the Diſſenters 'were aiming at the deſtruction of both.

Let us next conſider what is ſaid in the *Relation of the moſt conſide-*

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derable things handled in Parliament, relating to Religion, property, and Liberty, in the *State-Tracts* (x), in theſe words.

'*February* 26. 1672.

'The Parliament, where notwithſtanding his Majeſty told them 'in his ſpeech, he wou'd ſtand by his *Declaration of Indulgence*, yet 'the Houſe of Commons *February* 10. Upon reading it, reſolved *that* '*penal Statutes in matters Eccleſiaſtical cannot be ſuſpended but by Act of* '*Parliament*.

'But yet it appeared that the *ſenſe* of the Houſe was not 'againſt the *matter of Indulgence* pretended to be granted by that 'Declaration to Proteſtant Diſſenters.

'For *February* 14. Reſolved in the Houſe of Commons *nemine Con-* 'tradicente.

'That a Bill be brought in for eaſe of his Majeſtie's Pro-
'teſtant Subjects that are Diſſenters in Matters of Reli-
'gion, from the Church of *England*, and the Houſe to
'be in a Committee on Monday to conſider the Subject
'matter of this Vote.

'A Bill being drawn accordingly, received no great oppoſition 'in the Houſe, but was look'd upon by the Major part of the Mem- 'bers, as *the only Means to keep popery from flouriſhing in this Nation*, 'and in time to expel that Religion, whoſe profeſſors have in all 'Kingdoms and nations endeavored by all ways to eſtabliſh their 'ſuperſtition and to that end and purpoſe, have troubled, as they 'have had opportunity, the peace of the Chriſtian World; but had 'now, by their GREAT INTEREST at *Court*, ſufficiently ſtrengthen'd '(as they imagin'd, and *moſt honeſt Men* feared) that party, to the *o-* 'verthrow of the Proteſtant Intereſt.

'The *Cliffordian* and *French* Deſigns were carried on in the In- 'terval of this Seſſion, in as pernicious tho' different Manner from 'their firſt deſign, whoſe method they were forced to Change, 'by reaſon that the Act of Parliament for the ſuppreſſion of the Growth

(x) Vol. 2. page 26.

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'Growth of Popery, was ſo made that it *executed* it ſelf; and the 'Means of Introducing that Religion ſeeming then at a ſtand, they 'thought of a new project that in Probability might not receive 'ſo great oppoſition, nor attract that envy as the Preferment of the '*Papiſts* in ſeveral great offices and places of Truſt had done, yet 'the *ſame ends* might be More *certainly and eaſily*, tho' poſſibly not 'ſo ſoon obtained. And to this end, a Marriage between his Roy-'al Highneſs, and the Princeſs of *Modena*, Siſter to the Preſent 'Duke thereof, was propoſed; and the better to advance the ſame 'and make the Match appear more Conſiderable, his moſt *Chriſtian* '*Majeſty* had declared her an Adopted Daughter of *France*, and 'wou'd give her a portion ſuitable thereunto; which Match was con-'cluded without any great Difficulty, by the Earl of *Peterborough*; 'and afterwards conſummated by the ſame Perſon, by his Majeſtie's 'Royal Conſent and Authority; according to the form uſed among 'Princes (as His Majeſty was pleaſed to expreſs it).

'Hereupon the *Popiſh* and *French* party were grown extreamly *In-'ſolent*, having in moſt Men's Judgments received a *leſs Check* from 'the late Act of Parliament than *Encouragement* from the Mar-'riage.

'But before his Highneſs cou'd arrive in *England*, the Adviſers of 'this Marriage perceived that the Twentieth of *October* wou'd come, 'and that it might probably receive ſome Obſtructions from the Par-'liament, and that ſome other things contrived at their Meeting in '*March* before, to their Prejudice, might Chance in a ſhort time to 'be perfected; and therefore Ordered it ſo, that the Parliament ſhou'd 'be Prorogu'd till the *27th* of the ſame *October*, whereby an end 'ſhou'd be put to that Seſſion; and all the Buſineſs then unperfected, 'fall to the Ground, contrary to his Majeſty's Gracious Aſſurances '& Promiſes, in *March* laſt; propoſing theſe Conſequences as certain; '*firſt*, thereby to prevent and remove from his Majeſty all Tempta-'tions to break the intended Marriage and the *French* Alliance, know-'ing that the Parliament wou'd uſe their utmoſt endeavors to pre-'vent the Conſummation of that Marriage, which was likely to ren-'der both the *Popiſh* Religion and the *French* Alliance impregnable.

'*Secondly*, Conſidering that a Bill of Eaſe for Proteſtant Diſſenters '(whereby 'twas intended that the *Major part* of them ſhou'd have '*Liberty of Conſcience*, and be capable of *Church-preferment*) had paſſed

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'the Houſe of Commons, and had been ſent up to the Lords in *March* 'before, where it then remain'd, and wou'd not long ſtick there (as 'they feared) before it ſhou'd obtain the Royal Aſſent; which if 'once effected, they did imagine and foreſee, that *this Uniting* of In-'tereſts would *tend greatly* to the Suppreſſion of Popery; and conſe-'quently no hopes of Replanting thereof in this Nation. But if they 'cou'd by *any means* whatſoever prevent the paſſing of that Bill, they 'doubted not, notwithſtanding all the Parliament cou'd do, to be 'ſafe amongſt ſo many *Diſſenters*, and drive on their deſigns under-'hand for the ruin and deſtruction of *all Parties* but their own.

Compare this with the following Paſſage, to be found in the *Conformiſt's ſecond Plea for Non-Conformiſts* (p. 22.) 'That which gives ſtrength 'to my Argument is this, That at the next Meeting of Parliament, 'which began *Feb.* 24*th*, 1672. An Act paſſed againſt the Papiſts, and 'a Bill was preſented by the Houſe of Commons to the Lords, in 'favour of *Diſſenting*, and for Uniting *Proteſtants*, which (as ſome 'that have as much reaſon to know as any who Writ) would have 'paſſed, if they had had *time to ſit*; And from that time, that long Par-'liament, who had made the Act againſt *Conventicles*, how reſolute 'ſoever they were againſt an Indulgence, *Feb.* 15*th* 1662; they ſaw 'the INCOMPATIBILITY between the *Execution of their own Law*, 'and the PRESERVATION of the *Proteſtant Religion*, and ſaw a ne-'ceſſity of Uniting *Proteſtants* at the ſame time, when they ſaw our in-'creaſing Dangers from the Increaſe of *Popery*. And our ſeveral Par-'liaments ſince, have reaſoned upon the ſame Principles and Founda-'tions once again ſo far as to commit a Bill to Unite all *Proteſtants*. 'And now I have prepared my ſelf for this Argument; it is not well 'done, and cannot be good for the Church or Kingdom (and if not 'good to them, it ſhou'd not be thought good by *Proteſtants*) which 'that very Parliament that made the Act, and many other Parliaments 'thought not good for the Church and Kingdom. For ſome parti-'cular Magiſtrates, upon the Information of ſome ſelf-ſeeking Infor-'mers, to Execute the Laws againſt the Senſe of the *Legiſlators*, who 'ſhou'd (and certainly did) beſt know what was for our good, is to 'oppoſe a *private opinion* to a *public Deliberation*, and a private Spirit 'againſt a public. That I may draw theſe reaſonings to a concluſion, 'it is not a due Execution of the Laws, except it be upon the *Perſons*, 'and to the *ends* intended in the Laws. But if you wou'd execute

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'the Laws upon the proper Objects, you muſt Execute them upon *Seditious Sectaries*, *Diſloyal Perſons*, very *Hypocrites* that do under the 'Pretence of *Religious Exerciſes*, *inſtil Principles of Schiſm and Rebellion* 'into the minds of the King's *Subjects*. The Law goes upon ſuch a ſuppoſition, and to prevent ſuch Miſchiefs; but if there be *no ſuch* 'Meetings, to *ſuch* a tendency, there are no Perſons that deſerve ſuch 'Executions: If there be, let them be tried; if there be not, of all 'times, is there no time but this for Proteſtant Magiſtrates to go upon the Information of Informers, to give countenance to a Scandal, 'that *Proteſtant Diſſenters*, are as pernicious to the Government, as 'Confederated *Papiſts*? and that Proteſtants ſhou'd Act *contrary* to 'their *Principles*, contrary to their *Intereſts*, to bring certain ruin upon themſelves, Families and Friends, without any the leaſt hope of 'Relief, or mending their Condition! A game indeed! to ſet Informers to find a hare, when they ſhou'd run down the Fox.

Let the following part of a Letter of a Parliament-Man to his friend concerning the Proceedings of the Houſe of Commons in 1675, in the *State-Tracts* (*y*), be ſeriouſly conſidered.

'For miſſing our True Footing, you ſee we have run in the *miſtaken* 'Notion of being for the Church ſo long, till we have *almoſt deſtroyed* 'the State, and advanced Prerogative, ſo much by ſuppreſſing Non-'Conformity, that 'tis well nigh beyond our Reach or Power to put 'a Check to it; and had not *time*, and but an indifferent Obſervation, ſhewed us how much we were *abuſed in this Matter*, and that a 'Lay-Conformiſt and a Fanatick can Live as quietly and neighbourly 'together (wou'd the *Prelates but ſuffer them*) as any in the World, 'we had ruin'd our ſelves paſt all Recovery; for by our buoying up 'the Biſhops in their *harſh* and *irreconcilable Spirit*, inſtead of Healing 'we have ſo fed and *nouriſh'd the Diſcontents* throughout the Kingdom, that I think nothing keeps the Fire from flaming out a freſh, 'and in another Inteſtine War, but the bare Circumſtance of Opportunity only; and how long that will be able to reſtrain Paſſions 'that are made wild by Oppreſſion, is worthy a very ſerious Conſideration; and therefore there is hardly any thing more a *wonder* to 'wiſe Men, than to ſee the Clergy *run at this rate* upon the Diſſenters:

(*y*) Vol. 2d. p. 54, 55.

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'ters: Wherefore, ſince the Non-Conformiſts have given ſo *large* and *ample* a Teſtimony of their *willingneſs to live Peaceably*, if yet notwithſtanding the Clergy will not ſuffer them to be quiet in their Families and their Houſes, I doubt, they may at one time or other *drive* them *into the Field*, and then it may exceed their Divine Art to Conjure them down again; for he ſees but little that ſees not the *Engliſh* Temper is better to be *led* than *driven*. And therefore I think it wou'd not be more a Vanity, to compel the Ladies to wear Queen *Elizabeth*'s Ruff, than to force the Non-Conformiſts to be dreſt in *her Religion*.

Let a Perſon of Quality be heard in his Letter amongſt the *State-Tracts* (z);

'Thus our Church became Triumphant, and continued ſo for divers years; the *Diſſenting Proteſtant* being the *only Enemy*, and therefore only perſecuted, whilſt the Papiſts remain'd undiſturb'd being by the *Court thought Loyal*, and by our Great Biſhops *not dangerous*, they differing only in *Doctrine* and *Fundamentals*, but as to the *Government of the Church*, that was in their Religion in the higheſt Exaltation.

'This Dominion continued unto them, until the Lord *Clifford*, a man of a *daring and Ambitious Spirit*, made his way to the chief Miniſtry of affairs by other and far different meaſures, and took the Opportunity of the War with *Holland*, the *King* was then engag'd in, to propoſe the *Declaration of Indulgence*, that the *Diſſenters* of all Sorts, as well *Proteſtants* as *Papiſts*, might be at reſt, and ſo a vaſt number of people not be made *Deſperate at home*, while the *King* was engag'd with ſo potent an Enemy abroad. This was no ſooner propos'd, but the Earl of *Shaftsbury*, a man as *daring*, but more *able*, (tho' of *Principles* and *Intereſt* diametrically oppoſite to the other) preſently clos'd with it, and perhaps the Opportunity I have had by my Converſation with them both, who were men of Diverſion, and of free and open Diſcourſes where they had a Confidence, may give you more light into both their deſigns, and ſo by conſequence the aims of their *Parties*, than you will have from any other hand. My Lord *Clifford* did in expreſs terms

(z) Vol. 3. p. 422, &c.

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'terms tell me one day in private diſcourſe, *That the King, if he 'wou'd be firm to himſelf, might ſettle what Religion he pleas'd, and 'carry the Government to what height he wou'd; for if men were aſ-'ſur'd of the liberty of their Conſciences, and undiſturb'd in their Pro-'perties, able and upright Judges made in* Weſtminſter-Hall, *to Judge 'the Cauſes of* Meum & Tuum; *and if, on the other hand, the Fort of* Tilbury *was finiſh'd to bridle the City, the Fort of* Plymouth *to ſecure 'the Weſt, & Arms for* 20000 *in each of thoſe, & in Hull for the Northern 'parts, with ſome Addition which might be eaſily and undiſcernably made 'to the Forces now on foot, there were none that wou'd have either will, 'Opportunity, or power to reſiſt.* But he added withal, *he was ſo ſincere 'in the maintenance of Property and liberty of Conſcience, that if he had 'his Will, tho' he ſhould Introduce a Biſhop of* Durham *(which was the 'Inſtance he then made, that See being then vacant) of another Religion, 'yet he would not diſturb any of the Church beſide, but ſuffer them to die 'away, and not by his Change (how haſty ſoever he was in it) overthrow 'either of thoſe Principles, and therefore deſir'd he might be thought an 'honeſt man, as to his part of the Declaration, for he meant it really.* 'The Lord *Shaftsbury* (with whom I had more freedom) I with 'great aſſurance ask'd, what he meant by the *Declaration*? For it 'ſeemed to me (as I then told him) that it aſſumed *a power to re-'peal and ſuſpend all our Laws, to deſtroy the Church, to overthrow the 'Proteſtant Religion, and to tolerate Popery*; He reply'd all angry, *'That he wondred at my Objection, there being none of theſe in the Caſe; 'for the King aſſum'd no power of repealing Laws, or ſuſpending them, 'contrary to the Will of his Parliament or People; and not to argue with 'me at that time the Power of the King's Supremacy, which was of ano-'ther nature than that he had in Civils, and had been exercis'd without 'Exception in this very caſe, by his Father, Grandfather, and Q.* Eliz. *'under the Great Seal, to Foreign Proteſtants, become Subjects of* Eng-'land, *not to inſtance in the ſuſpending the execution of the two Acts of 'Navigation and Trade.*

'Thus, Sir, you have perhaps a better Account of the *Declaration* than you can receive from any other Hand, ——— 'At the next Meeting of Parliament the *Proteſtant Inte-'reſt* was run ſo high, as an Act came up from the COMMONS to 'the Houſe of *Lords* in FAVOUR of the DISSENTING PROTES-'TANTS, and had paſſed the *Lords*, but for WANT OF TIME.

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'Beſides another excellent *Act* paſſed the *Royal Aſſent*, for the *excluding all Papiſts from Office*, in the Oppoſition of which the Lord Treaſurer *Clifford* fell, and yet to prevent his Ruine this Seſſion had the ſpeedier End. Notwithſtanding, the Biſhops attained their Ends, the *Declaration* being cancell'd, and the *Great Seal* being broken off from it, the Parliament having paſſed no Act in favor of the *Diſſenters*, and yet the ſenſe of both *Houſes* ſufficiently declar'd againſt all the *Indulgence* but by Act of *Parliament*. Having got this point, they us'd it at firſt with ſeeming Moderation; there were no general Directions given for Perſecuting the Non-Conformiſts, but here and there ſome of the moſt *Conſiding Juſtices* were made uſe of to try how they could receive the *Old Perſecution*, for as yet their zeal rais'd againſt *Papiſts* was ſo great, that the worthieſt and ſobereſt of the *Epiſcopal Party* thought it NECESSARY to UNITE with the *Diſſenting Proteſtants*, and not to divide their Party, when all their forces were little enough. In this poſture the Seſſions of Parliament that began *October* 27. 1673. found matters, which being ſuddenly broken up, did nothing.

'The *next Seſſions*, which began *Jan.* 7. following, the Biſhops continued their *zeal againſt the Papiſts*, and ſeem'd to carry on, in Joining with the *Country Lords*, many excellent votes in order to a bill; as in particular, *That the Princes of the blood Royal* ſhould only marry Proteſtants, & many others; but their favor to *diſſenting Proteſtants* was gone, & they attempted a bargain with the *Country Lords*, with whom they then join'd, not to promote any thing of that Nature, except *the Bill for taking away Aſſent & Conſent, & renouncing the Covenant*.

'This Seſſion was no ſooner ended without doing any thing, but the whole Clergy were inſtructed to declare *That there was no more danger of the Papiſts*: The *Phanatick* (for ſo they call the *Diſſenting Proteſtant*) is again become the ONLY DANGEROUS ENEMY; and the Biſhops had found a *Scotch Lord*, and two new Miniſters, or rather great Officers of *England*, who were *deſperate* and *raſh enough* to put their Maſter's buſineſs upon ſo NARROW and WEAK a bottom: And that *Old Covenanter Lauderdale* is become the *Patron of the Church*, and has his Coach and Table fill'd with that Party.

'Our *Statesman* and *Biſhops* being now as well agreed as in old *Laud's* time, on the ſame Principles, with the ſame Paſſion, to attain their end

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'end, they in the first Place gave Orders to the Judges in all their 'Circuits to quicken the Execution of the Laws against Dissenters; 'a *new Declaration* is publish'd directly contrary to the former, most 'in words against the Papists, but in the Sense and in the Close did 'fully serve against *both*, and in the Execution it was plain who were 'meant. A *Commission* besides comes down, directed to the Principal 'Gentlemen of each County, *to seize the Estates of both Papists and* 'Phanaticks, mentioned in a List Annexed; wherein, by great 'Misfortune or SKILL, the Names of *Papists* of best Quality and For-'tune (and so best known) were mistaken, and the Commission ren-'dred ineffectual, *as to them.*

Let the Author of *No Protestant Plot* have Liberty to speak upon this Subject, who in his third part (*a*) reasons thus:

'Nay, so great is their (*i. e. Papists*) Interest and Power, by means 'of the Duke of *York*, and such whom he either *overaweth* or other-'wise *influenceth*, that they do not only escape the Punishments which 'they are liable unto for their Treasons; but THEY HAVE OB-'TAIN'D to have the Laws made against Protestant Dissenters, to 'be Executed with the *utmost Rigor* and *Severity*, while in the mean 'time themselves are as good as conniv'd at in the Violation of all 'the Statutes Enacted against Popish Recusancy. For this cannot be 'thought to proceed Originally from the King, being so inconsistent 'with that Princely Wisdom which he hath always Manifested, when 'not over-ruled by the Importunity of ill Men. How unlikely is it, 'that a Prince who receiveth and *indulgeth* Foreign Protestants, should 'at the same time encourage the distressing his own Subjects, that do 'no otherwise differ from the Church of *England*, than as those Fo-'reigners do? Nor can it be the Advice of *any sincere* and *true* Pro-'testant, to have the Laws Executed *at this Season* and Juncture against 'Phanaticks, it being so Apparent a weakning of the *whole Reform-'ed Interest* in those Kingdoms, and a betraying *all the Protestant* Par-'ty into the Power and Hands of their worst Enemies. And seeing 'none but the Papists can reap any benefit or advantage by it, it must 'be THEY and none else that were the first *Authors*, and continue 'to be the *Promoters* of such Councils. And as some of those Laws

(*a*) p. 27, 28, 29.

‘ were procured by the means of Sir *Thom. Clifford*, Sir *Thom. Strickland* and others, who have ſince appear'd to be Papiſts; ſo it is not unpleaſant to obſerve how they have endeavor'd to get them either ‘ *ſuſpended* or *Executed*, according as *this* or *that* have lyen in an uſefulneſs to their Deſigns. Nor can we otherwiſe believe, but that ‘ as ſome of our Miniſters obtain'd them to be diſpenſed with 1672. ‘ in favour of the Papiſts, ſo others purſue the having them put in Execution in 1682. out of friendſhip to the ſame People. Thus the ‘ Laws, which were *pretended* at firſt to have been made for the Preſervation of the Church of *England*, have been from time to time ‘ MANAGED TO SET FORWARD the CONCERNMENTS of ‘ the CHURCH of ROME, and *advance* the *projections* of the *Papiſts*. Accordingly we have held them ſuſpended for divers Years, ‘ when both moſt of the *Engliſh* Clergy were earneſt to have had 'em ‘ Executed, and when the Execution of them ſeem'd to lye in a ſubſerviency to ſupport the Grandeſs of the Church; but now when ‘ neither the Church *can be able to ſubſiſt*, nor are *any means* left to ‘ the preſervation of the *Proteſtant* Religion, unleſs *Moderation* and ‘ *Lenity be exercis'd to Diſſenters*, we are made daily and ſad Spectators of *Oppreſſion*, *Spoil* and *Havock* brought upon a QUIET, INDUSTRIOUS and USEFUL People, by the Execution of theſe very Laws. And we may be ſure the *Papiſts* hug and ſolace themſelves, to find that thro' the *Aſcendency which they have* over ſome ‘ public Perſons who Influence all our Councils, they can apply the ‘ Laws to the Ruin of many *Proteſtants*; and in Revenge for their ‘ having eſcaped their Murderous and Bloody Hands, engage the Government and Authority of the Nation againſt them. Nor is it ‘ leſs than a matter of Triumph to them to think that when the Commons of *England* in Parliament Aſſembled had not only Read and ‘ Committed a Bill *for the Uniting his Majeſtie's Proteſtant Subjects*; but ‘ Reſolved it as the Opinion of that Houſe, *That the Proſecution of* ‘ *Proteſtant Diſſenters upon the Penal Laws, is at this time Grievous to* ‘ *the Subject, a weakning to the Proteſtant Intereſt, an encouragement to* ‘ *Popery, and dangerous to the Peace of the Kingdom*; they ſhould not ‘ only be able to alienate and exaſperate us more from and againſt one ‘ another, than ever we were, but procure *one* Proteſtant to Proſecute ‘ *another* upon the Penal Laws, to the *Scorn* and *Contempt* of the Wiſdom of Parliaments, and the Proclaiming to all the World of how ‘ little eſteem and value their Counſel and Advice are. The

The Ingenious *Conformiſt* in his *third Plea for Non-Conformiſts*, gives us the Character of thoſe by whom, and from whom, and through whoſe means the *Proteſtant Diſſenters* were again expos'd to Sufferings p. 8, 9, 10. Part 2.

'They are, 1. Such as cannot take it ill to be called *Addreſſers* and '*Abhorrers*, but they (as far as I can look about me and ſee) particu-'larly that have thanked the King for declaring his Reſolutions of 'Ruling by Law, which if any of the *Non-Conformiſts* had expreſs'd 'a doubt or fear of, had been a far greater Offence than their Non-'Conformity.

'2. And by Conſequence, they are ſuch as have declared a '*Diſlike of the Proceedings of our late Parliaments*, and in that particu-'lar of endeavoring the uniting of Proteſtant Diſſenters, in which a-'lone I am concern'd to take Notice of them, Act directly contrary 'to the Vote of the Houſe of Commons, which reſolv'd, *That it is* '*the Opinion of this Houſe, that the Proſecution of Proteſtant Diſſenters* '*upon the Penal Laws, is at this time grievous to the Subject, weakning to* '*the Proteſtant Intereſt, an Encouragement of Popery, and Dangerous to* '*the Peace of the Kingdom*; And by the Rule of Oppoſition, they muſt 'in their Opinions turn this Vote backward, as if they thought that 'the Proſecution of Proteſtant Diſſenters upon the preſent Laws, is 'not grievous to the Subject, is not a weakning of the Proteſtant In-'tereſt, is not an Encouragement of Popery, nor dangerous to the 'Peace of the Kingdom.

'3. A Third Branch of the Deſcription of the Proſecutors. They 'are ſuch as *do not*, yea *cannot* underſtand the State of the Kingdom, 'and Religion ſo well as the Houſe of Commons did.

'1. No one Man of them can underſtaad the true State of the 'Kingdom, as a Grand Aſſembly of our Repreſentatives did.

'2. Nor all of them: For when the Repreſentatives of the King-'dom met, and ſaw what was inviſible to others; there was a Collec-'tion of Obſervations, and the Eyes of moſt of the Kingdom moved 'in that great Body, and their Debates and Reaſonings were *mature* 'and *full*. And tho' a Vote have not the Formality and Force of an '*Act*, yet it is the *firſt matter* and *Original* of an *Act*, out of which an '*Act* doth ariſe.

'3. This Vote was not of private Concernment, in which Inte-'reſt makes Men Partial, but it was of Concernment to the Church

'and Kingdom. But *many* of the *first Movers* in the Prosecution, and 'of the Instruments in it, *Act* from a *private Spirit*, and a particular 'Interest, and find neither Concurrence from any, that *are at liber-* 'ty and *Act* as *Freemen*, nor Approbation from the *Standers-by*; ex- 'cept the few that know not what they do, and care not what o- 'thers do, any more than *Gallio*.

'*Lastly*, the Inferior Sort, are Informers & Inferior Officers, Constables and Church-Wardens, &c. Of these, there is not one of many, but what abide severe Threatnings, and heavy Fines, considering their Estates, before they distrain. This way is contrary to 'the very common sense of Christians, and ordinary men. But the 'Informers are a Select Company, whom the long suffering of God 'permits for a time, of whom I will say but little in this place: they 'are of *no good Reputation*; for their Knowledge in the Country, 'they do not know the names, or persons of some of them that are 'molested by them, they go by report of their under servants and 'Complices; they are unknown to them that suffer by them, until 'they suffer: they come two or three Counties off, to set up this new 'trade; whether they are Papists or (nominal) Protestants, who 'can tell? they never come to Church, nor to their own Parish- 'Churches, but lie in wait and Ambush, their Estate is invisible, 'their Country unknown to many; *their Morals are as bad as the ve- 'ry Dregs of the Age*. These are they that direct and rule many 'of the Magistrates, and live upon the spoil of better Christians, 'and Subjects than themselves; And who go away with honest men's 'goods, honestly gotten, but they?

And the same Author in his *2d plea for Non-Conformists*, illustrates the matter thus, *p.* 23, 24, &c.

'The second sort of Arguments is drawn from the fact, for which 'the Dissenters are to suffer.

'The Crime, *prima facie*, is preaching in a manner different from 'the Church of *England*, and not according to the Liturgy, to num- 'bers above four, besides the Household. This is the Fact. The 'Proof of it, is either by Confession of the Parties, which we will 'not suppose, or the Notoriousness of the Fact, which needs fur- 'ther Proof; it all depends upon the oath of two Witnesses. What 'do they depose? they (who perhaps know not what an oath is, 'nor what a Sin Perjury is) depose that *A. B.* preached at such a

time

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'time or times, in such a place or places, to such Numbers against 'the Statute. But what if the Preacher preach'd true Doctrine ? 'Exhorted to peace and Holiness, Obedience, Justice, Mercy, and 'not one word tending to Schism or Rebellion ? What if the Person 'be a Loyal Subject ? These things are *out of the Question*, out of the 'Deposition. But if these Witnesses *cannot depose* that such a Preacher 'is a Disloyal Person, his preaching to be to instil Schism or Re'bellion, or to move to Insurrection: then if the Execution be 'according to the Deposition, it is Execution upon Persons not 'intended by the Law, and for preaching not forbidden by the Law; 'for the Law forbids not preaching, but *to such an end*. There is 'one catching Circumstance, *it was above the Legal Number*: But yet 'one would think, that that should not be a Crime, except Rebelli'on and Insurrection be the Intention of the Person, and the effect of 'the thing. For many, for five hundred to hear a good Sermon, in a 'peaceable manner, is in it self no Crime; the Number, and the 'preaching, must be to an *ill Design*, in the Intention of the Law: 'For it were *impious*, to forbid preaching in it self. The Evil of it 'must be in the Evil of the *matter*, and evil of the *Design*; and by 'Consequence, only such Preaching, and such Numbers, are liable 'to the Penalty, that is, of a Destructive or Offensive Design; unless 'you punish for preaching, which is *good*, separate from the Design, 'as *evil*. This premis'd, my Argument is this;

'It is not good but evil, to punish well doing, as if it were evil 'doing, and to punish Preachers and Hearers, that *never preach'd 'nor heard Rebellion or Sedition*, as if they were the *Highest Criminals 'in a Kingdom*.

'But to issue out Warrants, and execute them upon Persons, when 'nothing is prov'd against them, but what is good and not prohi'bited by the Law, as evil in it self, but as evil to an evil end, *viz.* Preach'ing, is not good, therefore it is not good to punish them, &c.

'To punish a Fact, that in the intention of the Persons, or nature 'of the thing, hath *no tendency to Mischief*, to be prevented by the 'Law, is not good but evil: because the Execution is not directed to 'the end of the Law, and by Consequence it is no Legal Execu'tion.

'But to execute the Law for Preaching, and hearing, upon Preach'ers and Hearers, whose preaching and hearing hath *no evil tenden-*

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'cy to *Sedition*, *Rebellion*, *Insurrection*, or *Schism*, is such an Execu-
'tion: therefore it is not good but Evil.

'The *Minor* is prov'd from the PEACEABLENESS of the *Non-*
'*conformists*, *Piety* of their *Principles*, from the many years Expe-
'rience and effects; and Seditious, or Rebellious, or Schismatical mat-
'ter, are *not the things sworn* against them, or CAN BE SWORN,
'but preaching to such Numbers, and hearing in such Num-
'bers, and in a manner different from the Church of *England*, which
'may be, and yet *not ill*, and may not be so for all the Informers
'know.

'It is not good, but evil, to use Dissenting *Pro-*
'*testants*, worse than ever *Papists* have been used.

'But to execute those Laws upon Dissenting *Protestants neither for*
'*Rebellion nor moving Insurrections*, is to use them worse than ever
'Papists have been used. Therefore it is not good to execute the
'Laws upon them.

'It is to be more rigorous towards *our Brethren*, and such as agree
'in one and the *same King*, *same Laws*, *same Worship* as to the Sub-
'stance of Christ's Ordinances, and are *willing to unite*, than you are
'towards men that own *another Supremacy*, *King* and *Bishops*, are I-
'dolatrous in their Worship, and are for rooting us out, and not tak-
'ing us in, without hazard of the truth of Christ, and Hypocrisy and
'Eternal Life.

'To punish *Dissenters* for preaching, and other Exercises of Religion,
'because to *such numbers*, and not in such an Uniform manner, is to
'punish them *for Religion*. If Religion be the Cloak, and Rebellion
'or Sedition be the Mischiefs to be conceal'd and convey'd under it,
'then Religion is but a Pretence and that cannot excuse them from
'suffering, which doth highly aggravate the Sin. But if *neither*
'*be inferr'd from their Principles*, nor infused into their Exercises,
'then there is *no danger* to the King, in his *Life*, *Prerogative* nor
'*Authority*. If neither have been found in any of them, it is not
'Justly imputable to them; and then if their Preaching and prayer
'be the Fact, for which they suffer, they suffer for that which no
'*Papist* ever suffer'd for alone.

Let us hear the observations of 16 Noble Peers of the Realm in their humble petition and advice Delivered to the King *January* 25, 1680. State-Tracts 2 Vol. p. 129, 130.

To

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' *To the* King's moſt Excellent Majeſty. *The Humble Petition* ' *and Advice of the Lords undernam'd, Peers of the Realm.*

' *Humbly Sheweth,*

' That whereas your Majeſty hath been pleas'd, by divers Speeches, and Meſſages to your Houſes of Parliament, rightly to repreſent to them the Dangers that threatned your Majeſty's Perſon, and the whole Kingdom, from the Miſchievous, and wicked Plots of the *Papiſts*, and the ſudden growth of a Foreign Power, unto which, no ſtop or remedy could be Provided, unleſs it were by Parliament, and an UNION of your Majeſty's *Proteſtant Subjects*, in *one* mind and *one* Intereſt.

' And the Lord *Chancellor*, in Purſuance of your Majeſty's Commands, having more at large demonſtrated the ſaid dangers to be as great as we in the midſt of our fears could imagine them, and ſo preſſing, that our Liberties, Religion, Lives, and the whole Kingdom would be certainly loſt, if a *ſpeedy Proviſion* were not made againſt them.

' And your Majeſty on the 21*ſt* of *April*, 1679. Having call'd into your Council, many *Honorable* and *Worthy* Perſons, and declar'd to them and the whole Kingdom, that being ſenſible of the evil Effects of a *ſingle Miniſtry*, or private Advice, or *Foreign Committee*, for the General Direction of your Affairs; your Majeſty would for the future refer all things unto that Council, and by the Conſtant Advice of them, together with the *frequent uſe* of your great Council, the *Parliament*, Your Majeſty was hereafter Reſolved to govern the Kingdoms; We began to hope we ſhould ſee an end of our Miſeries.

' But to our unſpeakable Grief and Sorrow, we ſoon found our Expectations fruſtrated. The *Parliament*, then ſubſiſting, was *Prorogued* and *Diſſolved*, before it could perfect what was *intended* for our Relief and Security; and tho' another was thereupon called, yet by many Prorogations it was put off, till the 21*ſt* of *October* paſt; and notwithſtanding your Majeſty was then again pleas'd to acknowledge, that neither your *Perſon*, nor your *Kingdom* could be ſafe, till the *Plot* was gone thorow, It was *unexpectedly Prorogu'd* on the 10*th* of this *Month*, before any ſufficient order could be taken therein; all their *Juſt* and Pious *Endeavors* to

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'ſave the Nation, were *overthrown*; the GOOD BILLS they had 'been Induſtriouſly preparing to UNITE all your Majeſty's *Pro-* 'teſtant Subjects brought to nought; the Diſcovery of the *Iriſh* Plot 'STIFLED, the Witneſſes that came in frequently more fully to de- 'clare that, both of *England* and *Ireland*, DISCOURAGED. Thoſe Fo- 'reign Kingdoms & States, who by a happy Conjunction with us might 'give a check to the *French* Power, *diſheartned*, even to ſuch a Deſ- 'pair of their own Security againſt the *growing greatneſs* of that 'Monarch, as we fear may induce them to take new Reſolutions, 'and perhaps ſuch as may be fatal to us: The *Strength* and *Cou-* 'rage of our Enemies both at *home* and *abroad* encreas'd: and our 'ſelves left in the utmoſt danger of ſeeing our Country brought in- 'to utter Deſolation.

'In theſe *Extremities*, we had nothing under God to Comfort us, 'but the hopes, that Your Majeſty (being touch'd with the Groans 'of your Periſhing People) would have ſuffer'd your Parliament to 'meet at the Day unto which it was Prorogued: And that no further 'Interruption ſhould have been given to their Proceedings, in Order 'to their ſaving of the Nation. But that failed us too: For then we 'heard that your Majeſty by the private Suggeſtion of ſome *Wicked* 'Perſons, FAVOURERS of POPERY, *Promoters* of FRENCH DE- 'SIGNS, and ENEMIES to your Majeſty and the Kingdom, with- 'out the Advice, and as we have good reaſon to believe againſt the 'Opinion, even of your *Privy-Council*, had been prevail'd with to *Diſ-* 'ſolve it, and to call another to meet at *Oxford*, where neither Lords 'nor Commons can be in Safety, but will be daily expos'd to the 'Sword of the *Papiſts*, and their Adherents, of whom *too many* are 'crept into your Majeſty's *Guards*. The Liberty of Speaking accord- 'ing to their Conſciences, will be thereby deſtroy'd, and the vali- 'dity of all Acts and Proceedings conſiſting in it, left *Diſputable*. The 'ſtraitneſs of the Place, no way admits of ſuch a Concourſe of Per- 'ſons as now follows every Parliament; the *Witneſſes* which are ne- 'ceſſary to give Evidence againſt the *Popiſh* Lords, ſuch Judges, or 'others whom the Commons have Impeach'd, or have reſolved to 'Impeach, can neither *bear* the *Charge* of going thither, nor truſt 'em- 'ſelves under the Protection of a Parliament, that in it ſelf evidently 'under the Power of *Guards* and *Soldiers*.

'The Premiſſes conſidered, We your Majeſty's *Petitioners*

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'out of a juſt abhorrence of ſuch a dangerous and *pernicious* '*Council* (which the Authors have not *dar'd* to avow) and the 'direful Apprehenſions of the Calamities and Miſeries, that 'may enſue thereupon; do make it Our moſt Humble Pray- 'er and Advice, that the *Parliament* may not Sit at a place, 'where it will not be able to Act with that *Freedom*, which 'is neceſſary; and eſpecially to give unto their Acts and Pro- 'ceedings that Authority which they ought to have amongſt 'the People, and have ever had, unleſs impaired by ſome 'Awe upon them, (of which there wants not Precedents:) 'And that your Majeſty would be Graciouſly pleas'd to Or- 'der *it* to Sit at *Weſtminſter* (it being the uſual place, and 'where they may Conſult and Act with *Safety* and *Freedom*) And Your Petitioners ſhall ever Pray, &c.

Monmouth	*Salisbury*	*Shaftsbury*	*Grey*
Kent	*Clare*	*Mordant*	*Herbert*
Huntington	*Stanford*	*Evers*	*Howard*
Bedford	*Eſſex*	*Paget*	*Delamer.*

Let us next hear what paſt upon this Subject in *Two free Conferences between Father* La Cheſe, *and four conſiderable* Jeſuits *in the* State Tracts 3 Vol. *p.* 414 &c.

Sir *John Warner.*

——'Let me beſeech Your *Reverence* to ſuffer me to give you in 'ſhort our Account how the Intereſts in *England* are divided; to do 'which, I muſt be forced to look back to the Year 1660. You know 'well, how much all wiſe and good Catholicks did apprehend, upon 'the King's return that thoſe HAPPY DIFFERENCES between the '*Epiſcopal* and *Presbyterian* Parties would have been compoſed. The '*King's Declaration* made us think that he ſaw *his true Intereſt*, and 'would purſue it. And one would have thought that the Conten- 'ders, ſhould have grown wiſer, and uſed the true way for the fu- 'ture to avoid thoſe animoſities which had *coſt them ſo dear.* But 'it was *ſo happily ordered*, that the *moſt diſcreet and hotteſt* of the

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Episcopal Clergy were entrusted with the management of this affair; who being *full of Revenge* for what they had suffer'd, did not bring with them that Temper, which was necessary to the good Conclusion of such a business. Some alterations were made in the *Liturgy*, but such as gave *no* satisfaction; & soon after, an *exact Conformity* upon harder Terms, than *ever*, was required under the Severest Penalties. And Informers were everywhere encourag'd to a *severe* puting of those Laws in Execution. Every *mercenary Pen* was employ'd against them. The People were taught that *Rebel* & *Presbyterian* were *Synonimous* Terms; and that it was Impossible to be a Dissenter from the *Ceremonies* of the Church, and *not* be Factious and Seditious; altho' they have *no Dependance* one upon another. In the Universities the Youth were taught to look upon those as the *worst of men*, who would not come up to *every Title* of what *Laud* in the late King's Reign would have introduc'd. Nay, they went so far, as that some of the Dignified Clergy told the World in Print, that *to reject any of the enjoyned Forms or Ceremonies, was a greater sin than to commit the greatest Immoralities*. Nor were they content to represent these as the worst of *Villanies* unless they made them the greatest of *fools* too. And therefore the most *Scurrilous Pens* were chosen out to dress them up in as Ridiculous a sort as they could devise. I mention those things to your *Reverence*, because they were the OCCASION and ENCOURAGEMENT, whereupon WE VENTUR'D to attempt the Regaining of that Kingdom. We observ'd how deep a discontent this sort of Behaviour towards them had fixed in the hearts of all the oppressed Party, and we did conclude they were men, and would resent it, when they had Opportunity, and we did insinuate as much as we could, their fears into the minds of the *English* Clergy. At Court WE REPRESENT their numbers as dangerous, whilst the *Episcopal* Party were as busie in representing their Principles as *Intolerable*. And we were sure to have THE MINISTERS ON OUR SIDE: For a great many of the most *wealthy*, *Sober*, and *observing* men, being of *that* Persuasion; that alone was sufficient to make them obnoxious and hated, in a *luxurious Court*, where mony will ever be wanting; and no way to get it, be look'd on as unjustifyable. The King was no less displeased with them, for when by our Interest with the *D.* and the Lord *CL.* we had procur'd the Declaration

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'tion of Indulgence to be ſet out in the year 167⅓, the *Presbyterians* 'preſently SUSPECTED THE KINDNESS, and, like wiſe men, 'cloſed with the *Conformiſts* and *refuſed the Bait*; however ſpecious 'it ſeem'd, when they ſaw the *Hook* that *lay* under it. This thing did highly exaſperate the King againſt them.——

'(Sir *Thomas Preſton*,)

——— 'You ſee *what Invitations* we have to attempt what I pro-'poſe, which if Joyn'd with Common Diſcretion and Ordinary 'Diligence, will *without doubt* be very Succeſsful. If we would ſet 'up ſome in *London*, or near it, to preſent *Petitions* for putting the 'Laws in Execution againſt *Diſſenters*, upon account of their late 'Inſolent (as *it muſt be called*) *Petition*, or by burning the Rump a-'gain, or ſome ſuch other public reviving the Reſentment of the 'Court againſt the Actions of the late times, where we ſhould Re-'venge their *Petitioning*, and their *Burning of Popes*, and prevent them 'for the future. Or if we could but get theſe things done, either 'by OUR FRIENDS AT COURT, or *any how*, ſo they were done, 'we might make very good uſe of them, eſpecially if as Preparatory 'thereunto, ſome *Reformation* were made upon the *Benches* at *Weſt-'minſter*, and in the *Country*, and all *Courts of Judicature* were fil-'led with men of *warm Tempers*, who have malice enough to the 'diſſenters, to execute the Laws in good earneſt againſt them. The 'Impriſonments and Fines, and the Baniſhment from Corporations, 'would ſo purſue both the Preachers and the People, that it would 'be eaſy, *with good management*, to provoke them or at leaſt ſome of 'the meaneſt, who are uſually moſt zealous, to *no little Exceſſes*.

'(*Father Conyers*)

'The King once more ſet right in their good opinion, and the 'Perſecuting of the *Presbyterians* Juſtify'd, as being only the Con-'ſequence of a Reſolution in his Majeſty to regain the honor of the 'Government by an effectual and impartial execution of the Laws, 'THEN it may be a SEASON to think of a *Parliament*. Then 'twill 'be fit to diſſolve this, from whom no poſſible good can be expected, 'and to ſummon a New one. For by that time all the *Presbyterians*

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'will be under the lash of the Penal Laws, SEVERELLY EXECUT-
'ED and under suspition of horrid Conspiracies, by the METHODS
'PROPOSED; and consequently will not dare to pretend to be e-
'lected, or to Interpose at Elections, and so we may once more have
'*a Parliament* like the last *Long one*. And if we can once again
'get such a *Parliament*, then the *Presbyterians* themselves will look
'upon a General Act of oblivion as a Grace, and consequently there-
'by all our Friends may be set at liberty.

I conclude this head with the Humble Address of the Commons in Parliament assembled, presented to the King Munday *November 29th.* 1680. in answer to his Message about *Tangier*, wherein the Reader will find a most comprehensive History of the Managements of the Court in that Reign. It is in the *State-Tracts.* 2 *Vol.* p. 104. &c.

——— 'To that part of your Majesty's Message which expresses a
'Reliance upon this House for the support of *Tangier*, and a Recom-
'mendation of it to our speedy care, we do with all humility and
'reverence give this answer, that although in due time and order, we
'shall omit nothing incumbent on us for the preservation of every
'part of your Majesty's Dominions, and advancing the Prosperity
'& Flourishing Estate of this your Kingdom; yet at this time when a
'*Cloud* which has LONG THREATNED THIS LAND is ready to
'*break upon our heads* in a storm of Ruin & Confusion, to enter into any
'further Consideration of this matter; especially, to come to any
'Resolutions in it, before we are effectually secured from the IMMI-
'NENT and APPARENT DANGERS arising from the Power
'of *Popish Persons* and *Councils*, We humbly conceive will not consist
'either with our Duty to your Majesty, or the trust reposed in us
'by those we represent.

'It is *not unknown* to your Majesty how restless the Endeavors
'and how bold the Attempts of the Popish Party, for many years
'last past, have been, not only within this, but other your Majestie's
'Kingdoms, to *introduce* the *Romish*, and utterly to *extirpate* the true
'*Protestant* Religion. The several Approaches they have made to-
'wards the Compassing this their design (assisted by the Treachery
'of *perfidious Protestants*) have been so *strangely successful*, that 'tis
'matter of Admiration to us, and which we can only ascribe to an
'Over-ruling Providence, that your Majesty's Reign is still continued

over

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'over us, and that we are yet Assembled to consult the means of our Preservation: This *Bloody* and *Restless* Party not content with 'the great Liberty they had a long time enjoy'd to Exercise their 'own Religion privately amongst themselves, to partake of an *equal freedom* of Persons and Estates with your Majestie's Protestant Subjects, and of an Advantage above them, in being excused from 'chargeable Offices and Employments, hath *so far prevail'd*, as to 'find Countenance for an open and avowed Practice of their Superstition and Idolatry, without Controul in several Parts of this Kingdom. *Great Swarms* of Priests and Jesuits have resorted hither, and 'have exercised their Jurisdiction, and been *daily tampering* to pervert the Consciences of your Majestie's Subjects. Their Opposers 'they have found means to *disgrace*, and if they were Judges, Justices of the Peace, or other Magistrates, to have them TURN'D 'OUT OF COMMISSION: And in Contempt of the known Laws 'of the Land, they have practised upon People of all Ranks and Qualities, and *gained* over divers to their Religion; some *openly* to profess it, others secretly to espouse it, as most conduced to the Service 'thereof.

'After some time they *became able* to INFLUENCE MATTERS 'OF STATE and Government, and thereby to destroy those they 'cannot Corrupt. The *Continuance* or *Prorogation* of Parliaments 'has been *Accommodated* to *serve* the purposes of that Party. Money 'rais'd upon the People to supply your Majestie's extraordinary Occasions, was by the PREVALENCE *of* POPISH COUNCILS 'imployed to *make War* upon a *Protestant State*, and to *advance* and *Augment* the Dreadful Power of the FRENCH KING, though to 'the *Apparent hazard of this, and all other Protestant Countries.* Great 'Numbers of your Majestie's Subjects were sent into, and continued 'in the Service of that King, notwithstanding the Apparent Interest 'of your Majestie's Kingdoms, the Addresses of the Parliament, and 'your Majestie's Gracious Proclamations to the contrary. Nor can 'we forbear to mention, how that at the beginning of the same War, 'even the MINISTERS of ENGLAND were made Instruments to 'Press upon that State, the acceptance of one demand, among others, 'from the *French* King for procuring their Peace with him, that they 'should admit the *publick exercise of the Roman-Catholic Religion in the United Provinces*, the CHURCHES THERE *to be* DIVIDED, *and the Romish Priests* MAINTAIN'D OUT OF THE PUBLIC REVENUE.

At

'At home, if your Majesty did at any time by the Advice of your Privy-Council, or of Your Two Houses of Parliament, Command the Laws to be put in Execution against Papists, even FROM THENCE they gained Advantage to their Party, while the *Edge of those Laws was turned against Protestant Dissenters*, and the Papists escap'd in a manner untouch'd. The Act of Parliament, enjoining a Test to be taken by all Persons admitted into any public Office, and intended for a security against Papists coming into Employment, had so little Effect, that either by Dispensations, obtained from *Rome*, they submitted to those Tests, and held their Offices themselves, or those put in their places, were *so favourable to the same Interests*, That Popery it self has RATHER GAINED THAN LOST GROUND SINCE THAT ACT.

'But that their business in hand might yet more speedily and strongly proceed, at length a Popish Secretary (since executed for his Treasons) takes upon him to set a Foot and Maintain Correspondencies at *Rome* (particularly with a Native Subject of your Majesty's, promoted to be a *Cardinal*, and in the Courts of other Foreign Princes (to use their own Form of Speech) for the *Subduing that Pestilent Heresy, which so long domineer'd over this Northern World*; that is, to root the Protestant Religion out of *England*, and thereby to make way the more easily to do the same in other Protestant Countries.

'Towards the doing this great Work, (as Mr. *Coleman* was pleas'd to call it) Jesuits, the most dangerous of all Popish Orders to the Lives and Estates of Princes, were distributed to their *several Precincts* within this Kingdom, and held Joint Councils with those of the same Order in all Neighbour Popish Countries: Out of *those Councils* and Correspondencies was hatcht that Damnable and Hellish Plot, by the good providence of Almighty God brought to light above two Years since, but *still threatning us*; wherein the Traitors impatient of longer delay, reckoning the prolonging of your sacred Majesty's Life (which God long preserve) as the great Obstacle in the way of the Consummation of their Hopes, and having in their prospect a *Proselyted Prince* immediately to succeed in the Throne of these Kingdoms, resolved to begin their Work with the Assassination of your Majesty, to carry it on with Armed Force, to destroy your Protestant Subjects in *England*, to execute a second Massacre

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'ſacre in *Ireland*, and ſo with eaſe to arrive at the ſuppreſſion of our Religion, and the ſubverſion of the Government.

'When this Accurſed Conſpiracy began to be diſcover'd, they began the *ſmothering* it with the *Barbarous Murder* of a Juſtice of the Peace, within one of your Majeſtie's *own Palaces*, who had taken ſome Examinations concerning it.

'*Amidſt theſe Diſtractions and Fears*, Popiſh Officers, for the Command of Forces, were allowed upon the Muſters by *ſpecial Orders* (ſurreptitiouſly *obtain'd from your Majeſty*) but Counterſign'd by a Secretary of State, without ever paſſing under the Teſts Preſcrib'd by the forementioned Act of Parliament. In like manner above FIFTY NEW COMMISSIONS were granted about the ſame time to known Papiſts, beſides a GREAT NUMBER of *deſperate Popiſh Officers*, though out of Command, yet *entertain'd at half pay*. When in the next Parliament the Houſe of Commons were prepared to bring to a legal Tryal the Principal Conſpirators in this Plot, That Parliament was *firſt Prorogued* and *then Diſſolved*. The Interval between the Calling and Sitting of this Parliament was ſo long, that now they conceive hopes of covering all their paſt Crimes, and gaining a ſeaſonable time and advantages of Practiſing them more effectually.

'Witneſſes are *attempted to be Corrupted*, and not only promiſes of Reward, but of the *favour* of your Majeſtie's *Brother*, made the Motives to their Complyance. Divers of the moſt conſiderable of your Majeſtie's Proteſtant Subjects have Crimes of the *higheſt nature* FORGED AGAINST THEM, the Charge to be ſupported by *SUBORDINATION* and *PERJURY*, that they may be *DESTROYED* by *FORMS OF LAW AND JUSTICE*.

'A Preſentment being prepar'd for a Grand-Jury of *Middleſex*, againſt your Majeſty's ſaid Brother the Duke of *York*, (under whoſe Countenance all the reſt ſhelter themſelves) the Grand-Jury were in an *unheard of* and *unprecedented*, and *illegal* manner diſcharg'd; and that with ſo much haſte, and fear leſt they ſhould finiſh that Preſentment, that they were prevented from delivering many other Indictments by them at that time found againſt other Popiſh Recuſants. Becauſe a Pamphlet came forth Weekly, called, *The Weekly Pacquet of Advice from Rome*, which expoſes *Popery* (as it deſerves) as ridiculous to the People, a NEW and ARBITRARY *Rule of*

Court

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'*Court* was made in your Majesty's *Court of King's-Bench* (rather like a *Star-Chamber* than a Court of Law) that the same *should not for the future be Printed by any Person whatsoever.*

'We acknowledge your Majestie's Grace and Care in Issuing forth divers Proclamations since the Discovery of the Plot, for the Banishing Papists from about this great City, and Residence of your Majesty's Court and the Parliament; but with trouble of mind we do humbly inform your Majesty, that notwithstanding all these Prohibitions, *great numbers* of them, and of the most *dangerous sort* to the Terror of your Protestant Subjects, do daily resort hither and abide here. Under these and other *sad Effects* and Evidences of the *Prevalency of Popery, and its adherents*, We Your Majestie's Faithful Commons found this your Majestie's Distressed Kingdom, and other Parts of your Dominions *labouring*, when we Assembled.

'And therefore from our *Allegiance* to your Majesty, our *Zeal* to our Religion, our *Faithfulness* to our Country, and our Care of Posterity, We have lately, upon mature Deliberation, proposed *one* Remedy of these Great Evils, without which (in our Judgments) *all others* will prove vain and fruitless, and (like all deceitful Securities against certain Dangers) will rather expose your Majestie's Person to the greatest hazard, and the People, together with all that's valuable to them as Men or Christians, to utter Ruin and Destruction. We have taken this Occasion of an Access to your Majestie's Royal Presence, Humbly to lay before your Majesty's Great Judgment and Gracious Consideration this MOST DREADFUL DESIGN of Introducing Popery, and, as necessary Consequences of it, *all other Calamities*, into your Majestie's Kingdoms. And if after all this, the *private Suggestions* of the *Subtile Accomplices* of that Party and Design should *yet prevail*, either to Elude or Totally Obstruct the faithful endeavors of Us Your Commons for an Happy Settlement of this Kingdom, we shall have this Remaining Comfort, that we have freed our selves from the Guilt of that Blood and Desolation which *is like to ensue*. But our only hope, next under God, is in Your Sacred Majesty, that by Your Great Wisdom and Goodness, We may be effectually secured from Popery, and all the Evils that attend it; and that *none* but Persons of *known fidelity* to your Majesty, and *sincere Affections* to the Protestant Religion, may be put into any employment Civil or Military; that whilst we shall

give

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'give a ſupply to *Tangier*, we may be aſſured we do not Augment 'the ſtrength of our Popiſh Adverſaries, nor encreaſe our own dan-'gers. Which deſires of your faithful Commons, if your Majeſty 'ſhall graciouſly Vouchſafe to grant, we ſhall not only be ready to 'aſſiſt your Majeſty in defence of *Tangier*, but do whatſoever elſe 'ſhall be in our Power to enable your Majeſty to protect the Prote-'ſtant Religion and Intereſt, at home and abroad, and to reſiſt and 'repel the Attempts of your Majeſtie's and the Kingdom's Ene-'mys.'

I muſt put my Reader in mind that I have adduc'd all theſe evidences, to prove three Remarks I made (p. 325) upon the *Laws* made againſt Diſſenters in this Reign, and upon the proſecution of 'em, according to theſe Laws. And I ſubmit it to the judicious, whether theſe 3 Remarks be not made evident, from the Teſtimony of many Noble Peers; from *both Houſes* of Parliament; from *Votes* and *Addreſſes* of the Houſe of *Commons*; from the *beſt Pieces* extant, that were written in that Reign, for Liberty, and property, and for the ſafety of the Proteſtant Religion; as well as from ſome later Authors: And my *Remarks* being but the very *Marrow* and *Abridgement* of theſe Collections, I ſhan't ſpend the Readers time (and my own) in making any ſummary Recapitulation of the heads of what has been Inſerted at large, inſtead of which I ſhall only repeat the Remarks themſelves.

Remark 1ſt. That the *Chief Promoters* of theſe Laws were either *Papiſts* or *influenc'd* by popiſh Councils, or *peeviſh dividing* Proteſtants, who out of pique and *revenge* were betray'd, though without a deſign on their part, into meaſures that tended to the advancement of Popery and Arbitrary power; or, by *Temporizing* Favorites, who had no other fixed Principle, but to pleaſe the Court and to ſacrifice all to it.

Rem. 2d. That theſe Laws were executed againſt *Presbyterians* at *ſuch times* & in *ſuch* a Manner as tended to the *weakning* of the Proteſtant Intereſt, *ſtifling* of the Popiſh Plot, & *entailing* the Miſery and ſlavery of a *Popiſh Succeſſor* upon the Nations.

Rem. 3d. That in every Parliament in this Reign, the Houſe of Commons were *ſenſible* that theſe Laws were dangerous to *Religion*, and *Liberty* and brought in *Bills* to *repeal them*, and made Votes againſt the execution of them; which was done even by *that very* Houſe

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of Commons that *fram'd them*, after several years *Experience* of the *evil* of them; and that *all good bills* for the *uniting* of Protestants were still defeated by the influence of the *Court* and *Popish* Councils, at that very time when the discovery of the Popish Plot was *discourag'd*, and when Arbitrary steps for enslaving the subject were taken; and when the Union of Protestants was *most necessary* and desireable.

Having thus demonstrated that the Laws in *England* made against the Protestant Dissenters, are no Argument against their Loyalty; it is easie to apply what has been said, to the Declaration of the Parliament of *Ireland* in 1661. and to the Proclamation of the Government and privy-Council there, in 1662, both which are quoted by our Author in his *second* Letter p. 10, 11. But seeing much harder and more severe Treatment in *England* did not prove 'em Disloyal, but flowed from another spring: these Actings of the Parliament and Council of *Ireland*, which were but in compliance with the Court of *England*, can prove nothing to our Author's Purpose; tho' he endeavor's to make it out by a very unfair Method: for he adduceth *Ware's Annals*, and quotes him in these words, 'Note (says 'he) *That Indulgence to Dissenters was published by the Government* 'May 1662. *And that they conspired to seize the Duke of* ORMOND May 1663.

Any one who is disposed to take this Quotation upon trust, won'd imagine that the Author (from whence it's quoted) had wrote not only the *very words* recited here, but in the *very order* recited here; but by consulting the Book it self we'll find the Contrary. For in *Gesta Hibernorum* p. 184 (the very page he refers to) we have these words 'Anno 1662 An Indulgence to Dissenters publish'd by the Lords 'Justices' After these words, an account is given of 5 several particulars, which have no connexion with the said words, and after these 5 heads in the next page, we have these words 'Anno. 1663. 'The Plot of *Jepson*, *Thompsons*, *Blood*, &c. To seize on the Castle 'of *Dublin*, was discovered, and prevented; and 4 persons execut-'ed.'

Our Author has *jumbled* together these two passages, as if they had stood connected in his Author; and *alter'd* the Words, as if the *Plotters* had been as extensive as the *Party* Indulged, or rather the *same* with them; and thereby perverted the Sense of his Author, to favor this Calumny.

Our

Our Author's next Objection againſt the Presbyterians during this Period, is the *Ryehouſe-Plot* in *England*. But I'm perſuaded, all ſober Men who will give themſelves leave *impartially to reflect* upon the Tranſactions of thoſe days, will think our Author very unwary in making this Objection; by which he falls in with the Papiſts, who *forg'd* that Plot, as they did divers others, to cover their own Popiſh Plot, and to deſtroy under the *colour* and *forms of Juſtice* ſome of the beſt Men in *England*. The above mentioned Conferences between Father *Le cheſe* and the 4 Jeſuits is a Demonſtration of it, of which I muſt lay the following part before the Reader, *vide* State-Tracts Vol. 3. p. 414. &c. Part 2.

'Sir *John Warner*:

'' 'Tis known how dexterouſly we have laid our Deſign, how certainly the Guilt of the *King*'s Death, would have been laid on the *Presbyterians*, if we had ſucceeded in that Attempt. And I am ſtill of Opinion, that there is no other means to divert the ſtorm from the Catholicks, but by *contriving ſome way* to make the *Presbyterians* Guilty, or at leaſt *ſeem ſo*, which does OUR BUSINESS altogether as well ——.——.

——————'A Gentleman of good Quality who came lately to *Paris* aſſures me, That if a ſtranger were to hear the Sermons and Diſcourſes of the Generality of the Dignify'd Clergy, he would indeed gueſs, that there had been diſcover'd of late a horrid Conſpiracy againſt the King and Government, but he *would never gueſs* that the Catholicks had been accus'd of it. Conſider, if you pleaſe, the numerous Party we have there *ready* to receive *every Impreſſion* to the Diſadvantage of *Presbyterians*.

'A Numerous Party are longing for ſome Evidence of a Guilt, which is found only in their deſires. Heaven does not only inſpire us with this project, but aſſiſts and inſtructs us in it. Let us therefore go on with our *uſual diligence* and Conſtancy. Every day *DEVISE NEW TALES* to encreaſe the Jealouſy againſt the *Presbyterians*. Let us whiſper abroad the *greatneſs* of their Numbers, the *INCORRIGIBLENESS* of *their Principles*. Let us, when things are got to a little more Maturity, *ſtrengthen* that Evidence which we have *ALREADY PREPAR'D* againſt them.——————

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'*Warren*, I am perfectly of Sir *John Warner*'s Opinion, That *no greater happiness* could be wish'd in this Juncture, than to be able to fix any *seeming Plot* upon the *English Poanticks*. It would be like fresh Game started, and would certainly tempt the *hot-headed hunters* to leave the old Chace of the *Papists*, as they call us, and pursue the new Discovery. I know very well that it would be a *very great weakning* of the Common Enemy, and make *another Civil War* amongst Protestants. I know, however their Learning be despis'd by the pretended Church of *England*, That yet that *Severity* which they keep up in their *Manners*, and so *constantly Press* on their Disciples, has in an *extraordinary manner OBSTRUCTED* the Advancement of the *Catholic Religion* in *England*, by hindering that general Debauchery and Corruption of Manners, amongst those Hereticks, which would have let them in upon us so easily. As may be demonstrated by *OUR SUCCESS IN THE COURT*, and other places where *some* of those *Intractable Whining Stoicks* come. I am not ignorant that *any* Reconciliation betwixt us and them is *Impracticable*. There have been *Bramhalls*, and *Lauds*, and *Grotiuses*, and *Lloyds*, have fancied it possible to reconcile *other sort of Protestants* to us, but there never was yet a Man so fond as to hope for any Union between the *Catholicks*, *and the Disciples of Calvin*. *I am also very sensible* that NO SORT OF MEN have been so INDUSTRIOUS in ruining our late hopeful Contrivances, nor none so jealous of us; and consequently, so careful to Watch in what shape the designs of the Society will next appear. But let us put your *Reverence* in mind, that it would be ever fatal to us, to set on Foot such an attempt at such a time and fail in it.

——— 'We have more than once attempted the same thing, and have been Defeated. Sir *John Warner* mentioned to your *Reverence* the ill Success of the Design upon *Claypole*, but he forgot to tell you of the later Detection by *Dangerfield*.

'Sir *Thomas Preston*,

'I agree with *Father Warren* (said Sir *Tho. Preston*) that it's of absolute necessity that we should not suffer *Parliaments* to Sit, but I must add with Sir *John Warner*, that it is no less necessary for us to fix some *Conspiracy* upon the *Presbyterians* immediately. Take the Counsels of both the *Fathers* together, and we cannot fail of Success. Our COUNTERFEIT PLOT will be discover'd, if the PARLIAMENT

'LIAMENT SIT. And the *Parliament* muſt needs ſit in a little time; if we cannot charge a *Plot* upon the *Presbyterians*. (By *Presbyterians*, I do not mean thoſe only that are really, but we muſt Order it as Arch-biſhop *Laud* did, who called every one a *Puritan*, who was not for his ſort of Government in *Church* and *State*.) Notwithſtanding all that *ſera in fundo parſimonia*, that new good Huſbandry taken up at *Court*, the want of Money will encreaſe ſo faſt, that it will be impoſſible to hinder the K. from Calling the Parliament together in a little time, if you do not make him afraid of them; and that can be done by no other means than by perſuading him that they are generally *Presbyterians* in the *Houſe of Commons*, and that the *Presbyterians* are at this inſtant *contriving* againſt his Crown. ——— 'Nay, what is it we can deſpair of, after we have ſeen Mrs. *C.* and Mr. *G.* admitted as Evidence to prove a *Presbyterian Plot* upon Sir *R. P.* when the *Contrivance of the Forgery* had been before DIRECTLY PROV'D upon thoſe very Perſons, by the Teſtimony of *Dangerfield*, confirm'd with many Circumſtances? 'Tis Cowardiſe to fear after ſuch Succeſs; and 'tis folly to have too good an Opinion of our Adverſaries. Do we not ſee they help us all they can? Do not a *great Party amongſt the Hereticks Labour as heartily to SERVE OUR INTEREST, as if they were of our Religion*, and more ready to be *gull'd into a belief* of ſome *Presbyterian* Conſpiracy, than we are to form one? ———

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'*LeCheſe*, The Debate of theſe weighty matters has given me abundant Satisfaction, and a great light into the Affairs of *England*. I am clearly of Opinion that to ſecure that Kingdom, every one of your Counſels muſt in ſome degree be purſued. *Parliaments* muſt be kept off, the *Laws* muſt be *put in Execution* againſt the *Diſſenters*, and they muſt be either DRIVEN into, or CHARG'D with *ſome Treaſonable Conſpiracy*'.

From this Conference, 'tis plain that it was a part of the Popiſh Plot to lay it upon the Presbyterians; and you may perceive they Argue here from ſuch Topicks, as all *England* know to be true, *viz.* the *Artifices* us'd to diſgrace Presbyterians, & Impoſe upon the Credulity of *weak* and *bigotted* Churchmen. The Plot they mention here diſcover'd by *Dangerfield* was that commonly called the *Meal-Tub-plot*, the Account whereof is in moſt of the Hiſtories of theſe times, but I chooſe

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Coke's, because of its being so succinctly narrated, *vide Coke's* Detect.

(*b*) 'Then a design was set on Foot to *throw the Popish* Plot upon the *Presbyterians*, by leaving Papers of a Plot in the Lodgings of the Principal Persons, who were Active in the Discovery of the Popish Plot, and then to search their Houses, and prosecute them upon it, and these Papers to be given in evidence against them. Mrs. *Cellier* was a Principal Agent herein and *Dangerfield* as her Instrument at first made an Attempt herein, upon *Collonel Mansel* who was prosecuted upon it; but the Examination of it was referr'd to Sir *William Jones*, then Attorney-General, upon whose report of it to the Council, they thereupon Voted Collonel *Mansel* Innocent, and *Dangerfield Guilty, and that this was a design of the Papists to lay the Plot upon the Dissenters Charge, and a further proof of the Popish Plot.* But this was such a Crime in Sir *William Jones*, that he was soon after *put out of his place*, and Sir *Robert Sawyer* put in it, who wou'd not venture the loss of his Place for *such another Report.*

'By this time my Lord Chief Justice's Zeal, which he Professed for the Discovery of the Popish Plot, was inverted into the quite contrary, and he was not of the Opinion of the Council: For after this *Dangerfield* procured his Pardon, and then discovered the whole Plot, which he Printed; Hereupon Mrs. *Cellier* was Prosecuted and Tryed before my Lord Chief Justice *Scroggs*, upon the 11th of June, 1680. and Mrs. *Cellier* excepting against *Dangerfield*'s evidence he having his Pardon, the Case was sent to the Court of *Common Pleas*, for their Judgment upon it; who gave it that *Dangerfield*'s evidence was good; yet let any Man Read the Tryal, and see how the Chief-Justice Rated and Vilify'd him, so as Mrs. *Cellier* was quit; and after the Tryal, Committed *Dangerfield* to Prison, upon the Account there was a Defect in his Pardon, tho' it were not then before him, whether there was any Defect in his Pardon or not'.

The House of Commons perceiving this Intrigue of the Papists for raising *Sham-Presbyterian-plots* to disguise *their own*, and turn the scent of the Nation another way, *took the Alarm*, and so far was this Presbyterian plot from gaining *any Credit* with them, that they *prosecuted* some who had been the scandalous Reporters of it, and made the following Resolution and orders *October 28th*, 1680.

Re-

(*b*) part 2 p. 292.

Part 2:

Reſolved,

That it doth Appear by the evidence this day given to this Houſe, that Sr Robert Can *is guilty of publicly declaring in the City of Briſtol in* October 1679 *That there was no* Popiſh *Plot, but a PRESBYTERIAN PLOT.*

Ordered,

That Sr Robert Can a *Member of this Houſe be committed to the priſon of the Tower, and that he be EXPELL'D THIS HOUSE.*

Order'd,

That Sr Robert Yeamans *be ſent for in Cuſtody to anſwer for publicly declaring in* Briſtol, *that there was no Popiſh Plot, but a* PRESBYTERIAN PLOT. *vide a diſplay of Tyranny* (*c*)

The Houſe purſu'd this matter ſo far, as to appoint a Committee to examine the infamous *Parſon Thompſon* of *Briſtol*, for the ſame report. The Committee examin'd eight witneſſes, divers whereof declar'd that the ſaid *Thompſon* in a Sermon on the 30*th* of *January* 1679 ſaid there was nothing but a *Preſbyterian-Plot*, abuſing thoſe of that perſuaſion moſt groſly; and ſaying, upon that and other occaſions, many ſcandalous things both againſt Church and State. The report of the Committee and the vote of the Houſe upon it the Reader may ſee at large in the *State-Tracts* (*d*). I ſhall content my ſelf with tranſcribing the Vote of the Houſe, which was made *December 24th* 1680.

Reſolved, *Nemine Contradicente*,

'*That Richard Thompſon Clerk* hath publickly *defamed* his Sacred Majeſty, preach'd ſedition, vilify'd the Reformation, *promoted* Popery, by Aſſerting Popiſh principles, *decrying* the Popiſh Plot, and TURNING THE SAME UPON THE PROTESTANTS and endeavored to *ſubvert* the *Liberty* and *property* of the Subject and the *Rights* and *Privileges* of the Parliament, and that he is a *ſcandal and reproach to his Function.*

'*And* that the ſaid *Richard Thompſon* be IMPEACHED upon the ſaid Report, and Reſolution of the Houſe; and a Committee is appointed to prepare the ſaid Impeachments, and to receive farther Inſtruction againſt him, and to ſend for perſons, papers and records.'

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(*c*) part 1*ſt*. p. 8. (*d*) vol. 2d. p. 117, 118, 119.

Part 2.

I muſt obſerve, that the above-mentioned Conferences between Monſieur *Le-Cheſe* & the *four Jeſuites*, were after the diſcovery of the *Meal-tub-plot* by *Dangerfield*, & before the breaking out of the *Rye-houſe-plot*: and pray let the Reader compare the Scheme laid by theſe Jeſuits, with the Hiſtory of what immediately follow'd. The Jeſuits had contriv'd to have the penal Laws executed againſt Diſſenters; and in *order to that*, to make 'em odious to the Court and people, to get Sheriffs and Juries to their mind that they might convict perſons of their Sham-plot, to *procure Credit* to it, that it might not miſcarry like the former: and accordingly all this happened. Theſe occurrences are ſo briefly told and judiciouſly compar'd by the Author of *the Continuation of* Sr Walter Raleigh's *Hiſtory* (e) that I muſt beg the Reader's patience to conſider what follows,

'The Popiſh Party (*ſays he*) encouraged by the differences between the King and Parliament, *contriv'd a Plot* known by the name of the *Meal-tub*, to *throw the odium* of the Conſpiracy on the DISSENTERS and MODERATE CHURCHMEN. Several names were put to an Aſſociation againſt the King, and a Declaration was drawn up by the Conſpirators full of Invectives againſt the Government, and Inſtigations to Rebellion, which they deſigned to drop in the Houſes of many popular Lords and Gentlemen, and then have them ſearch'd; that being found there, thoſe *worthy Patriots* might be taken off, as that ILLUSTRIOUS one the Lord RUSSEL was, ſoon after. *Fitzharris*, one of the Conſpirators ſhewing ſome inclination to confeſs who ſet him upon it, the Houſe of Commons reſolved to examine him themſelves; and fearing he might be tryed, and *Hang'd out of the Way* before they finiſh'd his examination, they ſent up a bill of Impeachment to the Houſe of Lords, when the Parliament met at *Oxford*, againſt *Fitzharris*; that they might have cognizance of the matter: but the Lords threw it out, which ſo offended the Commons that they were very free with the Peers in their ſpeeches, and by a Vote forbad *any Judge*, *Juſtice* or *Jury*, to proceed upon *Fitzharris*. They alſo brought in the *Bill of Excluſion* again; ANOTHER ACT IN FAVOR OF DISSENTERS, and another to proſecute the Lords *Powis*

(e) p. 153 &c. vol. 4.

Part 2.

Powis, *Arundel*, *Petre* and *Bellasis*, who were Prisoners in the *Tower* for the Popish Plot; but every body *guest by* THESE PROCEEDINGS, that they wou'd not sit long; and accordingly six days after they met, they were Dissolved, to the great Terror and Surprize of the Nation. *Fitzharris* was hang'd, notwithstanding the Parliament's Votes; and *Stephen Colledge*, a poor busy Joyner Indicted of High Treason, for going Armed with the Earl of *Shaftsbury* to *Oxford*, and other offences taken against him. The *London*-Jury returned an *Ignoramus* on the Indictment; Yet *Colledge* was removed to *Oxford*, a new Indictment preferr'd against him, and the Judges did not doubt of getting such a Jury *there* as wou'd find the Bill. It appears by Sir *John Hawles*, the late Sollicitor-General's Learned Remarks on this Tryal, that the whole was nothing else *but a* COMBINATION *of the* JUDGES to destroy him; and 'tis just the World shou'd know the chief of those Judges was Sir *Thomas North*. *Colledge* was by the *Oxford* Jury, Condemn'd and Executed; but that *unjust Judgment* has been REPEAL'D BY ACT OF PARLIAMENT. The Earl of *Shaftsbury* himself committed to the Tower, and Indicted of High-Treason; but the Grand-Jury return'd *Ignoramus* on the Bill, and the *Irish* Witnesses which Swore against him, with difficulty escaped the fury of the Multitude.

The Duke of *York* having been sent to *Scotland* with the Character of Lord High-Commissioner, behav'd himself so Arbitrarily, that he gave general Discontent, the *Papists* and *their Adherents*, being the only Persons that were pleased with his Government. The Earl of *Argyle* on a Malicious Prosecution, for explaining his Meaning when he took the Test there, was found Guilty of High-Treason, and had he not made his escape had lost his Head four Years sooner than he did. The bold behaviour of the two Juries abovementioned, so offended the Court, that a *Quo Warranto* was brought against the City of *London*, the *Dissenters* were *every where PERSECUTED* without *Justice* or *Mercy*: And a few *Miserable Inhabitants* of most Towns and Counties in *England*, engaged to send up *Addresses* in *Approbation* of these Proceedings. At the head of these were the *lewd sort* of Gentry, who thought their *false Loyalty* wou'd make amends for the neglect of their Duties to God and their Neighbour. Sheriffs were impos'd on the City by *Violence*, or *North* & *Rich* had never had that Honour, the Charter was taken away in 1683.

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'And tho' the *Meal-Tub* Plot fail'd, that of the *Rye-house* succeeded so well, that the Lord *Russel*, Sir *Thomas Armstrong*, Captain *Wallcoat*, and others, were Executed for it. Let *who will take offence*, this Testimony must be born to the Merit of that brave *English-Man*: That scarce all the Misfortunes that have attended his Enemies since, have been sufficient to attone for the *Righteous Blood* of so *noble* and so *Innocent* a Gentleman, whose Death the Parliament of *England* have since *SOLEMNLY DECLARED TO BE A MURTHER*. The Earl of *Essex* was found Dead in the *Tower* with his Throat Cut, and a famous Writer put upon giving an eloquent Account of the Conspiracy which was publish'd in the King's Name. Collonel *Sydney*, the Earl of *Leicester's* Brother, was Condemn'd and Executed for Writing a Book which was not then Printed; but *of late* it has past the Press, and *no Treason* appear'd in it. *Bateman* the Chirurgeon, *Rouse* and others were serv'd in the same manner; and 'tis well there were no more Protestants SACRIFICED to the *Manes* of the *Popish Saints*, who *suffer'd* for that Conspiracy. *Quo Warrantos* were sent against *most of the Corporations* in *England*, that wou'd not surrender their Charters; and there were not wanting in all Burroughs *certain Tools* to forward the delivery of these Charters: They were generally Men of *no Morals nor Fortune*, and consequently fit for *any bad Service* they were *put upon*. All their *Merit* consisted in their ZEAL *AGAINST* DISSENTERS; with the *Plunder* of whose Houses, Shops, Barns and Fields, they *maintained* their *Riot* and *Debauchery*; some thoughtless People were engag'd to side with them out of *Bigotry* or *Fear*, and some out of a natural *Inclination* to Rule; for by their cry of Rebellion against their Enemies, and of *Loyalty* in themselves, all this Party *then* called *Tories* were Tyrants in the places where they lived. Enough of these Wretches, who are long since Perish'd, and may *no worse Faction* ever Rise out of their Corruption.

I shall further recommend to the Impartial Reader the perusal of the Book Enticuled, *No Protestant Plot*, *in three Parts*; wherein he'll find the Villany of the Witnesses against *Shaftsbury*, and many other things *Detecting* the whole Forgery; and in the Book, call'd *Tyranny Displayed*, *Part 1st*, He'll be furnish'd with such Remarks upon the Tryals of the Great Lord *Russel*, Collonel *Sydney*, Sir *Thomas Armstrong*, and poor *Colledge* and others, as may convince him, that they and others after

after their expreſſing *a peculiar Zeal* againſt Popery, Arbitrary Power and a Popiſh Succeſſor, were plainly *Murthered* in the *form of Juſtice*, and all by the Popiſh contrivance of the *Rye-houſe-Plot*. And therefore I cannot but differ in Opinion from our Author, who thinks the *Rye-Houſe-Plot* an Argument againſt the Loyalty of Proteſtant Diſſenters, whereas the Papiſts wou'd never have put ſuch a Plot upon them, had they not been aſſured of their being *Irreconcileable Enemies* to Popery and Slavery, and *ſtanch friends* to his Majeſtie's Perſon, Crown and Dignity; againſt which they were carrying on their Helliſh Conſpiracies. Part 2.

What do's further prove this *ſham-plot* to be a meer forgery of the Papiſts, is, the *Voucher* our Author has produc'd for *fixing* it upon Proteſtant Diſſenters, I mean, Dr *Spratt*'s Hiſtory of the Conſpiracy; for that Book was publiſhed in the year 1685, by the ſpecial order and Command of the late King *James*, prefixt to it. The Book it ſelf is Entituled, *A True Account and Declaration of the horrid Conſpiracy againſt the late King, His preſent Majeſty, and the Government, as it was ordered to be publiſhed by his Late Majeſty*. And had not the book been very *Subſervient* to the deſigns of that Prince, for advancing Popery, and Arbitrary Power, he wou'd not have taken that notice of it, he did: nor wou'd he have been ſo fond of it's publication. And let any ſound Proteſtant, who loves the Liberties of his Country, peruſe the Book ſeriouſly; and try, if he can poſſibly be of another Judgment. There are two things in it which makes that matter as plain as any thing of that kind can be, *viz.* 1*ſt*, The Commendation and Applauſe which is given in it to ſome of the moſt Arbitrary Methods that were taken in the Reign of King *Charles* 2*d*. 2*dly*, The Repreſentation it gives of the *Complaints* of the *danger* of Popery as *groundleſs*.

As to the *firſt*, it is indiſputable that the breaking the Charter of the City of *London*, and the compelling the other Corporations of *England* to Surrender their Charters and give up their Liberties, was the direct road to the *enſlaving* of the *Subject*, and the *deſtruction* of the *freedom* and *Privileges* of Parliament, and conſequently of the whole Conſtitution. And yet this Book beſtows very ample *Encomiums* upon thoſe practiſes of the Court, and makes 'em to be the *peculiar Glory* of that Reign, in theſe words, *p.* 8, 9.

'Wherefore his Majeſty foreſeeing how deſtructive, in time, the

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'Effects of ſo great and growing a Miſchief would be, reſolved at length, after many intolerable Provocations, to *ſtrike* at that which he had now found to be the very *Root* of the Faction.

'This his Majeſty and all wiſe and good Men perceiv'd, could be no otherwiſe done, than *firſt* by REDUCING the ELECTIONS of the Sheriffs of *London* to their ancient Order & Rules, that *of late* were become only a buſineſs of CLAMOUR & VIOLENCE: And then to make Inquiry into the *Validity* of the *City-Charter* it ſelf; which an ILL PARTY of men had abuſed to the Danger, and would have done it to the Deſtruction of the Government, had they been ſuffered to go on never ſo little further Uncontroul'd.

'In both theſe moſt juſt and neceſſary Undertakings, the *Righteouſneſs of his Majeſtie's Cauſe* met with an anſwerable Succeſs. *Firſt*, Notwithſtanding all the Tumultuous Riots the Factious party committed, to diſturb the peaceable iſſue of that Affair; yet the undoubted Rights of the Lord Mayor's Nominating the eldeſt Sheriff, was reſtor'd and eſtabliſhed: And ſo the Adminiſtration of Juſtice once more put in a way of being *clear'd from Partiality and Corruption*; and then a DUE JUDGMENT was obtained, by an equal proceſs of Law, againſt the Charter it ſelf, and its Franchiſes declared forfeited by his Majeſty.' and in *page* 164, 165. We have theſe words 'His Majeſty cannot here forbear to let the world know, what entire ſatisfaction he has taken in one *ſpecial Teſtimony* of his Subjects Affections; whence through God's Gracious Providence the *Monarchy has gain'd* a moſt conſiderable advantage, by means of this very Conſpiracy; and it is, that ſo great a number of the Cities and Corporations of this Kingdom, have ſince *ſo freely reſign'd their Local Immunities and Charters into his Majeſtie's Hands*; leaſt the Abuſe of any of them ſhould again hereafter prove hazardous to the *Juſt Prerogatives* of the Crown.

'This his Majeſty declares he eſteems as the PECULIAR HONOR of his Reign; being ſuch as none of the moſt popular of all his late Royal Predeceſſors could have promiſed to themſelves, or hoped for.'

This is Demonſtration that that *Rye-houſe-plot* was contrived and forg'd to advance *Arbitrary* Government, and deſtroy the Liberty of the Subject: and that *Sprat's* Hiſtory of it, commends *Slavery*

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for *Loyalty*, and *Arbitrary* Power for *juſt Prerogative*. but Part 2.

2*dly*, Tho' what I have advanced from the *Addreſſes* and Votes of Parliaments, and other undenyable Teſtimonies ſhow that the Nations were in eminent danger, of being overrun with Popery and ſlavery; yet that Book aſſerts p. 162. All theſe complaints, to have been but *Groundleſs Rumours of Popery, ſlavery, and Arbitrary Power.*

Let us compare what has been ſaid with the account given by the Ingenious Mr *Pierce* in his *Anſwer* to Dr. *Nichols*. The Doctor in his Book Entitul'd, *Defenſio Eccleſiæ Anglicanæ*, had objected the *Rye-houſe-plot* againſt Diſſenters, and quoted *Sprat's* Hiſtory of it (as our *Author* has done) in defence of his *Allegation*. To which *Pierce* anſwers p. 108, 109. Which I tranſlate thus:

'Now follows in the Author the *Rye-houſe-plot*, as it's called; a *fabulous ſtory*, as he deſcribes it, which never deſerv'd Credit, among wiſe men, and is now held by all to be ridiculous, *Thomas Sprat* Biſhop of *Rocheſter* who wrote the *Hiſtory of that Conſpiracy*, and is commended by the Author, did after King *William's* Acceſſion to the Crown, publiſh a book which has as much of the nature of a *Recantation* as of an Apology: His words written in his own defence are very obſervable, *viz. I cou'd not prevent their Death* (he means of thoſe who ſuffer'd on account of this ſham-plot) *but I was not in the leaſt acceſſary unto it. Nay, I lamented it, and eſpecially that of the Noble Lord* RUSSEL, *after the Reverend Dean of* Canterbury *had inform'd me of his diſtinguiſhing Probity, and of the deteſtation he had always conceiv'd againſt deceitfulneſs.* But had there been ſuch a plot as the Author Aſſerts, *Ruſſel* and all his *Accomplices* in that horrid Villany (whom notwithſtanding the Parliament has *declared* to be *unjuſtly put to Death*) had deſerved not only the Mortal hatred of all good Men, but the Direful Puniſhment they ſuffered, nor would *Sprat* have needed any ſuch Defence or Excuſe. Beſides, the ſame Biſhop declares that his Manuſcript was Peruſed and Altered in ſeveral places by King *James*, before it was Printed. And therefore what can be depended upon for certain in ſuch an Hiſtory.'

I leave it to every Judicious Reader to form ſuch Reflections upon what has been ſaid upon this Head, as will naturally ariſe in his own mind, for the juſt Vindication of the *Innocence and Loyalty* of Presbyterians; and for evincing how little Credit is due to *Sprat's* Hiſtory,

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disown'd by himself, *alter'd* by King *James*, *Calculated* for the *Advancement* of Popery and Slavery, and Publish'd by that unhappy Prince, while he was *eagerly pursuing* the Measures that were destructive of the Welfare of his good Subjects. And I heartily wish our Author, for his own sake as well as for the sake of Truth, wou'd forbear this Method of imposing upon his Reader, by his referring us to such *Popish Forgeries*, in Defence of his Allegations against Presbyterians.

I come next to consider the Murther of the Archbishop of St. *Andrews*, another Crime Objected to the Presbyterians in this Reign; but this was a Fact Condemned by the Presbyterians, and therefore I can't see what *Ground* there can be for *charging them with it*, as our Author does. For suppose him to be Murthered by some *few* of that Persuasion, who were his Tenants enraged against him by Oppression, I don't see how Presbyterians are accountable for their Crime, any more than all the Murthers, Rebellions, Adulteries, and other Crimes committed by Men of other Persuasions are chargeable upon the Communities to which they belong.

As to the Rebellion (as our Author calls it) subsequent in *Scotland* upon this Murther, it was the Act not of the *Body* of Presbyterians, but only of a *Part* of them made Mad by unexampled Oppression, which seems to have been contrived by the *then prevalent* Faction, of purpose to raise a Rebellion, and take occasion from thence to ruin the Nation and make way for Popery; as the Noble Earl of *Shaftsbury* observes in his Speech in the House of Lords, *March* 25. 1679. *vide* State-Tracts p. 71, 72. Vol. 2.

'*Popery* and *Slavery* like two Sisters, go hand in hand, sometimes 'one goes first, sometimes the other in a Doors; but the other is always *following close at hand*. In *England*, *Popery* was to have brought 'in *Slavery*; in *Scotland*, *Slavery* went before, and *Popery* was to follow.

'I do not think your Lordships or the Parliament have any Juris'diction there; it is a Noble and Ancient Kingdom; they have an '*Illustrious* Nobility, a *Gallant* Gentry, a *Learned* Clergy, and an *Un*'*derstanding* worthy People; but yet we cannot think of *England* 'as we ought, without reflecting on the Condition therein. They are 'under the *same* Prince, and the Influence of the *same Favorites*, and 'Councils; when they are hardly dealt with, can we that are the 'Richer expect better Usage? for 'tis certain, that in all Absolute Go-

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'verements, the pooreſt Countries are always moſt favorably dealt with. Part 2.

'When the ancient Nobility and Gentry there *can not enjoy their Royalties*, their *Shrevaldoms* and their *Stewardries* which they and their Anceſtors have poſſeſſed for *ſeveral hundreds of Years*; but that now they are enjoined by the Lords of the Council to make *Deputations* of their *Authorities* to ſuch as are their *known Enemies*.

'Can we expect to enjoy our *Magna Charta* long under the ſame Perſons, and Adminiſtration of Affairs? If the Council-Table there can *Impriſon any Nobleman or Gentleman* for ſeveral Years, *without bringing him to Tryal*, or giving the *leaſt Reaſon* for what they do; can we expect the ſame Men will preſerve the Liberty of the Subject here?

'I will acknowledge, I am not well vers'd in the particular Laws of *Scotland*; but this I do know, that all the *Northern* Countries have by their Laws, an UNDOUBTED and INVIOLABLE RIGHT to their Liberties and Properties; yet *Scotland* hath OUT-DONE all the *Eaſtern and Southern* Countries, in having their Lives, Liberties and Eſtates ſubjected to the ARBITRARY WILL and PLEASURE OF THOSE THAT GOVERN. They have lately *plunder'd* and *harraſſ'd* the Richeſt and Wealthieſt Countries of that Kingdom, and brought down the Barbarous *Highlanders* to DEVOUR THEM; and all this without almoſt a *Colorable Pretence to do it*. Nor can there be found a Reaſon of State for what they have done; but that thoſe *wicked Miniſters* deſign'd to PROCURE A REBELLION AT ANY RATE, which as they manag'd, was only prevented by the Miraculous Hand of God, or otherwiſe all the Papiſts in *England* wou'd have been arm'd, and the faireſt opportunity given in the juſt time for the Execution of that Wicked and Bloody Deſign the Papiſts had: and it is not poſſible for any man that duly conſiders it, to think other, but that thoſe Miniſters who acted that, *were as guilty of the Plot, as any of the Lords that are in Queſtion for it*.

'My Lords, I am forc'd to ſpeak this the plainer, becauſe till the Preſſure be fully and clearly taken off from *Scotland*, 'tis not poſſible for me, or any Thinking man to believe *that Good is meant us here*.

'We muſt ſtill be upon our Guard, apprehending that the Principle is not chang'd at Court, and that theſe men that are ſtill in

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'place and Authority, have that Influence upon the mind of our Excellent Prince, that he is not, nor cannot be that to us, that his own Nature and Goodneſs wou'd incline him to.

Coke, tho' no friend to *Scotch* Presbyterians, gives us an Account of the Barbarous Treatment they met with in very moving Terms, *Detect. Part* 2. *p.* 198, &c. 'And that he (*i. e. Lauderdale*) might 'not be leſs active in *Scotland*, than his Brother *Clifford* was in *England*, and *Buckingham* and *Arlington* were in *Holland*, being arm'd 'with theſe other Powers, he made all ſorts of People depoſe upon 'Oath, their Knowledge of the Perſons of Diſſenters, not *Popiſh* 'Meetings, in the Exerciſe of their Worſhip, upon Penalty of *Fining*, '*Impriſonment*, *Baniſhment*, and *Tranſportation*, and *to be ſold for ſlaves*, '*Impriſoning all Outed Miniſters*, who ſhall preach out of their Families, till they give Security of 5000 Merks *Scots*, not to do the ſame 'again: every Hearer being a Tenant, *to pay* 25 *l. Scots*, and Cotter '12, *Toties Quoties*, they ſhall offend: and that IT SHALL BE 'DEATH for any to preach in Fields or Houſes, where any are 'without Doors: and 500 Merks Reward for any to ſecure ſuch, 'DEAD OR ALIVE; and gave orders, That *every man* for himſelf and *all under him*, ſhou'd give Bond, not to go to Field-meetings, and to *Inform againſt*, *Purſue* and *Deliver up*, all outed Miniſters to Judgment.

'The Execution of theſe Orders was *not by Legal Officers*, but by 'an Army of *Highland Robbers*, who Quarter'd upon the Country; 'ſo that it may be a queſtion, whether the *French King* did not take 'his Meaſures in his Dragoon-Reformation, by the Ground-Work 'laid by *Lauderdale*.

'But his Grace (which it ſeems did Work Irreſiſtibly) did not 'ſtay here; for his *Highland Army* which conſiſted of eight or nine 'thouſand Men, not only liv'd upon free Quarters, upon all Sorts 'of the King's Peaceable Subjects, but in moſt Places Levied great 'Sums of Mony, under the Notion of Dry-Quarters; ——— 'The King's Subjects were denounc'd Rebels, and *Captions* iſſu'd out 'for ſeizing their Perſons, for not entring into Bond, that neither 'they nor any under them, ſhall go to Field-Conventicles.

But he that wou'd be let into the whole Management of theſe affairs ought to read the Book, Entitul'd, *An Account* of *Scotland's Grievances by reaſon of the Duke of* Lauderdale's *Miniſtry*, whereof I ſhall tran-

transcribe the following part to shew how the Faction manag'd in Church Affairs. *vide* State-Tracts *Vol.* 3. *p.* 209, 210. Part 2.

'The Second Remark shall be concerning my Lord *Lauderdale's Administration in Church-Affairs.* It is not necessary to remember, how that Earl *Middleton* in his Parliament thought fit to correct the Rigor of Presbytery by the Heights of Prelacy, and what a *severe Vengeance of Conformity* the Bishops did threafter execute upon the whole Country, for their former Compliance with, and retain'd Affection to their Brethren of that Ministry; O when shall Princes know wherein the *true Power* and *Peaceableness* of the Gospel doth lie, and deliver themselves and the People from the *Pedantry* and *Hypocrisie* of all Church-Pretenders! However, the extreme Distress whereinto these Episcopal Persecutions had brought the Country, did in the Year 1669. (As I have before related), move the Compassion of some more moderate Persons, to obtain for it the ease of that shall *Indulgence*, which was then granted; for the better Establishment whereof, it was suppos'd (as I have said) that the *Supremacy* was thereafter in Parliament enacted. But that the Country might the better relish this favor, & know how to discern his Majestie's from his Commissioner's *Grace*, it pleased my Lord *Lauderdale* that in the Year 1670. Conformity shou'd be again commanded, and pressed by new Acts of Parliament, and those in my Opinion, of a *greater Severity* than the *Highest Points in Christianity con'd have allow'd*: For by the fifth Act of that Session (as also by the seventeenth Act of the *third* Session) it is Statuted, That *no Non-Conform Minister, not licens'd by the Council, or other Person, not authoriz'd by the Bishop, shall* (so much as) *pray to God in any meeting, except in their own Houses, and to those of their own Families, and such as shall be present, not exceeding the Number of four, and that all Accessary to the contrary shall be guilty of keeping Conventicles, and punish'd with the Pains there specify'd*, the Article of the Apostolic Creed, *I believe the Communion of Saints*, notwithstanding. 2*dly*, by the same Act it is declar'd, *That whosoever without License or Authority aforesaid, shall Preach or Pray at any Field-Meeting, or in any House where there be more Persons than the House contains, so as some of them be without Doors*, (who may only be two or three, and posted there by Malice) *or who shall Convocate these Meetings, shall be punish'd with Death and Confiscation of their Goods, and the Seizers of such*

'*Persons are not only indemnify'd for any Slaughter that shall be committed in the apprehending, but also assur'd of five hundred Merk* Scots *of Reward, for each Person of them seiz'd and secur'd.* So mortal a thing is this Field-Conventicling, the Mass and all its Idolatry hath nothing in it so deadly.

'*Thirdly*, by the *sixth* Act of that Session, there are considerable Pecunial Pains ordain'd against disorderly Baptisms; such as those are reckon'd to be, *That are perform'd by Outed-Ministers, not Licens'd, or by any other than the Parish-Minister, without his Certificate, or in case he be Absent, the Certificate of one of the Neighbouring Ministers. Fourthly*, by the seventh Act it is appointed, *That all his Majesty's Subjects of the Reform'd Religion* (for Papists that are without, God judgeth) *shall attend Divine Worship in their own Churches, under the Pecunial Pains there mentioned*, toties quoties, &c. and in Case any landed Man shall withdraw for the space of a Year, notwithstanding their being therefore fully Fin'd, *They are to be presented to his Majest's Council, who are Authoriz'd to require of them a Bond, not to rise in Arms against his Majesty, or his Commissioners* (as if a Man cou'd not be so far dissatisfy'd with a pitiful Country Curate, but he must also be suspected for Disaffection to his Majesty) *which if they refuse or delay, they are to be imprison'd or banish'd, and both their single and Life-Rent-Escheat doth immediately fall to his Majesty.* And lastly, by the second Act of that same Session, It is *Statuted & Ordain'd, That all Persons thereto call'd by the Council, or others having his Majesty's Authority are oblig'd in Conscience* (very fair!) *and Duty, to declare and depose upon Oath, their Knowledge of any Crime, and particularly of any Conventicles, and of the Circumstances of the Persons present, and things done therein*; may not then any one be brought from the Streets, and urg'd to become upon Oath, Informer, Accuser or Witness, upon all that he ever saw or heard in his Life, against himself, his Friend, Father, and all Men else? *or if he shall be so perversly wicked or disloyal, as to refuse or delay, he is to be punish'd by fining, close Imprisonment, or Banishment, by sending him to the* Indies, *or elsewhere, at the Council's Pleasure.* Sure I am, the *Spanish* Inquisition hath no broader Warrant. And yet notwithstanding all these, my Lord *Lauderdale* by a new Act of the third Session of this Parliament, procures the Execution of the above mention'd Acts against Conventiclers, and withdrawers from public Worship, to be enjoin'd to all Sheriffs and Magistrates, with an express Provision, that they

shou'd

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'shou'd render an Account yearly of their Diligence, under the Pain 'of five hundred Marks *Scots*.

If we consider the Barbarous Treatment the *Scotch* Presbyterians met with before that Insurrection at *Bothwel*-Bridge, the Proceedings against 'em being as Odious and Unjustifiable as those of the *Spanish* Inquisition, and a manifest violation of the Law of Nature and Essential Liberties of Mankind; their Deplorable Case ought rather to be mention'd with that *Compassion* which the *Christian Religion*, and even *Human Nature* it self makes Due to them, and with a just Abhorrence of the *Unnatural* and Cruel Oppression by which they were driven into Defensive Arms, than with these hard Terms of Disloyalty and Rebellion. The Parliament of *Scotland* (who were better Judges of that Matter than our Author) were so far from Calling that Practice Rebellion, that they pass'd an Act *July* 4. 1690, Entitled, *Act Rescinding Forfeitures and Fines, past since the Year* 1665. From whence it appears, that in the Judgment of that Parliament, the Persons who made and were Accessary to the said Insurrection were not accounted Rebels. The following Words of the said Act do clearly prove this Point.

'OUR SOVEREIGN LORD and LADY, the King and Queen's 'Majesties, and three Estates of Parliament, in PROSECUTION 'OF THE CLAIM OF RIGHT, and for Relief of their Majestie's 'good Subjects, and the better Settlement of the Peace, Quiet and Tran-'quillity of this Kingdom, by the Tenor hereof, Declare, Statute and 'Ordain, that the *Decreets* and Dooms of Forefaulture pronounc'd 'against the Persons after Nam'd *viz*'. (here follows a vast Number of the Names of many of those who were at *Pentland* and *Bothwel*-Bridge) 'and generally, and whatsoever Decreets and Dooms and For-'feitures, given and pronounc'd against any of the Subjects of this 'Kingdom, either by the High-Court of Parliament, or Ordinary, 'or Circuit Courts of Justiciary, or any other Court or Commission, 'from the first of *January* one thousand six hundred sixty five, to 'the fifth day of *November* one thousand six hundred eighty eighth, 'with all Escheates fallen upon the Ground of the said Forfeitures, since 'the said day, are, and shall be *void, and of no avail, Force, strength,* 'nor *Effect* in all time coming; Rescinding and Reducing the same for 'ever, except the Decreets of Forfeiture pronounc'd against (here are 'some Persons Nam'd who were justly forfeited for Atrocious Crimes):

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And in like manner, all and ſundry Infeftments, Charters, Precepts, Inſtruments of Seaſin, Preſentations, and other Rights whatſoever of Lands, Heritages, Teinds and Poſſeſſions, *made* and *granted*, and *proceeding upon the ſaid Forfeitures*, and *Hornings*, *to*, *and in favors of whatſoever Perſons*, *mediately or immediately*, *with all* DECREETS and *SENTENCES given and pronounc'd by ANY JUDGES* conſequent, depending upon the ſaid Forefaultures and Hornings, ARE VOID *and* NULL FROM THE BEGINNING, and *of no Force*, *Strength nor Effect*, and that without *any ſpecial Proceſs* of Reduction, or other Declarator to follow thereupon. Declaring this preſent *Act* as ſufficient to all Parties concern'd, as if the ſaid Sentences of *Forefaulture's* and *Hornings*, with the ſaid Charters, Diſpoſitions, and other Rights and Titles whatſoever, with the Decreets and Sentences following thereupon, were ſpecially and orderly Retreated and Reduc'd, and as all Parties having Intereſt had been ſpecially call'd thereto. Likeas, their Majeſties, and three Eſtates, *Re-habilitates*, *Re-integrates* and *Reſtores* ſo many of the ſaid Perſons as are living, and the *Memory of them who are Deceas'd*, their Heirs, Succeſſors and Poſterity, to their Goods, Fame, and Worldly Honor, and to uſe all lawful Acts and Deeds in Judgment, and out with the ſame, and to all and ſundry their Lands, Heritages, Tacks, Steadings, Debts, and Poſſeſſions whatſoever, which they, or any of them had, the time of the leading of the ſaid Proceſs againſt them. ——— ———

And further, Their Majeſties and three Eſtates, Ordain the Perſons forefaulted, and the Heirs of them, who are Deceas'd, to be fully Re-poſſeſs'd to their Lands, Teinds, Heritages, Tacks, or Poſſeſſions, whereof they or their Predeceſſors were in Poſſeſſion, the time when they were chaſeng'd for the *Deeds whereupon the Forefaultures follow'd*, with full Right and Acceſs to all Bygones ſince the Time of *Martinmaſs* 1688. *inclusive*, with *all other Bygones*, *yet reſting unuplifted*, *in the Tenants hands*: As likewiſe, to all bygones whatſomever, intromitted with by any Donatar, or his Aſſigneys, in the caſe of ſpecial Reaſons, and Acts to be paſt thereanent, in manner aftermention'd. Likeas, their Majeſties with Advice and Conſent of the ſaid Eſtates, do diſcharge all Fines yet unpay'd, which were impos'd by Sentences from the firſt of *January*, *one thouſand ſix hundred ſixty five*, to the fifth of *November*, *one thouſand ſix hundred eighty eight*, upon any Perſon or Perſons for Church-Irregularities,

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rities, or Non-Conformities, or refuſing of Public Bonds, or Subſcriptions and Oaths, or for not obeying Acts, Proclamations, or Orders thereanent, Reſetting of, or Converſing with Rebels, for the Cauſes foreſaid, refuſing to depone on Libels againſt themſelves, in Capital Caſes, albeit reſtricted to Arbitrary Puniſhment, and any Bonds granted for theſe Fines, with all Hornings, Denounciations, and the Intercommunings, Given, Pronounc'd, and iſſu'd forth in Parliament, or by any other Court, Commiſſion, againſt any Perſons, FOR THE SAID CAUSES:

And ſeeing many of the Liedges were Spuilzied and Plundered *without any Previous Sentence*, and Bonds and other Rights were *extorted* or exacted from them through *Fear* and *Terror*: Their Majeſties, with Advice and Conſent foreſaid, ordains the Creditors, or others having Right, to deliver up to the Debitors, all Bonds, and other Rights extorted or exacted upon the Accounts foreſaid, and where the Bonds are regiſtrat, to grant Diſcharges thereof, bearing a Clauſe of Regiſtration, and that betwixt and the firſt of *November* next under the Pain of the double of the Penalty in the Bond, to be decern'd againſt them, without any Modification, in caſe the Bonds be found to have been extorted, or exacted in manner foreſaid, and inſiſted for, or not deliver'd up to the Debitors therein. And likewiſe ordains the Clerks of the Privy Council, and the Clerks of any other Courts, general Receivers, and others who have in their Hands, Bonds which were extorted, or exacted, on the Accounts foreſaid; to deliver up the ſame to the Debitors, if they be requir'd: and allows the foreſaid Perſons Spuilzi'd and *plundered*, to purſue for Repetition of the Damages and Spuilzies, on the Accounts foreſaid, for which Bonds were not granted, either before the Commiſſion appointed by this act, or the Judge ordinary, as they pleaſe; And appoints the Lords of Seſſion, upon probable Grounds, to grant Suſpenſion of any Charges to be given on the foreſaid Bonds, without Caution or Conſignation, and that *gratis*, without Payment of any Dues. And their Majeſties, and Eſtates of Parliament, being willing, that this preſent Act be *inviolably kept*, Ordains the ſame, and whole Clauſes thereof, to be *interpret* by all Judges and Miniſters of the Law, in the *moſt extenſive Senſe* and *Conſtruction the Words can bear, in favors of the Perſons Forfeited, Fined, Denounc'd or* OTHERWISE LESED *as ſaid is*.

And

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' ——— And it is hereby declar'd, that this preſent Act ſhall be ' as valid and effectual to all others Our Liedges Forfeited, Fined, ' or *otherwiſe Leſed, as foreſaid*, from the ſaid firſt day of *January* ' one thouſand ſix hundred ſixty five, to the fifth day of *November* ' one thouſand ſix hundred eighty eight, and not here nam'd, as if ' they had been particularly here inſert: Declaring likewiſe, that ' this preſent Act is without Prejudice of any who have been For- ' feited, Fined, or *otherwiſe Leſed in manner, and upon the Grounds* ' *foreſaid*, in the Reign of King *Charles* 2*d.* before the Year one thou- ' ſand ſix hundred ſixty five, to bring in their Proceſſes or particular ' Acts before the Parliament, or ſuch as they ſhall appoint for that ' Effect, and to crave and receive Redreſſes, according to the Merit ' of their Cauſes, as Accords of the Law:

Many other Privileges are declar'd by the above Act to belong to the Fofeited Perſons therein mentioned, too long to be here inſerted. But from the whole Tenor of the Act, their Majeſties K. *William* & Q. *Mary* of Glorious Memory, & the *Scots* Parliament who ſet the Crown upon their Heads, and approv'd of the late Happy Revolution, did not account the Inſurrections at *Pentland* and *Bothwel*-Bridge to be Acts of Rebellion. For if they had thought them to be ſuch, why ſhou'd they have declar'd the Perſons who were forfeited upon theſe Accounts to BE LESED? Certainly a Rebel forfeited for his Rebellion can't be ſaid to have been *leſed* or *injur'd*, by his loſing Life, and Eſtate, which he has juſtly forfeited: and 'tis very obſervable, that this Law is not an Act of Grace, but of Juſtice, for it is founded *upon the Claim of Right*; and accordingly, it does not only render the Diſpoſal of the forfeited Eſtates null and void for the future, but expreſly declares all Infeftments, Charters &c. and all Decreets and Sentences of any Judges &c. to have been *null and void from the beginning*.

No Law can juſtly make the Sentence of a Judge concerning the Forefaulture to be *void & null from the beginning*, when that Law is poſterior to the Sentence of the Judge, unleſs the ſaid Sentence be void in it ſelf from the beginning; And that Sentence can't be void in it ſelf, but for *one* of thoſe *two* Reaſons, either becauſe, 1. The Perſon is condemn'd for a Fact, which tho' clearly prov'd againſt him, is *in it ſelf no Crime*, & ſo can't render him obnoxious to a Penalty, or 2. *Becauſe* there is not *ſufficient Proof* of the matter of Fact, tho' it be a Crime. Now, let us apply

apply this to the Case of these forfeited for being at *Pentland* and *Bothwell-Bridge*. Many of them were upon Trial clearly and evidently *prov'd* to have been *engag'd* and *concern'd* in those Insurrections, and therefore the Sentences pronounc'd against 'em cou'd not have been void for want of proof of the Fact charg'd upon them; and consequently the Proceedings must have been *declar'd void*, for the *first Reason*, *viz.* Because the Parliament *Anno* 1690 cou'd not think it a Crime for them to defend themselves by Arms against the Cruelty, Violence, Oppression, and Infringment of the *Vital Liberties* of *Mankind* as well as the *Nation*, under which they lay groaning. The Retrospect which is in this Law can never be justify'd upon any other Supposition than this, that they look'd upon the whole Proceedings against these People to have been *in themselves unjust*; and a necessary Consequence from that is, that they did not believe them to be Rebels, otherwise they wou'd have been so Absur'd as to affirm that Rebels ought not to be forfeited nor punish'd; & seeing the Legislature hath appointed this Law to be *interpreted in the most Extensive sense* and *Construction the Words can bear*, in favors of the Persons Forfeited, Fined, Denounc'd, or *otherwise Lesed*, upon these Accounts; and have taken a Peculiar care of, and shown a Veneration for the *Memory of those who were deceas'd*, so as to have 'em restor'd to their *Fame* (which is inconsistent with the Opinion of their dying in Rebellion) I am persuaded this Law will bear me out in the Consequences I have drawn from it. Part 2.

But it is time to come now to our Author's last objection against the Loyalty of Presbyterians during this Reign. And here he has an *Irish* Plot to fix upon 'em *viz.* the Attempt of *seizing the Duke of* ORMOND in *Ireland*: he makes a great noise about this in his *second Letter p.* 11, 12, 13. And all that he advances to prove them guilty of it is, A Declaration of the Parliament of *Ireland*, *Anno.* 1665. I don't question but there was a Declaration made by that Parliament relating to that Plot, commonly call'd *Blood*'s Plot (from the Person's name who headed it); and at the time mention'd by our Author: But I have not yet seen the Declaration it self. If there be nothing else in the Declaration, for fastning this Plot upon the Presbyterians, than what our Author has quoted from it (and I presume there is not, otherwise he won'd not have miss'd it) their Reputation will be safe enough; for the Words of the Declaration he quotes are these,

That

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'That they did moſt traiterouſly and diſloyally conſpire to Raiſe a 'Rebellion in this Realm, and particularly had deſign'd on the ſaid '21ſt of *May* in the ſaid Year to ſurprize and take his Majeſty's 'Caſtle of *Dublin* &c. And to ſeize on the Perſon of his Grace the Ld. Lieut. '&c'. To infer from hence that the Parliament believ'd there was ſuch a Plot as they deſcrib'd, is a very native Conſequence; but then, how ſhall we know upon what Party they fix'd the Guilt of it? For the Words quoted by our Author (unleſs they be compar'd with ſome other part which he hath not quoted, and of which I can make no Judgment) don't, in the leaſt decide that Queſtion; in order to which, it muſt be inquir'd what Denomination or Party they were ſpeaking of in the preceding part of their Declaration, with which the Words quoted by our Author are connected: And to make his Argument good, he muſt produce ſome Words which neceſſarily infer that this Paſſage is to be apply'd to *Presbyterians* or *Proteſtant Diſſenters*; and he muſt yet go one ſtep farther, and prove the Parliament fix'd this Plot upon the Collective Body of Presbyterians or Proteſtant Diſſenters in *Ireland*, and that they did not confine it to ſome few of theſe Denominations. Our Author indeed inſerts a parentheſis of his own thus 'They (*i.e.* '*Diſſenters*) did moſt Traitorouſly and *Di*ſloyally conſpire to raiſe a 'Rebellion in this Realm &c'. But I am not ſure that he has not miſtaken the Parliament's Meaning and Words, and that he has not put a Gloſs and Commentary upon them which they will not bear. The Account which I will preſently give of the Innocence of the Presbyterians as to the Matter of *Blood*'s Plot inclines me to believe that our Author has not rightly apprehended the Parliament's Senſe, who knew better things than to be Guilty of that miſtake.

Of the ſame Nature is that precarious Aſſertion of his, 'But far-'ther, as an Inſtance of the Indefatigable Application of the Diſſen-'ters of thoſe Days, and the *Artful* manner of their Addreſs, in *liſ-'ting* Perſons of all Ranks into their *Service*; They had not only in-'fluenc'd many of the Common-People whom they judg'd able to 'ſuſtain 'em, had they ſucceeded in that Conſpiracy againſt the Church 'and State; but they had brought over ſeveral Members of the *Houſe* '*of Commons* to be Actors and Abettors in *their Plots*, of *which* the 'Parliament takes notice in the *ſame Declaration*, in theſe Words, 'viz. *And whereas one of theſe Perſons ſo juſtly Executed, and ſome o-'thers alſo*. &c.

Upon

Upon Reading this Paſſage, I expected our Author wou'd have prov'd two things by this Declaration. 1. That the Members of Parliament Guilty of *Blood*'s Plot, were *brought* into it *by the Diſſenters*, for that he pretends to be ſet forth in the Declaration. And 2*ly*, That the Diſſenters were Guilty not of this *ſingle* Plot only, but of *more*, becauſe he ſpeaks of *their Plots*, and that they had drawn Members of Parliament into them all, and that the Declaration clears theſe points. But I find my ſelf diſappointed; for the Declaration (ſo far as he has quoted it) ſays not *one word* of the Perſons by whom theſe Parliament-men were enſnar'd into this Plot, nor does it make the leaſt mention of any other Plot, in which thoſe Members were engag'd: This Author's looſe way of Reaſoning, and pretending to prove things by what will hardly amount to an *innuendo*, can never *convince* the Judicious, tho' it may go well enough down with the *Weaklings* and *Bigots* of a Party. Part 2.

To ſhow that I have not wrong'd our Author, by aſſerting that that part of the Declaration he quotes, proves none of the Points for which he adduceth it, I ſhall here tranſcribe ſo much of the Declaration as he himſelf hath ſet down (for that purpoſe) in his Book, 'And whereas one of thoſe Perſons ſo juſtly Executed, and ſome o-'thers alſo who were involv'd in the Guilt of that Hideous Conſpi-'racy, were Members of the *Commons-Houſe* of Parliament, which 'we mention with inward Sorrow and Grief of Heart, and with 'Horror and Deteſtation, to find that any Perſons, who had the 'honor (under the Protection of his Majeſty's bleſſed Government) 'to be Members of this Houſe, &c. ſhould be ſo ungrateful, nay 'Traytorous and Diſloyal, as to Conſpire againſt that Government, 'they were bound by the Laws of God, and Nature, to contribute 'their beſt endeavors to preſerve and Maintain &c. And this Houſe 'doth alſo declare the deep Senſe it hath of his Grace the Duke of '*Ormond*'s great Prudence and Seaſonable Prevention of the Sad, 'Bloody, and Dreadful Effects, which might have follow'd thereupon 'throughout this Kingdom; for which his continu'd Watchful En-'deavors for the Safety of the King and Kingdom, We do return his 'Grace the moſt humble and hearty Thanks of this *Houſe* &c. And 'that this Houſe may not fail in any point of Duty to his Majeſty, 'We are fully reſolv'd to make ſtrict Enquiry, what Members of 'this Houſe have been ſo wicked, as to have had any hand in thoſe

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'Horrid Guilts, ſo hateful to God and Man, &c. And to the End 'this Declaration may be deliver'd over to Poſterity, &c. It is or- 'dered, that this Declaration be entred in the Journal Books of the 'Proceedings of this Houſe, Dated the 2*d* of *November*, 1665.

But I ſhall here give ſome ſhort Account of *Blood*'s Plot, from whence the Innocency of the Presbyterians will be evident. The Character of *Blood* the main Projector, and who was to have been the Principal Actor in it, together with a ſhort Abſtract of the Occaſion and Deſign of the Plot, is given more ſuccinctly in Mr *Baxter*'s Life, part 3. p. 88. than in any other Book I have met with.

'There was *(ſays he)* this Year a Man much talk'd of for his En- 'terprizes, one Major *Blood* an *Engliſh-man* of *Ireland*. This Man 'had been a Soldier in the Old King's-Army againſt the Parliament, 'and ſeeing the Cauſe loſt, he betook himſelf towards *Ireland*, 'to live upon his own Eſtate. In his way he fell in Company with 'the *Lancaſhire*-Miniſters, who were then Writing againſt the Ar- 'my, and againſt *all Violence* to King or Parliament. *Blood* being of 'an extraordinary Wit, falls acquainted with them, & not thinking that 'the *Preſbyterians* had been ſo true to the K. he is made the more capa- 'ble of their Counſel; ſo that in ſhort he became a Convert, & Marry'd 'the Daughter of an honeſt Parliament-Man of that Country; And 'after this in *Ireland* he was a Juſtice of Peace, and Famous for his 'great Parts, and upright Life, and Succeſs in turning many from 'Popery. When the King was reſtor'd, and he ſaw the *Old Miniſters* 'ſilenc'd in the three Kingdoms, and thoſe that had ſurpriz'd *Dublin-* 'Caſtle for the King from the *Anabaptiſts*, caſt aſide, and all things 'go contrary to his Judgment and Expectation, being of a moſt *bold* 'and *reſolute* Spirit, he was one that Plotted the Surprizing of the 'Duke of *Ormond*, and of *Dublin-Caſtle*. But being detected and 'prevented, he fled into *England*'

Blood had a Brother-in-Law, one Mr *Lecky* a Diſſenting Miniſter, who had been a Fellow in the Colledge of *Dublin*, was a Man of Parts, and was engag'd in this Plot; *Blood* and he us'd their utmoſt Intereſt to bring into it as many as they cou'd. But they cou'd prevail with few or none, but with thoſe who had been Sectaries, and *Grommelians* as they were call'd. There were three Memorable Attempts that *Blood* & *Lecky* made upon the *Scots* Presbyterians, two in the North of *Ireland* and one in *Dublin*: In all which they were repull'd with-

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with a Peculiar Loyalty and Steadineſs, by a People who were then in hard Circumſtances, and uſ'd *otherwiſe* than their *loyal Appearance* and *Sufferings* for the King gave 'em reaſon to expect they ſhou'd have been. *Blood* and *Lecky* took a Tour to the North, and firſt made an Attempt upon two Presbyterian Miniſters and a Gentleman in the County of *Down* in or about *December Anno* 1662. The two Miniſters were the Reverend Mr *John Greg* of *Newtown*, and Mr *Andrew Stuart* of *Donnaghadee*, whom the two Plotters had got together with Captain *James Moor* in Mr *Greg*'s houſe; and propos'd to them, that in regard of the *Iniquity* of the Times, the *Uſurpation* of Biſhops, and the *Tyranny* of their Courts, the *Increaſe* of Popery, and the Male-Adminiſtration of the Civil Government, there was a Party that were Well-Wiſhers to a Reformation & deſirous of having theſe abuſes Redreſſ'd, & had form'd a deſign for doing it, *without wronging the King's juſt Authority*; and that if the Miniſters and People in theſe Parts wou'd give 'em any aſſurance of their Concurrence, they ſhou'd be *let into the Secret*; and urg'd thoſe three men to ſend their thoughts of it to *Dublin*. Captain *Moor* and the two Miniſters immediately reply'd, *That they wou'd not ENTERTAIN A THOUGHT, nor ſuffer a Word to be ſpoken in their Company that was PREJUDICIAL TO LAWFUL AUTHORITY*; *and that they abhorr'd any Plot or Enterprize that tended that way, that they wou'd not ſtain their Profeſſion with any undutiful and Diſloyal Attempt, for preventing the Sufferings that God might call them to: That for their part, they knew nothing of BLOOD'S Deſigns nor of his Scheme for the accompliſhing of 'em*; *and therefore cou'd only ſay in General, that God's ends by lawful Means could not be rejected by good Men: But if he and the Party he ſpoke of had any unlawful Means in View, Religion and good Principles wou'd not allow 'em to fall in with 'em.* Theſe three Loyal Perſons were ſo wary in what they ſaid to *Blood*, and did ſo ſoon diſcover their Principle and Inclination, as prevented his propoſing any thing to 'em which was Treaſonable; and by this means their concealing of what paſſ'd between 'em (until they were examin'd afterwards, of which I ſhall preſently give an Account) was not chargeable with the Imputation of Miſpriſion of Treaſon, as their Judges acknowledg'd. They made ſuch an Attempt in the County of *London-Derry* upon the Reverend Mr *John Hart*, making the ſame propoſal to him which they had made in the County of *Down*, but had *no better Succeſs*. And in *Dublin* they made an Experi-

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ment upon Mr *Thomas Boyd* an Eminent and Wealthy Citizen, of the Presbyterian Perſuaſion, and met with the *ſame Repulſe*.

The Plot being diſcover'd, & ſome of the Principal Plotters apprehended upon the very day upon which it was to have been executed, *viz.* *May* 21 1663, The Adverſaries of the Presbyterians father'd it wholly upon them, & poſſeſs'd the Government with a *violent Suſpicion* that the *Scots* in the North were univerſally guilty of it. Two things were Improved by 'em, as an handle for propagating that Calumny. *Firſt*, The Character of *Blood* & *Lecky* the Principal Conſpirators, who own'd themſelves to be of that Perſuaſion; and *Secondly*, Three Eminent Presbyterian Miniſters of the North *viz.* Mr *Adair*, Mr. *Stuart*, and Mr. *Semple*, had been in *Dublin* in the Year 1662, about the time when the Conſpirators were hatching their Plot. Thoſe three Miniſters were attending his Grace the Duke of *Ormond*, then Lord Lieutenant, with an humble Addreſs from their Brethren in the North, and were oblig'd to ſtay there for his Grace's Anſwer. But they were *Miſrepreſented*, as ſtaying there upon another Errand, as Promoters of the Plot, to which they were *perfect Strangers*. And yet upon this Suſpicion, the Government gave Directions for bringing thoſe three Miniſters Priſoners to *Dublin*. The Earl of *Mount-Alexander* being aſſur'd of the Loyalty of Mr *Stuart*, prevented his being apprehended at that time. The Lord *Maſſareen* interceeded in like manner for Mr *Adair*, and procur'd an Order from the Duke, that Mr *Adair* ſhould not be brought up with a Guard, but come up upon the Command of the Government for his own Vindication. When he came to *Dublin*, the Lord *Maſſareen* bail'd him; he ſtayed there three Months, and frequently petitioned either to be brought to a Tryal, or Diſcharg'd: And there not being the *leaſt proof* againſt him, nor the *leaſt ground* for *ſuſpecting* his Loyalty, he was diſmiſs'd; and commanded to live peaceably and quietly, which he *ever did*.

In the mean time, great Jealouſies of the Miniſters and Gentlemen in that part of the North about the City of *London-Derry* call'd the *Lagan*, being induſtriouſly infus'd into the Duke; he diſpatch'd Sir *Arthur Forbes* to inquire into that matter, who after the moſt *Critical* and *Severe* Examination he cou'd make, cou'd not find *any ground* of Accuſation againſt either Miniſters or Gentlemen in that Country; only he took notice, that in Mr. *Hart*'s Examination, he had Ingenuouſly own'd his Conference with *Blood* and *Lecky*, giving the ſame Account

of

of it, as I have done already; believing that it was so far from being Criminal on his part, that 'twas a *considerable Vindication* of his Loyalty. And Sir *Arthur* was of the same opinion. But Mr. *Hart* dropt an Expression in his Examination, which tho' it occasion'd much Trouble to some Worthy Gentlemen and Ministers, yet it gave 'em an opportunity of doing themselves and their Reputation Justice: For while he was giving an Account of his abhorring any Traiterous Conspiracy against the Government, he added these Words, *as Mr.* Boyd *of* Dublin *well knew*. What he meant by that expression was no more than this; that Mr. *Hart* being in Company with Mr. *Boyd* in *Dublin* the Winter before that, they discours'd and communicated to one another the Conferences which *Blood* and *Lecky* had entertain'd with them, and *fortify'd one another* in their *Loyal* Principles and Resolutions. But the Expression, as it stood in the Examination, and was return'd by Sir *Arthur* to the Government, being short and obscure, Mr. *Boyd* was taken up and examin'd; and he knowing nothing of Mr. *Hart*'s using that Expression concerning him, and fearing that in such a Critical and dangerous time, when a powerful prevailing Party were resolv'd to *run down* the Protestant Dissenters at *any Rate*, the most Innocent Words that had pass'd in that Conference upon his Part (and he was not conscious to himself of any thing else) might be stretcht, and a bad Construction put upon 'em to his Prejudice; he wav'd any particular Narrative of it, and vindicated himself (as well he might) by *strong Protestations* of his Innocence in general: But the Duke being Irritated, and having shown him Mr. *Hart*'s Examination, Mr. *Boyd* told his Grace the whole Story as I have related it; and farther acquainted him, that he believ'd the Ministers and Gentlemen in the *North*, whom *Blood* had made any Essay upon, utterly discourag'd him from thinking upon any thing that was Treasonable or Disloyal; and particularly instanc'd Mr. *Greg*, Mr. *Stuart*, and Capt. *Moor*: For *Blood* had told Mr. *Boyd* what they had said to him. Before this Examination of Mr. *Boyd*, the Enemies of the Northern Presbyterians put the Duke upon the severest Measures they cou'd against 'em; many of the Ministers were imprison'd upon bare and groundless Suspicion; And particularly seven of 'em *viz.* Mr. *Dryſdail*, Mr. *Greg*, Mr. *Stuart*, Mr. *Alexander Hutcheſon*, Mr. *Richardſon*, Mr. *Ramſey*, & Mr. *Gordon*, were very ill us'd and imprison'd in *Carlingford*; all the *Scots* in the Country were disarm'd without Distinction. Part 2.

Upon

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Upon Mr. *Boyd*'s Examination, Mr. *Greg* and Mr. *Stuart* were brought to *Dublin* under two several Guards, had not the benefit of conversing with one another, and were kept close Prisoners in *Dublin*; Mr. *Stuart* was examin'd in Prison by the Earl of *Mount-Alexander* and the Lord *Dungannon*, and he upon Advice of a true friend who had sent him private Information of what Mr. *Boyd* had told concerning his Conference with *Blood*, frankly open'd up the whole Story with all its Circumstances, as before related; Whereupon these Noble Peers told him, that *if there was no more between 'em, he was in no hazard.* But Mr. *Greg*, having no Intelligence of what either Mr. *Stuart* or Mr. *Boyd* had acknowledg'd, Desir'd his Accusers to prove what they alleg'd against him, and gave Answers to the same purpose (and for the same Reasons) as Mr. *Boyd* had done before he knew of Mr. *Hart*'s Examination: This Irritated the Government against him and his Brethren, who were severely Treated for some time; but upon the Recommendation of divers *Persons* of Quality, and *Gentlemen* of good Figure of the Establish'd Church, who thought themselves oblig'd both from Principles of Justice and Compassion, to give a Testimony for the Loyalty of these Ministers and Gentlemen, they were dismiss'd: There was never *one* of them convicted of the Guilt of that Plot, nor was there so much as *one* single Witness produc'd against any one of them; there was nothing cou'd be said to them, but what they confess'd themselves; and that could never militate against them, seeing 'twas *neither Treason* nor *Misprision* of Treason; but a Vindication of their Loyalty and Innocence. And let any Man Impartially consider the *Severity* of those Times against Dissenters, the *narrow* Inquiry, and *Sifting* Examinations they underwent, and all the fair Opportunities their Adversaries then had of finding out their Guilt, if it cou'd have been justly laid to their Charge; and from these and the other Circumstances and Facts I have mention'd, let him judge whether the fixing of *Blood*'s Plot upon the *Body* of the Presbyterians in *Ireland* be not a *groundless Aspersion.* And the Duke himself was at length fully convinc'd of the Innocence of a People, upon whom he had been advis'd contrary to the goodness of his own Temper, to put very great hardships, upon a bare Suspicion of Guilt: And for that very reason he continu'd the Indulgence to them for some Time; which is particularly observ'd by the Author of a Letter publish'd in *Cox*'s History *Part* 2. In the Reign of King *Charles* II. p. 6.

The Facts I have related in this short Narrative are known to, and

and can be atteſted by divers *Credible Witneſſes* yet alive. Mr. *Greg*, Mr. *Stuart*, and Mr. *Hart* have frequently told theſe Paſſages to their Brethren, and to many other Gentlemen, who exactly remember 'em. The Noble Lords above-mention'd gave the ſame Account to ſeveral Miniſters and Gentlemen; ſome whereof are yet alive and can atteſt it. And Mr. *Adair*, as he frequently told thoſe Paſſages to his Friends and Acquaintances, ſo he hath given a full Account of them in his Manuſcript-Hiſtory, out of which this Abſtract is taken: And to confirm all, I ſhall offer two things, 1. Let any Man produce a Record for Convicting any Presbyterian in the North of *Ireland* of being in the leaſt Acceſſary to that Plot, or produce *one* ſingle Examination of *one* Credible Witneſs for faſtning that Imputation upon any *one* of them. As for thoſe in the South of *Ireland*, there was indeed Mr *Lecky*, as has been noted, who was guilty of it, and not another Miniſter but himſelf, that I ever heard of: *Blood* likewſe ſeem'd to own that Perſuaſion; but it were highly injurious, to upbraid the whole Body with theſe few Inſtances. But

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2*ly*. Let the time when King *Charles* 2. granted his Royal Penſion to the *Presbyterian* Miniſters of the North of *Ireland*, be conſidered: it was near ten years after *Blood's Plot*, and it is not ſuppoſable that he wou'd have granted it, unleſs his Majeſty and Sr. *Arthur Forbes* (afterwards Earl of *Granard*) had been fully ſatisfy'd of the Innocence and Loyalty of thoſe in whoſe favor the Royal Grant was made. 'Tis juſt, the world ſhou'd know the firſt Motion that was made for that Penſion, and the *Conſideration* upon which 'twas granted, and has been now contiau'd theſe forty Years paſt *without Interruption*, except during the Reign of King *James* 2*d*. And a very few years in the latter end of the Reign of King *Charles*. 2, when the *Ruin* not only of *Presbyterians*, but of all ſober *Church-men*, and of the Proteſtant Religion it ſelf was upon the Anvil. The Account I am to give of this Matter was drawn up by the late Reverend Mr. *Alexander Hutcheſon*, Presbyterian Miniſter at *Tannagh-Nive* in the County of *Down*; he and three Miniſters more, viz. Mr. *Patrick Adair*, Mr *William Semple*, and Mr *Archibald Hamilton*, did all concur in the ſame Account to the reſt of their Brethren, affirming that they had it from Sir *Arthur Forbes*'s own mouth. And they were *all* men of ſo much *Candor* and *Veracity*, as no man of any good Character, of whatſoever Perſuaſion, wou'd have call'd in Queſtion the Truth of what any of them ſaid, and far leſs of a Fact they all agreed in. The Account it ſelf I ſhall give in Mr *Hutcheſon*'s own

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own Words, as he has left them under his hand, which is as follows:

'The truly Honorable Sir *Arthur Forbes*, the *ſtedfaſt* and real friend 'of the Miniſters and people in that part of the Country, wrote 'for *four* Miniſters to come to him to *Dublin*, that he might com- 'municate to them a matter wherein they were *highly concern'd*. The 'Miniſters were Mr *Patrick Adair*, Mr *William Semple*, Mr *Alexan- der Hutcheſon*, and Mr *Archbald Hamilton*, who all went to *Dublin* 'about the middle of *October* 1672. The matter was, as he related 'it himſelf, as followeth: He being a little time before in *London*, and 'being in Conference with the King, who had a great Kindneſs for 'him (and *deſerv edly*) the King amongſt other things relating to this 'Kingdom enquir'ed at him, concerning the *Presbyterian* Miniſters and 'People in the *North*: How the Miniſters lived, and that he had *al- ways been inform'd*, that they were *Loyal* and had been *ſufferers on that account*, and were *peaceable in their way and Carriage*, notwith- 'ſtanding of the hardſhips they were under.

'Sir *Arthur* reply'd, 'twas a *true account his Majeſty had heard of them*; and as to their preſent Condition, they lived in no 'great plenty, tho' they had the *affection* of the people, where they 'did reſide; but that they were not in a *Capacity* to afford them a 'Comfortable ſubſiſtance, being under many *heavy burdens*. The 'King of his OWN MEER MOTION told Sr *Arthur*, that there 'was *twelve hundred pounds* a Year in the Settlement of the Revenue 'of *Ireland*, which he had not yet diſpoſed of, but deſign'd it for a 'charitable uſe; & he knew not *how to diſpoſe of it better*, than by *giv- ing it to theſe Miniſters*; and told, he would forthwith give Order & 'deſired Sr *Arthur* to bring the Secretary to him to morrow, that 'the order might be paſſ'd under the King's Privy-Seal; and the 'mony to be pay'd to Sir *Arthur* quarterly, for ſecret Service, as 'the *Order run*; but when the Secretary came to the King, it 'was found there was only ſix hundred pounds to be diſpos'd 'of, which he order'd to be paid as is formerly related. Sir 'Arthur ſent for the four Miniſters, partly to give account of the '*King's buſineſs* to them, partly that *they might conſider* how to divide 'it, which they conſidering apart, agreed on this Method, that each 'Miniſter which was in the Country in the year 60 ſhould have an 'equal Proportion, and that the Widows and Orphans of theſe who 'were removed by Death might ſhare of the King's Bounty; and 'when they told this to Sir *Arthur*, he was much pleas'd with what 'they had done, and order'd the preſent payment for the firſt quar-

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'ter. He also told the Ministers that it was very becoming them to 'signify, by a Letter of Thanks to the King, the Sense they had of 'his Majesty's singular favor; and another Letter to Duke *Lauder-'dale*, a third to Sir *Robert Murray*, who were ready to do what 'Service they could for their Country-men here, and had spoke in 'their favors; all which Letters were drawn, and communicate to 'Sir *Arthur*, and by him sent over to *London*; which were Graciouſ-'ly Accepted; as both D. *Lauderdale*, and Sir *Robert Murray* signi-'fy'd by their Letters to Sir *Arthur*, which they desir'd him to com-'municate to the Ministers, which he did as Opportunity offer'd. Part. 2.

An Appendix to the Preceeding Chapter, concerning the Reign of King James II.

ALL the Mischiefs of *Popery* and *Slavery* which burst out in this Reign, were the *Hideous Spawn* of those Wicked Councils which govern'd the Preceeding Reign; and those Patriots who foresaw and foretold 'em, and for that Reason had urg'd for the Bill of Exclusion, as the only expedient for the Preservation of Religion and Liberty, were now proved to all the World to be true Prophets. The present Generation have (or at least ought to have) so deep an Impression and so fresh a Remembrance of the Melancholy Circumstances of our dear Country during that Reign, as gives a full proof of the *Necessity*, *Justice* and *Glory* of the late *HAPPY REVOLUTION*.

Our Author mentions but *one* Objection against Presbyterians during this Reign, which he sets off in his first Letter *p.* 12, 13. in these Words, 'It must be own'd that King *James* 2. treated them kind-'ly, and gave them good words, and that they were not behind 'with him, for his granting them a Toleration by his absolute Au-'thority against the Laws of *Scotland*,' And then he quotes the Address of the *Scots* Presbyterian Ministers to the King upon that occasion, in these words, 'For which Royal Favors, his Majestie's *most Loyal 'Subjects* the Ministers of the *Presbyterian Persuasion* in *Scotland*, from

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Let the Barbarous Sanguinary Laws againſt *Scots* Presbyterians which deſtroy'd at once Life, Liberty, and Property, and which were procur'd by this King both before and after his Acceſſion to the Crown, Declare, whether he *treated them kindly*, as our Author alledges: Inſtead of which, their Zeal for the Proteſtant Religion, and for the *Bill of Excluſion*, made 'em the Objects of his Implacable Fury. 'Tis true, he publiſh'd *A Liberty of Conſcience* to them, but all the World knows, that he deſign'd no Benefit or Kindneſs by it to any, but to the Papiſts, upon whoſe Account, he Arbitrarily Diſpens'd with the Penal Laws; And now the Queſtion is, Whether the Presbyterians were blameable for taking the Benefit of that Liberty to themſelves, and for Addreſſing him upon that occaſion? I humbly conceive they were not: For *had they refus'd* to make uſe of it, *That* wou'd never have hinder'd the Papiſts for reaping the Benefit of it, but on the contrary, wou'd have *ſtrengthen'd Popery*, by putting themſelves out of Capacity to oppoſe it: Beſides, the *Penal Laws* againſt Presbyterians were of themſelves ſo Inhuman and Unchriſtian, as they thought, that they were obliged by the Word of God the Supreme Law, to make uſe of all Opportunities of Worſhipping and ſerving him according to their Conſciences, any Human Law whatſoever to the contrary notwithſtanding. And accordingly Divine Providence Overrul'd that *Popiſh* Project of K. *James*, ſo as to make it *one* of the *viſible Means* of Defeating the End which he himſelf had deſigned by it: For the Presbyterians, being relieved from the Barbarous Severities which had ruined
X Multitudes, and Diſpirited the moſt of them, got *new Strength*; which they had no ſooner got, but they *improv'd it vigorouſly* in Conjunction with other Loyal Proteſtants, for promoting the late *Happy Revolution*.

The ſame Objection is made againſt the *Engliſh* Presbyterians by ſome of our Author's Faction; and the Argument is manag'd at large by Mr *Weſley* and Mr *Palmer*. The latter publiſh'd *Anno* 1705. a

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Vindication of the Learning, Loyalty, Morals, and moſt Chriſtian Behavior of the Diſſenters toward the Church of England. He ſtates the Objection and refutes it p. 70, 71. in theſe Words, ‘ But the moſt ‘ Plauſible Argument of our Enemies upon this Head is, that the ‘ *King* having uſurped the power of diſpenſing with the Laws, ‘ and the *Declaration of Favor to us*, being founded upon ſuch ‘ uſurped Powers; conſequently our thanks to the *King* was an ‘ *Acknowledgment and Allowance of it*; but we have ſeveral things to ‘ Reply to this in our Defence.’ And, 1. We ſay, ’tis Unaccountably hard to make our *Addreſs* of Thanks a Crime, and ‘ an acknowledgment of that Uſurped Power which they themſelves ‘ advanc’d, Supported, and Voluntarily Conferr’d upon the King. ‘ Thus when they had preach’d up *Abſolute Obedience*, when they ‘ had taught that the Word of the *King* was *Law*, when they had ‘ ſet up an *Imperial Sovereignty*, which they ſaid was above the *Political Power*, and might *Over-rule the Legal Authority*: I ſay, when ‘ they themſelves had thus ſet up a Uſurped Power, to charge us ‘ with acknowledging of it as a Crime, is a moſt unaccountable Conduct, and nothing elſe but as their own Poet has it;

‘ The ſelf ſame thing they will abhor
‘ one way, and long another for:
‘ All Piety conſiſts therein
‘ In them, in other Men all Sin!

‘ But 2*dly*, We Urge, that when they had taught, that the King ‘ was Head of the *Church*, and had a Plenary *Eccleſiaſtical Capacity and Power to Rule it*. And when the *Declaration for Liberty of Conſcience* was a *meer Eccleſiaſtical Act*; How cou’d it be our Crime ‘ to acknowledge that *Capacity*, which the *Church* did give him, by ‘ our receiving the Benefit and Advantage of the Exerciſe of it. ‘ *And* 3*dly*, We deny the Conſequence, *viz. That our Addreſs of Thanks was an Acknowledgment of any ſuch Uſurped Power*, to belong ‘ of Right to the *King*. For as there’s no Addreſs of ours ever made ‘ that Acknowledgment *in Terms*; ſo in the Thanks that we offer’d ‘ we only aſſerted our *Right* to that Liberty of *Religion*, to which in ‘ the Nature of the Thing, and by the Law of God, we had a Right ‘ Prior both to the *Laws* made againſt us, & the *Declaration* that pretended to annul them. And if a Man might not thankfully acknowledge a good *Act*, as this in its own Nature was, being an *Act of Mercy*, without acknowledging the Uſurped Power, that ſhewed

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'this mercy and Goodneſs to him; 'Twould be worſe living under 'a Conquering and Uſurping Power than it has hitherto been, and 'men wou'd be barr'd from any means of ſoftning the *Tyranny* of 'Oppreſſors. At this rate of Arguing *Tully* cou'd not have Compli-'mented *Cæſar* into Clemency to *Marcellus*, if his ſo doing muſt be 'judged a wicked Allowance of *Cæſar*'s Right to deſtroy the Repub-'lic; and in the ſame manner, if the Compliments paid to *Cromwel* 'for ſome particular *Acts* of Goodneſs done by that Uſurper to the 'Friends of the King, were to be interpreted to be an aſſent to his 'Uſurpation; I doubt ſome great *Church-men* wou'd be found as 'guilty as any of the *Phanaticks* in their Addreſſes to him. And 'that we ought not to be charg'd with allowing the *Diſpenſing-Pow-'er* upon the account of our Thanks for this particular Favor is E-'vident, becauſe 'twas not we, but the *Church-men* that advanc'd it, 'the *Judges* that affirmed it were Members of the *Church*, and of 'the two *Univerſities* of *Oxford* and *Cambridge*. We at that very 'time declared our Abhorrence of it, and as ſoon as we could, we 'joined the *Prince of Orange* to reſiſt and oppoſe it, tho we had Rea-'ſon before to Rejoyce, that we were delivered from the Oppreſ-'ſions under which for ſo many Years we had groaned, till that De-'claration relieved us.

Let the World judge, whether that Faction had any Reaſon to ac-cuſe Presbyterians of paying Exceſſive Compliments to King *James*, when themſelves had ſo ſhamefully exceeded all Bounds of Decency in that matter, as will fully appear by the following Collection which *Palmer* has made of their Addreſſes in the Reigns of *Charles* 2. and *James* 2. from the *Gazettes*, (*ibid.* p. 66, 67, 68.) 'Ripon (*c*) 'Addreſs eſteems it a matter of the higheſt Joy and Satisfaction that 'they were delivered from the Unwarrantable *and Arbitrary Proceed-'ings of the Houſe of Commons*! That of *Richmond* (*d*) is a very ſtrong piece of *Enthuſiaſm*, where they tell the *King* that the *Special Spirit of God 'inſpired him to diſſolve the Parliament*. High-Church too, it ſeems, 'has a great Reſpect for the *Light within*! The *Univerſity of Cam-'bridge* (*e*) thank him for giving ſo ſeaſonable a Check to the Arbitra-'ry and Inſolent Undertaking of the Commons! And *Cheſterfield* tells

(*c*) *Gaz.* May 30, 1681. (*d*) Aug. 25. (*e*) Sep. 25.

Part 2

'tells us, that this Arbitrary Uſurpation was *Impriſoning his Majeſty's Subjects*! Thus the Right of the Commons to Impriſon was deny'd when it was for their Turn! *Durham* (*f*) makes a Gracious Offer, to give Mony without Conſent of *Parliament*, to ſecure the Throne to a *Popiſh Succeſſor*; and they were ſo wonderfully fond of this great Bleſſing, that *Lyn*, *Norfolk* and *York* (*g*) do extremely Rejoyce that a *Papiſt* was Return'd to the *Councils* and *Preſence* of the *King*. *Portſmouth* (*h*) is angry beyond Meaſure with the *Diſſenters* for *crying out ſo ſeverely againſt the Heretical Church of Rome*, a very Reaſonable Complaint this, from the Members of the *Church of England*! *Cornwal* has a pretty Complement, and being *Roſicrucians* talk of *Sublimated Sedition*, and tell the *King*, that *what they promiſed in a black Character they ſhou'd be ready to perform in Red*, In Red! Yes yes, we know Blood was their Deſire, for 'tis a very great Miſtake, if we think theſe Gentlemen intended to venture their own *Blood* in the Service of their *King*, no, no, 'twas ours they intended ſhould tranſform the Character of their Addreſs from Black into Red; And *Ipſwich*, to make ſure Work, tell the *King*, that Jurors were *only to Inquire, not to Determine, and Acquit the indicted*! This I ſuppoſe was to ſhew their Skill in the Law, & how little they knew themſelves worthy of the *Priviledge to be try'd by a Jury*, & that the very fountain our Law might be brought into Contempt; the very Loyal *Addreſſes of Worceſter*, ſpeaking of the *Votes of the Houſe of Commons*, *call 'em the Sawcy and Seditious Votes of our Senate*! And if any thing like this can be ſhown in Diſſenters Addreſſes, I have done!

But this was but the *Preludium*, and to Pave the way to our Ruin. This was under pretence, that they had hopes the *Duke* was not a *Papiſt*, or that if he was, yet he wou'd not be an Arbitrary *King*: But when they felt the Effects of their own Folly, they were reſolved to purſue it, and the Frolick muſt go round in the Glorious Reign of *James* II. Thus the Merchants make a ſurrender of the *Cuſtoms* to the *King*, and hug the Arbitrary Yoke, which his *illegal Proclamation* put upon their Servile Necks but a few Days before, (*i*) and that this

(*f*) March 20. (*g*) March 27. 30, 1682. (*h*) April 10. (*i*) *Gaz.* Feb. 19. 1684.

Part 2.

this might have the Sanction of the long Robe, the middle Templers ſent up their Addreſs by the Hand of Sir *H. M.* in which they tell the King, *That he had a Right to take the Cuſtoms that were expir'd, without Conſent of Parliament.* Tho' this is declar'd to be a high Uſurpation by the Law (*k*)! The Men of *Wincheſter* (*l*) were ſo far, and ſo early in the deſign of the Impoſture that was afterwards put upon us; That they Solicited the *Queen* to divert her ſelf in their Country, that their Excellent Air might Work that *Miracle*, which the *Virgin Mary* afterwards permitted to be done by the *Catholic* Waters of the *Bath*! And to do theſe Gentlemen Juſtice, it muſt be confeſs'd, that they have been even both with that *Queen* and the *Virgin*, for ſlighting their Complement by a very Zealous Addreſs againſt their *Miraculous Son*! *Gloceſter*'s Addreſs is very free with the Parliament, and calls 'em a *Parcel of Bloodthirſty Villains*, for endeavoring to Exclude a Subject from the *Throne*! *Worceſter* (*m*) can't forbear Complementing themſelves for their *own Voluntary, Free and Unanimous ſurrender of their Charter*! But to cloſe all; now we are almoſt tyr'd, *Northampton* (*n*) *Addreſs* will be extremely refreſhing; for they ſay, *they were reſtor'd from Death to Life, and this cou'd not but beget all imaginable Veneration in their Minds* and as an Evidence of it, they *offer up their Lives and Fortunes to ſerve his Majeſty WITHOUT RESERVE.* Without Reſerve! That's very much indeed. But then they give us a very good Reaſon for it; for when they had made the *King* a *God*, it was but fit they ſhou'd worſhip him, and make an Abſolute ſurrender to him, and therefore they add in the ſame Addreſs, *That they had that Reverence for all his Majeſty's Declarations, particularly for that which relates to our Religion as by Law Eſtabliſh'd, as if they came to us* from HEAVEN IT SELF! But what became of their Reverence for the *King's Declaration* for *Liberty of Conſcience*, did they think that came from Heaven it ſelf? Did they eſteem it equal to the *Declaration of Heaven*? No they trampled upon it, and forſook their Heaven, & found that they had a Reſerve, for they never meant to pay this *Reverence* to any of his *Declarations*, unleſs he ſhou'd publiſh one to oblige 'em to read a Book of Sports, or Perſecute us! 'Tis time to be

(*k*) Feb. 12. 1684. (*l*) *Ibid.* (*m*) March 9. (*n*) March 16. 1684.

Part 2.

'be weary of Tranſcribing theſe Impertinent and Impious *Addreſſes*; 'and I ſhou'd never have done it, but that I might evince the Falſ-'hood of Mr. *Weſly*'s Aſſertion, viz. *That we made much greater Com-'plements to King* James II. than the Gentlemen of the *Church*; and 'we join Iſſue here too, and leave theſe few to be compar'd with all 'the *Diſſenting Addreſſes*, and if ſuch Inſolent Expreſſions to Parlia-'ments, ſuch Complimenting *Arbitrary* Power, ſuch ſurrendring of 'Property, ſuch Encouragement of *Popery*, and of Uſurpation upon 'the Rights of the Kingdom, and with all ſuch Nauſeous inſipid 'Flattery as is here, and may yet be produc'd; Nay, as is in this 'ſingle *Northampton* Addreſs, can be charg'd upon us, We deſerve the 'Cenſure of Mankind for our Folly; but even then too, we deſire to 'be corrected by honeſter Hands than thoſe of the *Faction* that oppoſe 'us, who are thus Guilty of the ſame, of which with ſo much *Bigotry* 'and blind *Rage* they accuſe us.

I muſt obſerve that the Character, which honeſt *Britiſh* Proteſtants contend for with reſpect to their Behavior under this unhappy Reign is not about their *Loyalty*, but about their *Diſaffection* to that oppreſ-ſive Government; They vie with one another, and *happily contend* for the *higher* Praiſes and *Superior Merit* for giving the briskeſt Op-poſition, and making the braveſt Stand againſt the Meaſures of that Unfortunate Prince: I call this an *Happy Contention*, becauſe it Iſſues in a *Noble* and *juſt* Agreement againſt the late King *James*, and all his Abettors: For ſeeing all ſides look upon their Non-Compliance with his illegal Courſes to be a *brightning* of their Character, and an *Eſtabliſhing* of their Merit; Their contending with one another about that Queſtion, *which of them was moſt Vigorous and Early in the Glorious Enterprize for Reſcuing our Religion, Liberties and all that's dear to us, from his violent Popiſh Councils*, is (under God) one of the beſt Securi-ties we can have againſt the Return of that Intolerable Bondage, Which neither we nor our Fathers were able to bear, or ſhake off, unleſs the immediate Hand of God (by an almoſt Miraculous Provi-dence) had interpos'd, in our greateſt Extremity, for our Relief. The Effectual way for deciding *that Queſtion* will be this; for all Par-ties, to perpetuate that *lucky* and *Loyal Debate* for the future, and con-tend with one another, which of 'em ſhall be the moſt Active and Zealous in oppoſing the *Pretender*, in *Extinguiſhing all his Hopes*, and *Defeating all his Meaſures*, and to be true to the Queen and the Pro-teſtant

Part 2. teſtant Succeſſion in the Illuſtrious Houſe of HANOVER. It was a great Happineſs to the Nations, that many of the Gentlemen and Clergy who were ſo Frolickſome as to gratify K. *James* with their Loſty Addreſſes, in favor of Arbitrary Power in the Prince, and Paſſive Obedience in the People, were ſo *honeſt as to repent*, and join in a good Cauſe. I know of no Party of Proteſtants who have ſtuck ſo cloſe to the Profeſſions they made in favor of the late King *James*, as the *Scots* Biſhops, and their Adherents; who upon the Birth of the *Pretender*, and the Rumor of the Glorious Deſign of the Prince of *Orange* to deliver theſe Nations, from Popery and Slavery, Addreſs'd the King in theſe Words,——— 'We Magnify the Divine Majeſty for Bleſſing 'you with a *Son*, and us with a Prince, whom we Pray Heaven may '*Bleſs and Preſerve to Sway your Royal Scepter* after you, and that he 'may Inherit with your Royal Dominions, the *Illuſtrious* and *Heroic* '*Virtues of his Auguſt and moſt ſerene Parents.*

'We are Amaz'd to hear of the Danger of an Invaſion from *Hol-* '*land*, which excites our Prayers, for an Univerſal Repentance, to 'all Orders of men, that God may yet ſpare his People, preſerve 'your Royal Perſon, prevent the Effuſion of Chriſtian Blood, and 'give *ſuch Succeſs to your Majeſtie's Arms*, that all who invade your 'Majeſty's juſt and Undoubted Right, and diſturb or Interrupt the 'Peace of your Realms may be *Diſappointed and Cloathed with ſhame*: 'ſo that on your Royal Head the Crown may ſtill flouriſh.

'As by the Grace of God we ſhall preſerve in our ſelves an Un- 'ſhaken and firm Loyalty, ſo we ſhall be careful and zealous to pro- 'mote in all your Subjects an Intrepid and Stedfaſt Allegiance to your 'Majeſty, as an *Eſſential part of their Religion*, and the Glory of our 'holy Profeſſion: Not doubting but that God in his great Mercy, 'who hath ſo often Preſerv'd and Deliver'd your Majeſty, will ſtill 'Preſerve and Deliver you, by giving you the *Hearts of your Subjects*, '*and the* NECKS OF YOUR ENEMIES.

CHAP.

CHAP. III.

The Loyalty of Presbyterians during the Reign of King WILLIAM III. of GLORIOUS MEMORY.

AFter all the Tragical Labyrinths of bareſac'd *Popery*, and the Prodigious Deſtructive Maſs of *Arbitrary* Power, under which the Nations lay Gaſping, ready to breath out their laſt, with the *Expiring Groans* of a Periſhing People; Heaven open'd to us, all of a ſudden, the Amazing and Pleaſant Scene of the late HAPPY REVOLUTION, *Anno* 1688, which brought us our Great and never to be forgotten Deliverance by King *William* of *Glorious* and *Immortal Memory*. Divine Providence had made him the Great Inſtrument of Saving the *Dutch* from utter Ruin, and of Preſerving the Proteſtant Religion Abroad; and then ſent him to us to Work our Deliverance: The Ballance of *Europe* was put into his Hands, and he became the *Reſtorer* and *Guardian* of our *Religion* and *Liberties*; which made the Nations receive him with open Arms, and place, with Univerſal Joy, three Great *Imperial Diadems* upon his Head, and upon that of his Royal Conſort Queen *Mary*; a ROYAL PAIR, of ſuch Illuſtrious Princely Virtues, as added more *Luſtre* to the *Throne* than *what* they receiv'd from it.

The *Presbyterians* Exerted themſelves in the three Kingdoms with

Part 2. so much Activity and Zeal for Effecting that *Happy Revolution*, which set him upon the Throne; and behav'd with such Inviolable Regard, and Dutiful Affection to his Person and Government, as leaves no Ground of Doubting their Conscientious Loyalty to him. And to this Day, no People in the World have a Greater Veneration for his Glorious Memory, when others Traduce and Insult it. In *Scotland*, the Restoring and Establishing their Constitution was a *Reward* of their Loyalty. They subdu'd the Rebels that fought under *Dundee* against him; *Preserv'd* that Kingdom in a Peaceable *Subjection* to him, and overaw'd those who were Disaffected to his Government. Their General Assembly never met during his whole Reign, without a Remarkable Testimony and *Acknowledgment* of their *Loyalty* and *Faithfulness* to him by his Royal Letters. They chearfully supported his Government, by their *Fortunes* at Home, and by their *Lives* Abroad, and fought his Battles with as much *Bravery* and *Loyalty* as any in his Army. And all Ranks (Ministers and People) took the Oath of Allegiance, and Subscrib'd the Assurance declaring him to be King *de jure*, as well as *de facto*.

In *England*, they were as Early & Active in Loyal Associations for the Support of his Government, as any, discharg'd *all the Places* of Trust both Civil & Military with which they were honor'd, with unshaken Fidelity, and none were more forward in that Kingdom than the Protestant Dissenters, for supplying his Necessities; and advancing Mony before hand upon the public Funds. I never heard of *so much as one* amongst 'em, that refus'd the Oaths to him, or was Disaffected to his Government. They were deliver'd from Persecution by the Toleration-Act, and honor'd with many kind Hints in his Majesty's Public Speeches from the Throne, Expressing his *Royal sense* of their *Steady Loyalty* and *Affection* to Him, and his Design to maintain their Legal Liberty of Conscience inviolably: And 'tis well known, that he had so great a Value for 'em, and for the Peace and Unity of Protestants, that he was most desirous of having 'em *comprehended in the Legal Establishment*; Queen *Mary* the *Glory of her Sex*, in whom all the Virtues that cou'd adorn an *Eminent Christian*, a *Great Queen*, a true *Britain*, and a *good Wife* did happily *Center*, had that bumness at Heart, and set the Great and Pious *Tillotson* at Work; but the Almighty soon exalted her to the *Crown of Righteousness*, and at once both Releas'd her form the Cares that attended her Earthly Diadem,

and

and depriv'd us, for our Sins, of the Many Great Bleſſings that might have been expected from the Continuance of ſo Precious a Life: Mean while, all theſe things are Undeniable Proofs of the Loyalty of Presbyterians in *England* to the Great King *William.* Part 2.

In *Ireland* the Presbyterians Exerted themſelves with the utmoſt Vigor, Zeal and Activity for Accompliſhing and Maintaining the *late Happy Revolution* 1688. Their Miniſters in the *North* were ſo early in Countenancing that Glorious Work as they make Choice of two of their Number *viz.* the Reverend Mr. *Patrick Adair*, and Mr. *John Abernethy* as their Commiſſioners to wait upon his Highneſs the Prince of *Orange*, before he was Proclaim'd King, to Congratulate his Safe Arrival, and *Encourage him* in the *Great Enterprize* he had then in View, and which (by the Bleſſing of Almighty God upon his Endeavors) was brought to paſs. The Miniſters of that Perſuaſion had frequent Meetings *Anno* 1688. with ſome of the Nobility, and moſt Eminent of the Gentry of the Eſtabliſh'd Church, *with whom they Concerted joint Meaſures* for putting the Country into a Poſture of Defence againſt the late K. *James* and his Adherents, and for rendring 'em capable of Aſſerting their Liberties, and joining with King *William* the Glorious Reſtorer of 'em. The Bleſſed Union of Hearts and Intereſts, which then ſhow'd it ſelf in the Conduct of all true Proteſtants in *Ireland*, was (under God) the happy Means of their Common Preſervation and Safety. In Purſuance of the Meaſures Concerted in their joint Councils, they fought with the utmoſt Bravery and Reſolution, of which their Gallant Behavior in the Siege of *London-Derry*, and upon many other Occaſions, is an undeniable Proof. And 'tis hop'd, That no Honeſt Gentleman of the Eſtabliſh'd Church will ever be ſo much under the Dominion of Blind Prejudice and Ingratitude as to Diſown it.

The Royal Teſtimony of the Great King *William*, and the Public Teſtimony of the Houſe of Commons both in *England* and *Ireland*, in favor of the *Services*, *Sufferings* and *Loyalty* of the Presbyterians, are laſting Monuments of this Truth. And from a juſt Regard to the late Happy Revolution, and from Gratitude to the GLORIOUS MEMORY of King WILLIAM, and from a due reſpect to thoſe Worthy Patriots in both Kingdoms, I ſhall here inſert ſome of thoſe Declarations (among many more that might be Nam'd) made by his

Part 2. Majeſty and the Houſe of Commons, to the Purpoſes abovemention'd; The firſt I ſhall take Notice of is the King's Letter to the Duke of *Schomberg*, which I publiſh from a true Copy of it, atteſted by his Grace the Duke of *Shrewſbury*, who was then one of the Principal Secretaries of State, and gave Mr *Adair* and Mr *Abernethy*, the ſaid Atteſted Copy, for the Benefit of their Brethren. It runs thus;

> ' *To Our Right Truſty and Right Entirely Beloved Couſin*
> ' *and Counſellor* Frederick *Duke of* Schomberg *General*
> ' *of our Land Forces.*

' Right Truſty and Right Entirely Beloved Couſin and Counſellor, we ' Greet you Well. Whereas ſome Miniſters of the Presbyterian Perſuaſion have humbly beſought us in behalf of themſelves, their ' Brethren, and their Congregations in the Province of *Ulſter*, in our ' Kingdom of *Ireland*, That We wou'd take them under our Gracious Protection, And as an Aſſurance thereof, That We wou'd ' pleaſe to *Recommend them to you or other Our Chief Governor or Chief* ' *Governors of the ſaid Kingdom* for the time being. And We being ' ENTIRELY SATISFY'D OF THE LOYALTY, *and* FIDELITY ' *of Our* SAID SUBJECTS, and Commiſerating the Suffrings and ' Calamities they have of Late lain Under; Which We are Deſirous to put an End to, as far as We can Contribute towards it: ' We have thought fit to grant their Requeſt. And accordingly ' We do hereby Recommend to You *in a* PARTICULAR MANNER the ſaid Miniſters and their Congregations, *Requiring you to* ' *give them that Protection and Support that their* AFFECTION TO ' OUR SERVICE DOES DESERVE: And to ſhew them all fitting Countenance, that they may Live in Tranquillity, and Unmoleſted under our Government; And ſo We bid you very Heartily farewel. Given at Our Court at *Whitehal* the 9th. day of ' *November* 1689. in the firſt Year of our Reign.

> ' *This is a true Copy of the Letter*
> ' *written to the D. of* Schonberg.
> ' SHREWSBURY

Another Declaration to the ſame purpoſe is to be found in his Majeſty's Order to the Collector of *Belfaſt* for the Payment of his Roy-

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al Bounty to the Presbyterian Miniſters in the North of *Ireland*, the true Copy whereof is as follows. Part 2.

WILLIAM R.

'WHEREAS upon Our Arrival in this Kingdom at *Belfaſt*; 'We receiv'd a Loyal and Dutiful Addreſs from Our Truſ- 'ty and Well-beloved Subjects, *Patrick Adair*, *Archbald Ha-* 'milton, *William Adair* and Others in the Name of themſelves, and 'the reſt of the Presbyterian Miniſters of their Perſuaſion in theſe 'Northern Parts of our Kingdom: And calling to Mind how Ear- 'ly they alſo were in their Addreſs unto us, upon Our Arrival un- 'to *England*, And the Promiſes We then made them of a Penſion of 'Eight Hundred Pound *per Annum* for their Subſiſtence, which by 'reaſon of ſeveral Impediments, hath not as yet been made Effectual 'unto them. And being *aſſur'd of the Peaceable & Dutiful Temper of our 'ſaid Subjects, and ſenſible of the Loſſes they have ſuſtain'd, and THEIR 'CONSTANT Labor TO UNITE THE HEARTS OF OTHERS 'IN ZEAL AND LOYALTY TOWARDS US.* We do hereby 'out of Our Royal Bounty give and grant unto them the Sum of 'Twelve Hundred Pounds *per Annum*, to be paid by Quarterly Pay- 'ments, the firſt Payment of Three Hundred Pounds *Sterl.* to begin 'upon the 24*th* day of this inſtant *June*, and ſo forward: And Our 'Will and Pleaſure is, That you or the Collector of our Cuſtoms at 'Belfaſt for the time being, do make due Payments of the ſaid Pen- 'ſion into the Hands of Mr. *Patrick Adair*, *Alexander Hutcheſon*, 'Archbald Hamilton, *Robert Craighead*, *Hugh Wilſon*, *Robert Henry* and 'William Adair, or to the Perſon which they or any five of them 'ſhall appoint, to be by them Diſtributed among the Reſt. And 'the Commiſſioners of our Revenue for this Kingdom are hereby Re- 'quir'd to allow upon your Accounts all ſuch Sum or Sums of Mony, 'as ſhall appear by you or any other Collector of *Belfaſt*, to have been 'paid in Virtue of this Our Grant. And for ſo doing this ſhall be 'your Warrant. Given at Our Court at *Hillsborough the* 19*th Day* 'of *June* 1690. in the Second Year of Our Reign.

'*To our Truſty and Welbeloved* Chriſtopher Carleton *Eſq*; *Collector of our Port of* Belfaſt.

Add to theſe Royal Teſtimones of that *Great Prince*, the Vote of

the

Part 2. the Houſe of Commons of *England Anno* 1698, which runs thus, 'Reſolved, *That the Services and Sufferings at* London-Derry *were very Eminent and of Great Conſequence to his Majeſty's Service and the Preſervation of the three Kingdoms*". And the late Houſe of Commons of Ireland in their Addreſs to the Lord Lieutenant *May* 1709; with a Remarkable Unanimity (of which his Excellency took Notice in his Anſwer) expreſs'd themſelves in theſe Words, 'We cannot 'be either ſo Negligent of our Common Safety, or Unmindful of 'the *Hearty Affection, & Courage which the Diſſenting Proteſtants uſed in Conjunction with their Brethren of the Eſtabliſh'd Church againſt* Iriſh 'and French Papiſts, and the *happy Conſequences* of their JOINT 'GALLANT BEHAVIOUR *to the Welfare and Liberties of all* 'Europe, as to think it Reaſonable, that thoſe who have hitherto 'given and ſhall continue to give all Teſtimonies and Aſſurances of 'being faithful to the Government, and Abjure the *Pretender*, ſhou'd 'be laid under any Uneaſineſs in the Exerciſe of their Religious 'Worſhip, a Liberty enjoy'd by our moſt Dangerous Enemies.

From all which it abundantly appears that the Presbyterians of *Ireland* were as truly in the Intereſt of King *William*, and as Loyal and Dutiful to him, as any of his other faithful Subjects whatſoever; and what farther demonſtrates the Truth of it is, that the King and they had Common Friends and Common Enemies: For the greateſt Enemies the Presbyterians had or have to this day where thoſe who were Diſaffected to his Government; and his ſtancheſt Friends were their greateſt Patrons.

Our Author is forc'd to Acknowledge the Loyalty of Presbyterians during this Reign; and yet he has Advanc'd many Things againſt 'em and their Behavior, eſpecially in *Ireland*; for in his ſecond Letter, one of the Periods wherein he propoſeth to trace the Untainted Loyalty of the Diſſenters of *Ireland* (p. 6.) is, *from the Revolution till the paſſing of the Teſt-Act*", which includes the whole Reign of *K. William*, and a little of the beginning of the Reign of our preſent Gracious Sovereign Queen *Anne*; during which time he accuſeth 'em of ſeveral things, which are either not true in Fact, or, if true are not faults, or ſuppoſing they were Faults, can't be juſtly term'd Acts of Diſloyalty. But before I come to examine 'em, I ſhall conſider one Objection he makes in his *firſt Letter* againſt the Church of *Scotland* which

which is the only one he makes in any of his Pamphlets againſt the Presbyterians in *Great-Britain* during this Reign. His Objection is in theſe Words, (*p.* 13) 'So it is as certain that they were *Faithful and* 'Part 2.
'*Loyal Subjects* to that Glorious PRINCE (he means K. *William*) in 'that *Turn of Government*, though it be alſo as Notorious, after all 'the Conceſſions he made them, how they preſs'd upon him, and *teas'd* 'him at laſt, and how little Regard the General Aſſembly Sitting in '*Scotland* (after the Eſtabliſhment of the *Kirk*) had to the Repeated 'Letters, He writ to them in behalf of the *Epiſcopal Diſſenters*, who 'were Rabbled and Perſecuted there.

That the World may ſee with how little Reaſon the Church of *Scotland* is Reflected upon by this Author, and by Men of *his Kidney*, as if they had been Acted by a hot Perſecuting Spirit, as their Adverſaries were; I ſhall here ſhow by ſome Remarkable Inſtances, their Chriſtian Moderation with reſpect to their Epiſcopal Brethren: I find them ſo Ingeniouſly and ſhortly Sum'd up in a Book Entitul'd, *An Account of the Proceedings of the Parliament of* Scotland, *which met* at Edinburgh, *May* 6. 1703; That I ſhall ſet 'em down in the Words of that Author, who proves what he ſays from the Public Records of that Church and Kingdom. He proceeds thus (*p.* 89, &c.),

'*An Account of the Eccleſiaſtical Proceedings in* Scotland, *relating to the Epiſcopal Clergy, ſince the Revolution.*

'To ſet this Matter in a Clearer Light, it is neceſſary to give a 'ſhort Account here of the Re-eſtabliſhment of our Church, by the 'Revolution; and of the Proceedings of our Eccleſiaſtics, according 'to that Eſtabliſhment.

'At the Revolution, our Biſhops and their Clergy were very Zealous for King *James*, tho' he had ſet up Popery barefac'd in the Kingdom, and *annull'd all the Laws* Eſtabliſhing the Reformation: 'The *Presbyterians* on the Contrary, took Arms in Favor of the 'Prince of *Orange*, and when the Convention met, the Eſtates 'declar'd Prelacy a great and *Unſupportable Grievance to the Nation.* 'Soon after, the Convention was turn'd into a Parliament; and 'the Eſtates well knowing the Levity of the Epiſcopal Clergy, and 'how hateful the Generality of them was to the Nation, for *concurring and complying with the above-mention'd Arbitrary and Bloody Meaſures*, that had been taken in former Reigns, to ſubvert our 'Religion and Liberty, did, by their Act of the 6*th* of *June* 1690 lodg',

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'lodge the Government of the Church in the Hands of the *Presbyterian* Miniſters that had been Outed ſince *January* 1661. and were then reſtor'd, and in the Hands of ſuch Miniſters and Elders only, as they had admitted, or ſhou'd admit afterwards: and at the ſame time, they gave them a Power, either by themſelves, or by a Committee, to purge out Scandalous and Inſufficient Miniſters and to ſuſpend and deprive ſuch as were Contumacious and prov'd Guilty. The firſt Aſſembly met *October* the 16th 1690, conſiſting of an hundred forty ſeven Miniſters, and forty ſeven Ruling Elders, and proceeded according to this Power, but with *ſuch Moderation*, as they had *no Pattern* for in the Proceedings of the Epiſcopal Party, towards them, as will appear by the following Inſtances.

'1. It is manifeſt by the *Index* of their Acts not printed, that on the 6th day of their Meeting, there was a Declaration publicly made by the Moderator, in Name of the Aſſembly, *That they wou'd depoſe no Incumbents, ſimply for their Judgment concerning the Government of the Church, nor urge Re-ordination upon them*, tho' we have heard before, that by the Influence of the Prelates and their Adherents, Presbyterian Ordination was declar'd null and void by Act of Parliament, and all Preachers that did not ſubmit to Epiſcopal Jurisdiction, and to take Preſentations from Lay-Patrons, were to be puniſhed as Seditious Perſons.

'2. In their Printed Inſtructions to their Committee for Viſitations, they Order'd the Commiſſioners to be *very Cautious* of receiving Informations againſt the late Conformiſts; and that they proceed in the Matter of Cenſure very deliberatly, ſo as none may have juſt cauſe to Complain of their Rigidity,; and that they ſhou'd not proceed to Cenſure but *upon ſufficient Probation.*

'3. That if they were informed of any *Precipitary*, or *Unwararntable* Procedure of Presbyteries in Proceſſes, which might prove of ill Conſequence to the Church, they ſhou'd interpoſe their Advice to thoſe Presbyteries, to ſtop ſuch Proceedings, till either the Synod or next General Aſſembly took Cognizance of it, &c. as may be ſeen by the Acts of the General Aſſembly, Printed at *Edinburgh* by *George Moſman*, in 1690.

'4. In their Letter to his Majeſty, they acquaint him, that they had given Inſtructions to their Commiſſioners, that *none of the late Conformiſts*

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'*formists should be remov'd from their Places, but such as are either Insufficient or Scandalous, or Erroneous, or Supinely Negligent; and that such of them be admitted to Ministerial Communion*, who upon due Tryal shou'd be found Orthodox in Doctrine, of Competent Abilities, of a Godly, Peaceable, and Loyal Conversation, and who shou'd be Judg'd Faithful to God and the Government.

'Thus the Assembly concluded to his Majesty's great Satisfaction, having done nothing against any of the Episcopal Incumbents, but Mr. *James Forsyth*, of St. *Ninians*, whose Deposition they confirm'd for Celebrating an Incestuous Marriage, and they deputed two of their own Number to attend his Majesty, and give him an Account of their Proceedings.

'The Assembly, according to the Power vested in them by Law, appointed one Committee for the *South*, of sixty of the most Grave and Experienc'd Ministers; and another for the *North* of forty, to visit the Churches, to Purge out Insufficient and Scandalous Ministers, and to Redress those that they found had been wrong'd by Presbyteries, or other Inferior Judicatories. The Committee for the *South* held their first Meeting in *January*, 1691. and receiv'd several of the Episcopal Clergy into Ministerial Communion, and a Share of the Government of the Church; they Revers'd Sentences pass'd against several others by Inferior Judicatories, and depos'd some who Declin'd their Authority, as they were Impower'd to do by the Act of Parliament.

'At the same time, several Inferior Judicatories, *viz.* Synods and Presbyteries began to receive the Episcopal Clergy into Ministerial Communion, and a share of the Government of the Church, even in these Parts of the Kingdom where the Presbyterians were most Numerous, and accounted most Rigid, particularly in the Presbytery of *Irwin*, and in the Synods of *Glasgow* and *Argyle*.

'The Enemies of the Revolution and of Presbyterian Government in *Scotland*, perceiving this, knew well enough that their Interest must dwindle to nothing, and that they cou'd make no figure either at the Court of St. *Germains* or *England*, if the Presbyterians were suffer'd to go on in this manner. Therefore they first rais'd a Mighty Clamor against 'em, represented the Rash Proceedings of any Inferior Judicatory, tho' the Comittee was actually Reversing them, as the Procedure of the whole Church; and

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'the Shyneſs of ſome Young Miniſters, to receive into Miniſterial Communion ſuch as they thought they had Reaſon to ſuſpect, was Complain'd of to Court, as *the Sentiments of the whole Party*. With theſe Calumnies they poſt to *London*, where by the Intereſt of the High-Church-of-*England*-men, who are very apt to receive bad Impreſſions of the *Presbyterians*, they procur'd a Letter from his Majeſty then in *Flanders* to ſtop the Progreſs of the Committees until his return, and a further ſignification of his Pleaſure. This Letter tho' contrary to Law, which Authoriz'd the Aſſembly to give the Committee that Power, was according to the Method of the *Epiſcopal Adminiſtration* in the two former Reigns, *embrac'd by that Party*, as a Sufficient Authority to decline the Power of any Church-Judicatory; and they, and their Friends the *Jacobites*, took care to ſpread it all over the Kingdom.

A Certain Faction in *England* taking Advantage of the King's Neceſſities, endeavor'd to put him upon ſuch Meaſures, as they hop'd wou'd end in a Breach between him and the *Scots* Aſſembly, which met at *Edinburgh*, *January* 15. 1692; to whom his Majeſty ſent a Letter, ordering 'em to admit into Miniſterial Communion, and a Share of the Church-Government, ſuch of the Epiſcopal Clergy, as ſhou'd make Application to them, and Subſcribe a *Formula* referr'd to in the ſaid Letter, and ſent to 'em. The Aſſembly's Proceedings in this Matter are fully vindicated in the laſt mentioned Book from *p.* 98. to *p.* 106. The Aſſembly cou'd not Comply with his Majeſty's deſire in this particular, for two Reaſons, 1. Becauſe there was no ſufficient Teſt of the *Orthodoxy* of the Epiſcopal Miniſters, provided for by the ſaid *Formula*: For all it contain'd with Relation to the Doctrine of the Church was in theſe *Ambiguous* Words, 'And I do further promiſe, that I will ſubſcribe the Confeſſion of Faith, and larger and ſhorter Catechiſms, now confirm'd by Act of Parliament *as containing* the Doctrine of the Proteſtant Religion profeſs'd in this Kingdom'. Now, any Man might Subſcribe the Confeſſion of Faith, according to that *Formula*, and *yet deny all the Articles* of Faith contain'd in it; for he is not oblig'd by it to Subſcribe the Confeſſion of Faith, *as the Confeſſion of his Faith*, but only as containing the Doctrine of the Proteſtant Religion profeſs'd in this Kingdom; and in the like Senſe, a Man may Subſcribe the *Alcoran*, as containing the Doctrine of the *Mahometan* Religion profeſs'd in *Turky*. The Committee of that Aſſembly, who were conſidering of a proper Anſwer to his Majeſty's Letter, did expreſly ask the Epiſcopal

copal Miniſters, what they mean'd by this ambiguous Clauſe of the *Formula*, and whether they were *willing to declare*, that they believ'd the Doctrine of the Church contain'd in the ſaid Confeſſion of Faith *to be true*? but they refus'd to give the leaſt Satisfactory Anſwer to that Queſtion, inſiſting on their being receiv'd upon the Terms of the *Formula*, without any Explication of their own Senſe and Meaning of it. Part. 2.

2*ly*. The *Aſſembly* thought the *Formula* Defective, becauſe it did not provide any Security againſt the *Endeavors* of theſe Epiſcopal Miniſters to overturn the *Eccleſiaſtical* Conſtitution, ſhou'd they be admitted to a ſhare in Church-Government. *And* they look'd upon this Reaſon to be ſo much the ſtronger, becauſe of the *Ambiguity* of that part of the *Formula* which related to the Doctrine of their Church; concluding, that thoſe who wou'd not plainly declare their Approbation of the *Doctrine*, cou'd be no Cordial friends to the *Government* of the Church; and eſpecially, conſidering that many of 'em had gone in with all the Meaſures of the *two former Reigns*, for Perſecuting the Profeſſors of Presbyterian Principles, even to the Death. And yet the Aſſembly, under all theſe Diſcouragements, were thinking of Expedients for receiving and Comprehending ſuch of their Epiſcopal Brethren as were *ſound Proteſtants*, *good Miniſters*, and *faithful Subjects*: but in the mean time by the Artifices of a *certain Party*, the Aſſembly was *abruptly* diſſolv'd. The Parliament of *Scotland* finding it neceſſary and juſt to Countenance the Aſſembly, and ſupport their Authority in what they had done, made *an Act*, *June* 12. 1693, *for Settling the Quiet and Peace of the Church*, wherein they Enact divers Particulars which are a *plain Approbation* of the Aſſembly's Conduct with Reſpect to the *Formula* abovemention'd. And tho' they made divers Laws very favorable to the Presbyterian Government, yet to ſhow their *Moderation* towards all Men of Worth of the Epiſcopal Perſuaſion, in their *Act concerning the Church*, *July* 26. 1695. they allow *all Miniſters that were at the time of his Majeſty's happy Acceſſion to the Crown, and have ſince continu'd Actual Miniſters in particular Pariſhes, and no Sentence either of Depoſition or Deprivation paſs'd againſt them, and who ſhou'd ſwear the Oath of Allegiance, and ſubcribe the ſame with the Aſſurance, in the time limited by the ſaid Act; and who ſhall behave themſelves worthily in Doctrine, Life and Converſation as becomes Miniſters of the Goſpel, to enjoy his Majeſty's*

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'PROTECTION, *as to* THEIR RESPECTIVE KIRKS, BENEFI-
'CES OR STIPEND'S And this Benefit they had by way of a Ci-
vil Comprehenſion, without being oblig'd to join in Miniſterial Com-
munion with the Eſtabliſh'd Church. And by virtue of this Act a
Conſiderable Number of 'em enjoy'd the Legal Maintenance during
their Lives; and in the Year 1710. above an hundred of 'em con-
tinu'd to enjoy their Churches upon theſe Terms; how many of 'em
ſince are dead, I do not know: Upon the whole, 'tis Evident that
greater Inſtances of Moderation can't be given by any Eſtabliſh'd
Church within her Majeſty's Dominions, than thoſe I have already
mention'd of the Church of *Scotland* towards the *Epiſcopal* Diſſenters
there. And the Reader is referr'd for his farther Satisfaction
in this point to the Book Entitul'd *Presbyterian Perſecution.*

Having thus examin'd our Author's Complaint againſt the *Scots*
Preſbyterians during this Reign, I ſhall next take a Trip into *Ireland*,
and examine the Account he gives of the *Conduct of Diſſenters there*,
during this Period. The faults he finds with them are reducible to
ſeven General Heads. 1. Their Petitioning the King by their Commiſ-
ſioners in *London* againſt the Church. 2. Their *Invading of Churches*,
and refuſing to pay Tyths. 3. Their refuſing to pay their Landlords
Rent. 4. Their *engroſſing* of Civil Power. 5. Their making a *Monopoly* of
Trade. 6. The Confinement of their Charity and Alms Deeds to theſe
of their own Perſuaſion, And 7. Their *unfair Practices* againſt the
Church in the Matter of their *farming*.

As to the firſt, *viz.* Their *Petitioning the King by their Commiſſio-
ners at* London, *againſt the Church*: Our Author inſerts an Account of
it (*p.* 45.) which he ſays he receiv'd from a Reverend and moſt Wor-
thy Prelate, as his Lordſhip had it out of the Secretary's Office in
London. The whole Narrative of that Prelate runs thus,

SIR, *Dublin, January*, 3. 1711.

'I do remember, That *July* 1690. or thereabouts, I heard of ſome
'Deſigns of Diſſenters to the Diſadvantage of the Church in *Ireland*;
'upon it I went to the Secretary's Office, and there I underſtood,
'that Two Petitions had been preſented to the King by the Lord
'*Maſſareene*, Sir *Robert Adair*, and one *Abernethy*, in the firſt there
'was a Project to Aboliſh Epiſcopacy in the North of *Ireland*, accor-
'ding to the Model of *Scotland*. The Reaſons for this were, That that
'Country was entirely *Scotch*, at leaſt of the Preſbyterian Perſuaſi-
on;

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'on; That they had the whole Charge or Care of the Souls of that 'Part, and that they were the great Inſtruments of Setting up and 'ſupporting his Majeſty's Intereſt in that Country. This Account 'I had of the firſt Petition, but I cou'd *never get a Copy of it.* Of the 'ſecond Petition deliver'd by the ſame Perſons I have a Copy, the 'ſubſtance of which *I remember* ſets out the Purity of their Worſhip, 'and their many Services, the great Weight upon them from the ne-'glected Cures. And for their ſupport in the Diſcharge of their Du-'ties, they deſired, in order to Encourage their Worſhip and Diſ-'cipline, *till their could be a Legal Eſtabliſhment of both*, that the little 'Profit of the Deſerted Livings of that Country might be Collected 'by them. This they ſaid wou'd encreaſe Prayer for his Majeſty, 'and highly advance and ſtrengthen the Proteſtant Intereſt and Reli-'gion.

That Prelate has been Miſinform'd in ſeveral Particulars; For 1. He has miſtaken the very Names of the Petitioners: Inſtead of Sir *Robert Adair*, he ſhou'd have ſaid Mr *Patrick Adair*; And tho' the late Lord *Maſſareene* and that Noble Family, were pleas'd to favor Presbyterians with particular Marks of their Friendſhip, yet his Lordſhip did not preſent that Petition. A Second Miſtake in that Prelate's Account of this Matter is, *That two Petitions had been preſented to the King by the* Lord Maſſareene, &c. Whereas there was none but One Petition preſented (not by his Lordſhip but) by *Coll. Arthur Upton*, *Mr Adair*, and Mr *Abernethy*. His third and greateſt Miſtake is, in his wrong Recital of the Contents of the Petition it ſelf, as will appear from the true Copy of it, which is as follows.

'To the King's moſt Excellent Majeſty, The Humble
'Petition of Coll. *Arthur Upton*, *Patrick Adair* and
'*John Abernethy*.

'SHEWETH

'WHEREAS Your Petitioners did preſent a Humble 'Addreſs to your Majeſty from the Presbyterian 'Miniſters, &others of that Perſuaſion in the North of *Ireland*, which 'your Majeſty was graciouſly pleas'd to *Accept*, & they being inſtruct-'ed Humbly to Requeſt your Majeſty's Protection & Favor in ſome par-

Part 2.

'Particulars, not yet offer'd to your Majesty's Consideration: Do most 'Humbly *Pray*, That their former and present Sufferings well known 'to those who liv'd amongst them, as well as their *Continu'd Loy-* 'alty and *Early Appearing* for Your Majesty, may be favorably Con- 'sider'd.

'That all Sufferings for Non-Conformity may be for the future 'prevented.

'That as by Your Princely Care, Relief is sent to that Languish- 'ing Poor Country, which by the Blessing of God, hath already 'and will further produce Happy Effects; so Your Majesty will ap- 'pear as a *Nursing-Father*, for Encouraging the Purity of the Gos- 'pel in Worship and Discipline, till there be a Legal Establishment 'of both.

'That those Ministers and their Families, some of them having been 'in *London-Derry* during the late Siege, Others yet remaining in their 'Places of *Ulster*, And the rest forc'd to fly to *Scotland*, being re- 'duc'd to Insupportable Straits, may for their present necessary sup- 'port have a Proportionable Share of the Public Charitable Collec- 'tions, and forthwith Encourag'd to return to their Respective Pla- 'ces by your Majesty's allowing them a *future Competent Support*, 'until the Peace and Quiet of these Parts of that *Despoil'd* and *Im-* 'poverish'd Nation enable the Inhabitants to Maintain the said Mini- 'sters, in such a Way as your Majesty in your Great Wisdom shall 'find just. Which will greatly Conduce to the Replanting those 'Parts of that Kingdom, Augment your Revenue there, increase 'Prayers for your Majesty's Success, endear the Affections of your 'Loyal Subjects, and strengthen your Hands against your Rebellious 'Enemies.

Which is your Petitioners daily Prayer &c.

The Reader will perceive that there is no such Expression in the Petition as that Prelate hath Represented in these Words *viz. That the little Profit of the Deserted Livings of that Country might be Collected by them*; and which our Author *(p. 46.)* calls a *Petitioning the King for the Church-Livings*. Instead of which, all they Petition'd for, was a share of the *Public Charitable Collections to supply their present Straits*. If there be any such Expression in the Copy which that *Reverend Prelate* says he has got, it *can't be a true Copy*: For what I have Publish'd is taken from the Copy which Mr. *Adair*, who presented the Original, hath

hath left amongſt his Papers; and the ſame Reverend Divine kept a Journal of his Proceedings in *London*, wherein he gives the exact Hiſtory of the Compoſition and Management of that Petition, and hath left amongſt his Papers the very *firſt Rough Draught* of it that was prepar'd, which I have ſeen, and which has not any Expreſſion or Phraſe in it of the like Import with that ſet forth in the above Prelate's Account. The firſt Rough Draught being thought too long, was Abridg'd and put into the Form in which I have Publiſh'd it. Mr. *Adair* in his Journal gives us the Heads of the Petition, and ſome of the Expreſſions which exactly agree with the above Copy. The Original was Preſented in *Auguſt* 1689, and lodg'd with the Right Honorable the Earl (and now Duke) of *Shrewsbury*, one of his Majeſty's Principal Secretaries of State, who on the 28*th* day of *September* following deliver'd his Majeſty's moſt *Gracious Anſwer* to it, to Mr. *Adair* and Mr. *Abernethy*; which his Lordſhip read out of a Paper he had written from the King's own Mouth. Part 2.

Before the preſenting of the above Petition, there was a Humble Congratulatory Addreſs preſented to his Majeſty by the ſame Perſons, wherein (as Mr *Adair* aſſures us in his ſaid Journal) there was *no Mention* made of any of the Grievances of the Presbyterians in *Ireland*, nor the leaſt Inſinuation of anything that was Petitory; but only Loyal and Dutiful Expreſſions of their Zeal for the late *Happy Revolution*, for which they Ador'd the Infinite Goodneſs of Almighty God; and with all poſſible joy Embrac'd their *Great Deliverer*, and Congratulated his Happy Acceſſion to the Crown, with Aſſurances of their *Steady* and *Inviolable Reſpect* to his Perſon and Government. And beſides that Addreſs and the above Petition, there was no other Paper preſented by theſe Miniſters to the King in *London*; and in *neither* of them was their Mention made of a *Project to Aboliſh Epiſcopacy in the North of* Ireland, *according to the model of* Scotland

And there are divers Circumſtances (beſides what I have ſaid from Mr *Adair's Journal* all written with his own Hand) which farther Confirm the ſhort Hiſtory I have given of this Tranſaction. For theſe two Miniſters got their Commiſſion and Inſtructions from their Brethren of the North of *Ireland* at *Connor* in the County of *Antrim January* 22. 1688; and among all their Inſtructions there is no mention made of any Project for the Aboliſhing of Epiſcopacy. After theſe Miniſters had gone to *London* and preſented their Congratulatory Addreſs, before they preſented their Petition they waited for farther

Part 2. farther Directions from their Brethren, who at that time were baniſh'd from their own Country by the *Iriſh*, and had taken Sanctuary in *Scotland*, and who all met at *Glaſgow* the third *Wedneſday* of *June* 1689, and wrote a Letter to their Brethren in *London* which came to their Hands on the 8*th* day of *July* following, wherein they gave no ſuch Inſtructions about *Aboliſhing Epiſcopacy*. When the two Miniſters came home they gave (as both aver'd) a full and faithful Account of their whole Management in *London*, to their Brethren in the North of *Ireland*, & yet Never Acquainted them with their Propoſal of any ſuch Project about Epiſcopacy; tho' they told them the whole Tranſactions wherein they had been concern'd: And the Characters of theſe two Miniſters are ſo well known to many worthy Gentlemen of all Perſuaſions, that their Fidelity and Sincerity can't be call'd into Queſtion by ſuch as knew 'em: as to Mr *Adair*'s Character, the Reader will find it in the 166*th page* of this Book; And the Reverend Mr *Abernethy* was well known to have been adorn'd with the Happy Conjunction of three Rare Qualities which ſeldom meet in one Man *viz.* a *Sprightly Quickneſs of Apprehenſion*, a *great Depth* of ſolid Judgment, & a *vaſt Memory* juſtly admir'd for ſingular *Celerity* and long *Retention*, & theſe Rich Intellectual Endowments were Repleniſh'd with a large Stock of acquir'd Knowledge, and accompany'd with a Generous *Public Spirit*, Great *Piety* and Remarkable *Candor* and Integrity; he was a Man of *Polite* Addreſs, and of that Peculiar Felicity in Converſation as made him fit to be a Companion to Men of all Stations and Perſuaſions; from whom, the Amiable Beauties of his Mind ſet off with a Countenance made Venerable with Majeſtic *Gravity* and humble *Sweetneſs*, did at once Command both Awful Reſpect and Endearing Love. Thus were Mr *Adair* and he pitch'd upon as two of the Brighteſt Lights, and amongſt the fitteſt of their Brethren, for Managing ſo *great* a *Truſt*: And 'tis hop'd, the joint Teſtimony of ſuch Men will be of Weight with all thoſe who are not *Blindly* Devoted to a meer *Party-Intereſt*.

But to allow (for Argument's ſake) that theſe two Miniſters had petition'd the King for a Legal Eſtabliſhment of Presbytery in the North of *Ireland*, I can't ſee how that it ſelf cou'd have proved them or their Principals guilty of Diſloyalty; For they *Conſpir'd*, *not* againſt the Government, raiſ'd *no Tumults*, invaded *no Churches* but only petitioned in a humble manner for Eſtabliſhing that Church and

Form

Form of Diſcipline and Manner of Worſhip, which of all others they thought the beſt; and I will prove in the *Third Chapter* of the *Third Part* of this Book, that any Proteſtant's having a Principle which inclines him to deſign and endeavor by all Lawful means to have his *own Religion Eſtabliſh'd by Law*, does not prove him to be either Diſloyal or Intolerable, and thither I refer my Reader. And if it were not ſo, both the Lord *Inchiquin* and the Lord of *Airds* muſt have been concluded Guilty either of *Diſſimulation*, or *Diſloyalty*, or *both*; Imputations, which I am loath ſhou'd fall upon the Memories of theſe Noble Peers: For they both declar'd their Inclinations for the Eſtabliſhment of Presbyterian Government in the North of *Ireland*, in *July* 1649. The firſt of theſe Lords wrote to the Presbytery a Letter dated *July* 2. that year, yet extant in their Records, the firſt part whereof is in theſe Words, Part 2.

'*Reverend Sirs*,

'I have lately taken upon me to Write ſome things unto you, and 'fearing they may have Miſcarry'd, I do now Aſſume the Confidence 'to offer you my weak advice; being a Well-wiſher to the *Presby-* '*terian* Government, and honor'd with a Public Truſt by his *Majeſty*; 'who, I know, *is Reſolv'd* for your Satisfaction, *to Eſtabliſh the* '*Presbyterian Government in theſe Parts*, and I believe, it may be in 'other Parts alſo, of the Kingdom: And no Man knows whether 'the whole Number of *Proteſtants*, may not agree to Embrace 'it.

And my Lord of *Airds* in his Declaration dated *July* 4. 1649. expreſſes himſelf thus, 'But leſt any ſhou'd fear that Religion, may 'hereby be prejudg'd (tho I conceive my Conſtant Practices might if 'well ponder'd reſolve any ſuch Doubt) I do in the *Preſence of GOD* '*Proteſt*, I ſhall uſe my Uttermoſt Endeavors, whilſt I am intruſted with Power, to Countenance and Aſſiſt the Exerciſe of our Religion in this Province, *as it is now practiſ'd*, and likewiſe as I have 'good Ground to hope, with Succeſs I ſhall ſolicit his *Majeſty*, for 'a Confirmation under his hand.

Upon his Majeſty's Happy Acceſſion to the *Throne*, it was the earneſt deſire of many ſober Proteſtants of both Perſuaſions, *Epiſcopal* and *Presbyterian* to have a Coalition, and to have the National Eſtabliſhment *Enlarged* and *Strengthen'd* by the Comprehenſion of all the *Pious*,

Partt 2. *Orthodox* and *Useful* Ministers of both Sides: The Attempts that were made towards it, and by what means they Miscarry'd are sufficiently known. However, the Protestant Dissenting Ministers in and about the City of *London* thought it their Duty to apply to their Majesties King *William* and Queen *Mary*, for promoting so pious a Work, and receiv'd a *Gracious Answer*: Both the Addresses and Answers were Printed *May* 11. 1689, being publickly Licens'd: And whether Mr. *Adair* and Mr. *Abernethy* might not lawfully have Address'd their Majesties in the same manner, is humbly submitted to all who love the *Union* of *Protestants* and the Peace and Welfare of their Country. These Addresses of the *London*-Ministers breath so much of a Catholic Spirit for Christian Concord, and withal contain so much Loyal Affection, that they Challenge a Peculiar Place in this Historical Essay. They run thus,

'An Address of the Dissenting Ministers (in and about the 'City of *London*) to the KING and QUEEN, upon 'their Accession to the CROWN. With their Majesties 'ANSWER to it.

To the KING,

May it please Your Majesty,

'The Series of successful Events that has attended your Glorious 'Enterprize for the saving these Kingdoms from so Imminent and 'Destructive Evils, has been so Visible and Extraordinary, that it 'may force an Acknowledgment of the Divine Providence from those 'who deny it, and raise Admiration in all who believe and reverence 'it. The Beauty and Speed of this happy Work, are the *bright 'Signatures* of his Hand, who *creates Deliverance for his People*. The 'less of Human Power, the more of the Divine Wisdom and Good-'ness has been Conspicuous in it. If the Deliverance had been ob-'tain'd by fierce and bloody Battels, *Victory* it self had been *dejected*, 'and Sad, and our Joy had been mix'd with afflicting Bitterness: 'But as the Sun ascending the *Horizon*, dispels without noise the 'Darkness of the Night; so your Serene Presence has, without Tu-'mults and Disorders, chased away the Darkness that invaded us. In 'the Sense of this astonishing Deliverance, we desire with all *possible*

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'*Ardency* of Affection, to Magnify the Glorious Name of *God* the Author of it, by whoſe entire Efficacy the Means have been ſucceſsful: And we cannot without a warm Rapture of Thankfulneſs, recount our Obligations to your Majeſty the happy Inſtrument of it. Your Illuſtrious Greatneſs of Mind, in an Undertaking of ſuch vaſt Expence; Your Heroic Zeal, in expoſing your moſt precious Life in ſuch an Adventurous Expedition; Your Wiſe Conduct and Unſhaken Reſolution in Proſecuting your Great Ends, are above the Loftieſt flights of Language, exceed all Praiſe. We owe to your Majeſty the Two greateſt and moſt valuable Bleſſings that we can enjoy, the Preſervation of the true Religion, our moſt ſacred Treaſure, and the Recovery of the falling State, and Eſtabliſhing it upon juſt Foundations. According to our Duty, we promiſe *Unfainting fidelity*, & true Allegiance to your Majeſty's Perſon and Government. We are Encourag'd by Your Gracious Promiſe upon our firſt *Addreſs*, to humbly deſire and hope, that your Majeſty will be pleaſ'd by your Wiſdom and Authority to eſtabliſh *a firm Union* of your Proteſtant Subjects in the matters of Religion, by making the RULE OF CHRISTIANITY TO BE THE RULE OF CONFORMITY. Our bleſſed Union in the Purity and Peace of the Goſpel, will make this Church a fair and lovely Type of Heaven, and terrible to our Antichriſtian Enemies: This will make *England* the ſteady Centre from whence a powerful Influence will be deriv'd for the Support of the Intereſt of Reformed Chriſtianity abroad; This will bring Immortal Honor to your Name, above the Trophies and Triumphs of the moſt Renowned Conquerors. We do aſſure your Majeſty, that *we ſhall cordially Embrace the Terms of Union which the Ruling Wiſdom of our* Savior *has preſcrib'd in his Word.* We ſhall not treſpaſs farther upon your Royal Patience, but ſhall offer up our fervent Prayers to the *King* of *Kings*, that he will pleaſe to direct your Majeſty by his Unerring Wiſdom and always encline your Heart to his Glory, and encompaſs your Sacred Perſon with his Favor as with a ſhield, and make your Government a Univerſal Bleſſing to theſe Kingdoms.

'His Majeſty's Anſwer to the Miniſters.

'*I take kindly your good Wiſhes; and whatever is in my Power ſhall*

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be employ'd for obtaining a Union among you. I do assure you of my Protection and Kindness.

'*The* ADDRESS of the *Dissenting Ministers* to the *QUEEN*, 'upon her Accession to the *CROWN*.

May it please your Majesty,

'YOUR happy Arrival into your Native Country, and Acces-'sion to the Crown, has diffus'd an universal Joy through 'this Kingdom. 'Tis an Auspicious Sign of the Public Felicity, when '*Supreme Virtue* and *Supreme Dignity* meet in the same Person. Your 'Inviolable Firmness in the Profession of the Truth, and Exemplary 'Piety, are the most Radiant Jewels in your Crown. The Lustre 'of your Conversation, unstain'd in the midst of Tempting Vanities, 'and Adorn'd with every Grace, recommends *Religion* as the most '*Honorable* and *Amiable Quality*, even to those who are Averse from 'hearing Sermons, and apt to despise serious Instructions and Exci-'tations to be Religious. We humbly desire your Majesty will be 'pleas'd by your Wisdom and Goodness, to compose the Differen-'ces between your Protestant Subjects, in Things of less Moment 'concerning Religion. We hope those *Reverend* Persons who Conspire 'with us in the main end, the Glory of God and the Public Good, 'will *Consent to the Terms of* Union *wherein all the Reformed Churches a-'gree*. We shall sincerely Address our Requests to God, that he 'will please to pour down in a rich abundance his blessings upon your 'Majesty's Person and Government, and preserve you to his Hea-'venly Kingdom.

The *QUEEN's* Answer.

'*I will use all Endeavors for the Obtaining a Union that is necessary 'for the Edifying of the Church. I desire your Prayers.*

'*LICENSED, May* 11. 1689.

A Second fault our *Author* finds with the Dissenters in *Ireland* and particularly in the *North*, in the beginning of this reign is, Their *Invading of Churches and refusing to pay the Clergy their Tithes.* Upon these Heads he expresses himself thus, *p.* 15, 'They began to Seize 'on some parish-Churches in the *North* of *Ireland* particularly 'Mr. *No-*

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'*Nathaniel Cooper* a Clergy-man in the Town of *Lutterkenny*, was by 'them pulled out of the Church. They in the ſame Church hinder'd 'Mr *Craford* to preach. Mr *John Leſly* officiating in the Church of '*Rimoghy*, Mr *Liſton* the Presbyterian Miniſter, tho' they had a '*Meeting-houſe* near the Church, came with a Party, forc'd him to 'give over, threatned to kill him, and Mr *Liſton* went up and 'preach'd; and Mr *Hunter* in the Dioceſs of *Derry* had his Gown 'torn, and was pulled out of his Pulpit.'

'About this time the *Northern* Diſſenters did generally refuſe the 'Payment of their Tithes with ſuch Obſtinacy, that Duke '*Schomberg* was obliged to interpoſe by public Orders and Procla-'mations.

Theſe Inſtances about Mr *Cooper*, Mr *Craford*, Mr *Leſly* and Mr *Hunter* Conformiſt Miniſters, and Mr *Liſton* a Presbyterian miniſter, are very Diſingenuouſly miſrepreſented by our Author's Informers. Its Confeſſed that Mr *Liſton* preached ſome few Lord's Days in ſome Churches; But that he brought any Party that threaten'd any Clergy-man, is a miſtake. Mr *Cooper* went into the Church of *Lutterkenny* early in the Morning before the uſual time of meeting, and before he had Begun Divine Service, ſome few Women (*not one man being amongſt 'em*) went and ſpoke to him, and bid him forbear, becauſe Mr *Liſton* was to preach there; and while they were talking together he got between them and the Church door, and the Women moving towards the ſame door, preſs'd him out without touching him with their hands; but Mr *Liſton* getting Information of this, ſent for the people that were to be his Hearers, to *Caſtlebane* where he preached to 'em that very day, and Mr *Cooper* preach'd in Church, without any farther moleſtation. and where Mr *Liſton* preach'd in any Church, the meeting-Houſe was either quite Ruinous, or very much out of Repair: The whole Circumſtances relating to theſe Stories can be produc'd, but ſeeing I don't pretend to Juſtify, but only extenuate 'em, and ſhow that they were not ſo bad as our Author makes 'em; I ſhall not trouble my Reader with any farther Account of 'em.

'But what ever might be thought blameable in *Mr. Liſton*'s Conduct, the Presbyterian Miniſters in the North of *Ireland* are ſo far from being Chargeable with it, that they Reprov'd him for it; and from their General Meeting at *Belfaſt July* 3. 1690. ſent him the follow-

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lowing Letter, which I publiſh from the Original now in my Hands, Subſcrib'd by the late Reverend Mr. *Thomas Hall* of *Larn*, Moderator of that Meeting, a Man of profound Learning, great Abilities and Piety, and long Experience; whoſe Subſcription can be Atteſted to be Genuine by many Perſons of Unqueſtionable Integrity. The Letter runs thus,

'*B.* 3. *July* 1690.

'The Brethren here met from *all our ſeveral Meetings*, being in-
'form'd that ſome of our Brethren (in remote *Corners* of the Coun-
'try, and under ſome *extraordinary* Circumſtances,) have for *ſome*
'*few* Sabbath-days made uſe of ſome Churches, by Law belonging
'to the Prelatical Clergy; and conſidering, that as this *is illegal in*
'*it ſelf*, ſpoken of to the Reproach and Prejudice of our Intereſt by
'our Adverſaries, and *unſuitable to our former Commendable Practice*;
'ſo likely to *create great Offence* to the Government, and may give
'occaſion for evil Thoughts of all of us and our Way: Have thought
'fit hereby *earneſtly to adviſe all* the ſeveral Meetings and Brethren
'in them to *abſtain from all ſuch Practices in time to come*, and every
'ſuch Thing or Practice whereby Reflection may be juſtly caſt upon
'our Way as *Invaders upon the Law, or Right of any Subject.* And
'further to declare, that it is their Judgment that, if after Intima-
'tion to the ſeveral Meetings of this our Advice, any Brother ſhall
'inſiſt in theſe or the like Practices, that they are in that Caſe liable,
'as to *Civil Puniſhments by the Law of the Land*, ſo *to Eccleſiaſtical*
'*Cenſure*, as giving great Scandal and Offence thereby.

THO. HALL *Modr.*

I'm perſuaded the above Letter will be allow'd by all Impartial Sober Church-men, to be an Undeniable Proof of the *Peaceable* and *Friendly Temper* of the Presbyterian Miniſters in the North of *Ireland.*

That the *Northern Diſſenters did generally refuſe the payment of their Tithes with Obſtinacy*, is a very unfair Account. While the Calamities of the War had deſtroy'd Corn, Cattle and the People's ſubſtance, the Tythes cou'd not be expected, where the People had little or nothing to themſelves; When Duke *Schomberg* came to the Country, he publiſh'd Orders and Proclamations for ſettling and reſtoring People's Rights whether Clergy or Laity, and kindly and favorably Protected Proteſtants of all ſorts, but found no Obſtinacy in Diſſenters (and far leſs any General one) to occaſion ſuch Orders, as our Author Repreſents.

Doctor

Doctor *King* (now Archbiſhop of *Dublin*) gives a juſter Account of this matter than our Author, and when their Teſtimonies are Confronted, I believe few men will be at a loſs which ſide to fall in with, or which of the two Authorities is moſt to be regarded. The Archbiſhop in his *State of the Proteſtants of* IRELAND. &c. *p.* 260. relates the matter thus, ' Many Clergy-men were forc'd to remove, ' becauſe they had nothing left to live on, their Pariſhoners were ' as poor as themſelves, and utterly unable to help them; I do con- ' feſs that there was *no Reaſon to complain of the People's Backwardneſs* ' *to maintain the Clergy*; on the contrary, they Contributed to the ' *utmoſt of their power*, and beyond it, and made *no Diſtinction of* ' *Sects*; MANY DISSENTERS *of all Sorts* (except Quakers) *con-* ' *tributing liberally* to this good end, which ought to be REMEMBRED ' TO THEIR HONOR. Part 2.

A *Third* fault our Author finds with Presbyterians during this Reign is, their *Refuſing to pay the Landlords Rent*, which he repreſents with very ſevere Reflections (*p.* 15, 16.) in theſe Words, ' Nor did ' the zeal of theſe *untained Loyaliſts* only reach the Property of the ' Church; but it may ſeem, Numbers of them thought they had a ' Title, not only to what they call'd their *own Inheritance* of Church- ' Revenues; but to the *Inheritance* of Lay-Proprietors, which as it ' was then expreſs'd they had preſerv'd when their Landlords de- ' ſerted them, of which take the following Inſtance.

' The Earl of *Donegal* hath a Conſiderable Eſtate in the County of ' *Antrim*, call'd the *Six Mile-Water*. At the late Revolution, when ' the *Iriſh* had been beaten quite out of thoſe Parts of the Kingdom, ' his Lordſhip was inform'd, that the whole Body of his Tenants at ' *Six-Mile-Water* being all Diſſenters, had refuſ'd to pay any Rents, ' his Lordſhip with a Great many Gentlemen of the Country, went ' as it were to Repoſſeſs himſelf of his Eſtate; the Tenants roſe ' againſt him, in a body Arm'd with half-Pikes, Pitch-forks, &c. ' and had it not been for ſeaſonable and prudent Advice given to ' his Lordſhip by ſome of his Company, it is generally believ'd, that ' many of them had loſt their Lives; they wounded ſeveral of ' thoſe Gentlemen, which my Lord had brought with him, par- ' ticularly Sir *Thomas Dancer*, & Mr. *Tiſdale* of *Carrickfergus*, who came ' up to expoſtulate with the Tenants, and advanc'd nearer them than ' the reſt, & his Lordſhip was oblig'd before he cou'd bring them to

Reaſon

Part 2.

'Reaſon, to procure ſome of the ſtanding-Army to be ſent againſt
'them, commanded by Captain *Sterling*, who brought ſeveral of them
'to *Carrickfergus* Goal.

What a Groundleſs Buſtle our Author has made about this ſtory, and how wretchedly he has mangl'd and miſrepreſented the whole matter will appear by the following true Relation of it, ſubcrib'd by two Gentlemen who have an Intereſt in the Pariſh were that Riot was committed, were particularly acquainted with the whole Paſſage, and are Gentlemen of good Reputation in their Country; The firſt of them *William Shaw* of *Buſh* Eſq; commanded a Company of the *Militia*, and did good Service againſt the *Iriſh* in the *late happy Revolution*, had the honor to be *High Sheriff* of the County of *Antrim* where he lives, and to be a Juſtice of the peace for many years. The Narrative is this;

'*An Exact Account of the Riot Committed at* Prieſt-Town *on the*
'Six-Mile-Water &c.

'It wou'd ſeem the Author was ſcarce of Arguments to prove the
'Diſloyalty of Presbyterians when he advances this Story, which is
'neither true in Fact, *as he relates it*, nor any thing to his purpoſe,
'were it ever ſo well Atteſted; both which will appear by the fol-
'lowing Candid Narrative of the whole Matter. It muſt be own'd
'that ſome of my Lord *Donegal*'s Tenants made Oppoſition *firſt* to
'his Servants and then to Himſelf in their Diſtraining for the Rents
'due in the Year 1689. but then that Oppoſition is ſo far from be-
'ing Chargeable on the whole Body of Presbyterians on the *Six-*
'*Mile-Water*, that there were but about *forty Perſons* concern'd in it
'(whereof a good number were Women) and thoſe of them that
'were the moſt Active, not of the Presbyterian Communion, but a
'People call'd *Houſtonites*: The only Place it fell out in, is a Farm
'call'd *Prieſt-Town*, and what Encourag'd the People to that Fooliſh
'Unjuſtifiable Undertaking was,

'1. They apprehended the Landlord cou'd not juſtly Crave any
'Rent where the Tenant was not kept in Peaceable Poſſeſſion, which
'every Body knows they were not that Year, having very little but
'their Lives left, that the Enemy cou'd take from them.

'2. That a *Daniſh* Collonel quarter'd at *Belly-Clare*, wou'd not
'ſuffer the Bayliffs to Diſtrain for Rent, but Order'd his Soldiers to
Op-

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'Oppoſe them; Tho' Capt. *Shaw* of *Belly-gelly*, & ſeveral other Presbyterian Gentlemen us'd all the Intereſt with the ſaid Collonel not to interpoſe in that Matter, but without Succeſs.

'3. That one *John Gueſt* an Attorney at Law fill'd the Country with Expectations that either the Parliament of *England* or *Ireland* wou'd by a Law free the Proteſtant Subjects of this Kingdom, on Account of their Sufferings, from paying any Rent for a certain Term; which *Gueſt* had ſo far won on the Credulity of the People, by a Propoſal which ſeem'd ſo very Reaſonable in it ſelf, that they afterwards employ'd him to go to *England* to Manage that Affair for them at the Parliament, and for his Encouragement and Support Advanc'd a Sum of Mony to him. But the People that made that Reſiſtance being a handful of *Ignorant*, *Headſtrong* People, apprehended whatever their Neighbours cou'd ſay to the contrary, that there was already a Law in their Favor, but that the Landlords for their own Ends ſuppreſs'd the Publication of it; and thence concluded, That if they Reſcu'd their Cattle, they cou'd not be in Danger of any Legal Proſecution. It's true, the Conjecture was ill grounded, but what Party looks upon themſelves Accountable for the Folly of a Mob?

'How weak ſoever theſe Reaſons were, *Alexander Wallace* of *Prieſt-town* refuſ'd to pay Rent to Mr. *Benjamin Adair* his Immediate Landlord, nor wou'd he ſuffer him to diſtrain, whereupon Mr. *Adair* made Complaint to my Lord *Donegal* (the chief Landlord) who ſent Sir *Thomas Dancer* with ſome of his own ſervants to aſſiſt, but came not himſelf, as the Author Alledges; then it was that the Oppoſition was given, Sir *Thomas* wounded ſlightly with a Pitchfork, and the Cattle reſcu'd. The next day indeed, Sir *Thomas*'s Expedition being ſucceſsleſs. My Lord himſelf came out Accompany'd by Capt. *Leſly*, Capt. *Shaw* of Belly-Gelly, Capt. *Shaw* of *Buſh*, Mr. *John Crafford* of *Belly-Savage*, Mr. *Robert Crafford* of *Hole ſtone*, and ſeveral other Gentlemen of Diſtinction in their Country, tho' the Author, for Reaſons beſt known to himſelf, thinks fit only to take notice of Corporal *Tiſdale* of *Carrickfergus*; his Lordſhip was pleaſ'd to bring with him a Company of foot Commanded by Captain *Stirling*, who ſtrictly charg'd his Men to do the People no harm, but only if they oppoſ'd driving the Cattle to fire upon them with Powder, which they did, and there was

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no more Oppoſition given either then or any time after; but what will ſufficiently vindicate the Presbyterians from any Imputation of Diſloyalty in this Matter is,

1. That the chief Actors, as I obſerv'd before, were Separatiſts from them, as well as from the Eſtabliſh'd Church, ſuch particularly as *Alexander Wallace*, *Thomas Lindſay* who wounded Sir *Thomas Dancer*, *and James Thompſon*, &c.

2. My Lord *Donegal* was ſo far from Judging *Lindſay* Diſloyal, that he employed Mr *James Craford* to perſuade him to inliſt in his Regiment.

3. That the Presbyterian Gentlemen of beſt Note did joyn with my Lord *Donegal*, and went to the place where the Riot was committed, to have Aided him if there had been need; nor wou'd it be forgot that my Lord himſelf did ſo far own the Juſtice of their Cauſe (tho' every wiſe Man will Condemn their fooliſh Proceedings,) as afterwards to *forgive one Quarter's Rent* in conſideration of their Loſſes by the *Iriſh*. But what will demonſtratively prove that my Lord *Donegal* had no ſuch Opinion of the Presbyterians of the *Six-Mile-Water* or of any other in the Kingdom, as the Author wou'd have the World to have of them, is, that my Lord did on all Occaſions appear for them in Parliament, and conſtantly affirm'd 'em to be good and loyal Subjects; and none had better Reaſon to know them than his Lordſhip.

After all we can't imagine how this Inſtance ſerves the Author's Deſign, or how he comes to found a Charge of Diſloyalty upon it. As the People made no Pretenſions to any Right of Inheritance, what ever the Author Alledges, ſo my Lord *Donegal* made no Demands on behalf of the Government, only was endeavoring to recover his own Right: He may as well ſay, every Man is Diſloyal who refuſes to pay any other juſt Debt, and it muſt be a *prodigiouſly large* Notion of *Diſloyalty* that takes in every Caſe of that ſort. Given under our Hands *Auguſt* 7. 1713.

William Shaw
James Crawfford.

'Tis known to all Men of Senſe and Intelligence in the Kingdom of *Ireland*, that in conſideration of the Loſſes ſuſtain'd by the Tenants, during the War, the Landlords generally forgave ſome of the bygone Rents,

Rents, ſome *one year*, ſome *two*, more or leſs in Proportion to their Loſſes; and that before the ſaid Abatements cou'd be well adjuſted, their happen'd ſeveral Debates between Landlords and Tenants in that *Unſettled Condition* of the Country, the *former* Diſtraining, and the *latter* reſiſting; which was done without any Diſtinction or Regard to the Diverſity of Perſuaſions in *either*: For Mr. *Upton*'s Tenants in *Templepatrick* reſiſted him, tho' he was and is ſtill of the Presbyterian Perſuaſion. And in the Year 1691, divers Tenants in the *Falls* of *Belfaſt* (moſt of 'em being Churchmen) refus'd to pay the Rent due to the Family of *Donegal*, and made a very brisk Oppoſition to *James Macartney* Eſq; who was demanding the ſaid Rents in behalf of that Noble Family, and was oblig'd to take ſeveral Perſons out of the Town of *Belfaſt* to his *Aſſiſtance*. And many other Inſtances of the ſame kind can be given: Which ſhows our Author's Reflections upon this Fact to be very *Uncharitable* and *Partial*. Part 2.

A fourth fault our Author finds with Presbyterians in *Ireland* during this Reign is, their *Engroſſing of Civil Power*. He Uſhers in his Account of this Fact with this ſolemn Preface *p.* 18. 'No ſooner was the *Oath* 'of *Supremacy* (the greateſt Impediment in their Courſe remov'd) 'but they drove on at ſo furious a Rate, that they bore down all be- 'fore them: Perhaps there can be no Inſtance given of a Deſign 'wrought with *more Subtilety*, & carry'd on with *greater Harmony*, than 'that of the Diſſenters of *Ireland*, to *ſink the Church Intereſt* in the *North*: 'the whole Machine was ſo Uniform, that there did not appear the 'leaſt Jar in the Movement.' His Hiſtorical Miſtakes in this point are *Groſs*, and the Conſequences he draws from theſe *Fancied* Facts are *Wide* and *Uncharitable*. He remarks ſeverely upon the Progreſs of the Presbyterians in the Corporations of *Belfaſt*, *Londonderry*, *Colerane*, and *Carrickfergus*; adducing theſe Inſtances to prove his General Charge; the Unreaſonableneſs whereof will appear by the following juſt and true *Account* of the Management of *Presbyterians* in theſe Corporations.

And firſt as to *Belfaſt*, all the Diſſenting Burgeſſes who are now alive and were in that Office at the Commencement of the *Teſt-Clauſe* (except one *viz.* Capt. *Brice*, who being at preſent out of the Kingdom had not the Opportunity of Subſcribing the following Paper) have Subſcrib'd a Vindication of themſelves in theſe Words,

' *A VINDICATION* of the late Burgesses of the Corporation of ' Belfast, *of the PRESBYTERIAN Persuasion.*

' Whereas the Author of a late Pamphlet Entitul'd the *Conduct of the Dissenters in Ireland* &c. hath thrown divers groundless Aspersions upon those of the Presbyterian Persuasion, who had the honor to be Burgesses of the Corporation of *Belfast*, from the time of the late *Happy Revolution* in 1688. to the Commencement of the *Test-Clause* in the Act to *prevent the further Growth of Popery*; We do therefore, in Behalf of our Selves and of the Rest of our Persuasion who were Burgesses of the said Corporation during that Period or any part of it, beg leave to set our Innocence in a true Light with Respect to the Facts misrepresented, to our Prejudice, by the Author of the said Book.

' The Author (*p.* 19) lays down this Conclusion, *Within the Compass of a very few Years after the Revolution, the Dissenters manag'd matters with such Artifice and Success, that they had obtain'd a Majority of Aldermen, Burgesses or Freemen through all the Considerable Corporations of the North of* IRELAND.

' The Instances he gives to prove his *Assertion* are four, *viz.* the Management of Dissenters in *London-Derry*, *Belfast*, *Colrane* and *Carrickfergus*. What he advances concerning *Belfast* is in these Words (*Ibid.*) ' In BELFAST, *the Election of Magistrates and Representatives is by Charter vested in the Burgesses of that Corporation, of which at the beginning of the late Revolution, there were Ten to Two of the Twelve Burgesses, who were Conformists, and before the passing of the Test-Act, the Dissenters had gain'd a Majority of Eight to Four.*

' When he has finish'd his Account of these four Instances, he treats the whole Dissenters and their Managements in these Corporations with the following Calumnious Misrepresentation *p.* 22. ' *These Instances, which I have given, shall serve to discover the Advances made by the Northern Dissenters in our most considerable Corporations. The difficulty remains to know the steps they made towards it, which I freely own is a Mystery I cannot perfectly unfold. 'Tis plain, so great a Majority of Dissenting Aldermen, Burgesses &c. cou'd not succeed by the Death of their Predecessors within so short a Compass of Time; it was Effected with the same quickness and dexterity, that Jugglers play their Tricks, and in a great Measure by the same Amusements, viz. by Appealing with the*

' *greatest*

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'*greateſt Confidence to thoſe very Senſes, which they intended that Moment* '*to Deceive and Impoſe upon.*

'*For during the Interval before mention'd, the Diſſenters expreſs'd the* '*greateſt Tenderneſs and Regard for their Epiſcopal Brethern; they were* '*all true Proteſtants, there was little or no difference betwixt them;* —— '*By ſuch Amuſements as theſe, ſupported by the Influence of Public Funds,* '*it is very probable the Northern Diſſenters made this Progreſs in our Cor-* '*porations, and wrought upon the Credulity, Ignorance and Poverty of* '*many of the Conforming Burgeſſes, and to reſign to them.*

'It is Evident the Author deſign'd that a Part of thoſe heavy Re-'flections ſhou'd fall to our ſhare in *Belfaſt*; but with how little 'Truth or Candor, any of them can be charg'd upon us, will appear 'from the following Account. Thoſe of our Perſuaſion, who were 'elected to be Burgeſſes *of Belfaſt*, between the Year 1682 and the 'Commencement of the *Teſt-Clauſe* in 1703. were *William Craford*, '*William Lockhart*, *James* Buller, *David Smith*, *Arthur Macartney*, '*John Chalmers*, Captain *Brice*, *David* Buttle, *Iſaac McCartney*, and '*Neil Mc Neil.* The perſons in whoſe Room they were elected, 'the Times of their Reſpective Elections, and the Perſons who 'were Magiſtrates when they were choſen, are exactly as follows (for 'the Truth whereof we appeal to the Public Town Book of *Belfaſt*). Mr '*Craford* was Elected *March* 24. 1686. in the Room of Mr. *John Hamil-*'*ton* Merchant, Capt. *Robert Leaths* being *Sovereign* of the Town. Mr. '*Lockhart* was Elected *May* 7. 1687. in the Room of Lieutenant *Tooley*, 'Capt. *Leaths* being Sovereign. Mr *Buller* was Elected *Feb.* 25. 1689. 'in the Room of Mr *Thomas Walcoat*, Capt. *Leaths* being Sovereign. Mr '*David Smith* was Elected *May* 26. 1690. in the Room of Mr. *Francis* '*Thetford*, Capt. *Leaths* being Sovereign: Mr. *Arthur Macartney* was E-'lected *June* 1. 1691. in the Room of his Father *George Macartney* Eſq; 'Mr. *Lockhart* being Sovereign. Mr. *Chalmers* was Elected, *Apr.* 8. 1693. 'in the Room of Enſign *Leaths*, Mr. *Craford* being Sovereign. Capt. '*Brice* was Elected *December* 17. 1697. in the Room of *Tho. Knox* Eſq; 'the Right Honorable the Earl of *Donegal* being Sovereign. Mr. '*Buttle* was Elected *October* 4. 1700. in the Room of Capt. *Edward* '*Harriſon*, Mr. *Black George McCartney* being Sovereign. Mr. *Iſaac* '*Mc Cartney* was Elected *April* 26. 1701. in the Room of the Ho-'norable Capt. *Charles Chicheſter*, Mr. *Black George Mc Cartney* be-'ing Sovereign. Mr. *McNeil* was Elected *February* 6. 1702. in the

'Room

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Room of Mr. *Buller*, Mr. *Buttle* being Sovereign. All the Persons in whose Room any of our Persuasion were chosen Burgesses were Dead before they were chosen in their Rooms, except *Thomas Knox* Esq; who having Purchas'd an Estate worth near 1000 *lib. per Annum* in and about *Dungannon*, went to live upon his Estate, and Resign'd in favor of Capt. *Brice*, his Brother-in-Law.

'Let the World judge whether the Author has not been as Injurious to Truth, as to our Reputation, when he has asserted that *all this Majority of Dissenting Burgesses cou'd not succeed by the Death of their Predecessors in so short a time*; and whether it be not a gross Abuse put upon us, and an Imposition upon his Reader, to tell the World, *that this was Effected with the same Quickness and Dexterity, that Jugglers Play their Tricks, and in a great Measure by the same Amusements, viz.* by *Appealing with the greatest Confidence to those very Senses, which they intended that Moment to deceive and impose upon.* And let all who know Mr. *Knox* (the only Person who resign'd in favor of a Presbyterian) judge whether he be Chargeable with either *Credulity*, *Ignorance* or *Poverty*. And we put the Author and all his Abettors to Defiance to prove, that there was the least unfair and indirect Method taken by us or any of our Persuasion to procure our selves to be Elected into the said Offices; and as a farther Confirmation of the truth of what we alledge, we assert and are ready to prove, that all of us were Elected not only with the Consent, but by the Interest and Recommendation of the Right Honorable Family of *Donegal*, except two *viz.* Mr. *Chalmers* whom the Burgesses Elected according to the Rules of their Charter which oblige them to chuse a Burgess in seven Days in the Case of any Place become Vacant by Death: In which time, as matters were then Circumstanciated, there was not an Opportunity of knowing the Inclination of that *Noble Family*; tho' all this Respect was paid to 'em in the Election of any Dissenting Burgess, without any Obligation by vertue of the Charter. And my Lord *Donegal* was so well satisfy'd with Mr. *Chalmers* being Elected Burgess, that by his Lordship's Interest and Recommendation he was afterwards chosen and serv'd *Sovereign* of the Town for one Year, and *press'd* to serve a second Year, tho' Mr. *Chalmers* declin'd it. The second was Mr. *Buller*, who was Elected when the Family was abroad in the time of the troubles, but was in good Reputation with them. And we do Aver that 'tis utterly

'false

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'false, that we ever had the Benefit of any Public Fund for providing 'or promoting the said Elections: Nor do we believe nor know, 'that ever there was any *Public Fund* rais'd or apply'd to such Uses 'either in *this Corporation* or *any other* in this Kingdom by any of our 'Perſuaſion; And we are confident, that conſidering our Station and 'Circumſtances, we wou'd have been told or conſulted with about 'ſuch a *Fund*, had there been the leaſt *Reality* in what the Author 'Advances concerning it.

'And whereas divers of our Perſuaſion had the Honor to ſerve in 'the Office of the Magiſtracy of this Corporation, *viz.* Mr. *Crafford*, 'Mr. *Lockhart*, Mr. *Smith*, Mr. Black *George Mc Cartney*, Mr. *Chal-*'*mers*, and Mr. *Buttle*; We Appeal to all our Impartial Conformiſt 'Neighbours, whether we did not Impartially Puniſh theſe of our 'Perſuaſion, when Convicted of any Crimes againſt the Laws of the 'Kingdom, as well as others; and whether we did not carry with 'all Peaceable and friendly Temper towards thoſe of the Eſtabliſh'd 'Church, without the *leaſt Contempt* or *Diſreſpect* to the National E-'ſtabliſhment, unleſs our frequenting the Public Worſhip of God 'in the way moſt agreeable to our Conſciences may deſerve that 'Name.

'The Author (p. 20.) caſts ſome more groundleſs Reflections "upon us and thoſe of our Perſuaſion in *Belfaſt*, in theſe Words 'There "was one *Pottinger* a Profeſs'd *Presbyterian*, an Inhabitant of *Belfaſt* "who when King *James* was in *Ireland*, prov'd a zealous and avow-"ed *Jacobite*, and made Intereſt to have the Old Charter of that "Town broken, and a New one granted. Upon what Motives this "was done, I will not Determine, but thus far I affirm to be Fact, "That at the time, when that Charter was broke, there were but "One or Two of the Twelve *Burgeſſes*, who were Diſſenters; but "by the New Charter the Number of Burgeſſes was Augmented to "*Thirty four*, whereof, by the beſt Computation I can make, there "were *Eleven* or *Twelve* Diſſenters & *Nineteen* Papiſts; ſo much greater "Credit had the Diſſenters at that time with King *James* than the "Conformiſts. It is further Remarkable, that this ſame *Pottinger* left "*Belfaſt* ſome time after the Troubles, and liv'd for many Years in "*London* a known and Profeſs'd Factor and Solicitor for the *Jacobites* "there, and that he has lately return'd to *Belfaſt*, during Mr *Mac* "*Bride*'s Proſecution for his Refuſal of the *Oath of Abjuration*, and

ſtill

" ſtill continues his Conſtant Hearer, has been kindly receiv'd with-
" out the leaſt Mark of Diſeſteem from any Perſon of Conſideration,
" or the leaſt Popular Reſentment, as might be fear'd for his Treach-
" erous Behavior to that Corporation.

' The Author has miſtaken his Computation of the Number of ' Diſſenters who were inſerted in the late King *James*'s Charter as ' Burgeſſes, for there were none ſuch, but thoſe *viz. James Shaw, Wil.* ' *Lockhart, John Eccles, William Craford, Henry Chads, David Smith,* ' and *John Chalmers*; which are at leaſt four or five ſhort of the Num- ' ber Alledg'd by the Author; and it's hereby declar'd by ſuch of us ' Subſcribers as were inſerted in the ſaid Charter in behalf of our ' Selves, that our Names were made uſe of without our Knowlege, ' Conſent or Privity, and that we never accepted of, nor ſerv'd ' in the Office of Burgeſſes in *Belfaſt*, by Virtue of the ſaid Charter: ' And 'tis hereby Certify'd and Declar'd by all of us, that we have ' heard (and do verily believe) all the Reſt of our Perſuaſion who ' were Nominated Burgeſſes in the ſaid Charter *ſolemnly proteſt* and ' *Declare*, that their Names were likewiſe inſerted and made uſe of ' without their Knowlege, Conſent or Privity; and we know and ' Certify that none of them did ever Accept or Serve in the Office ' of Burgeſſes in this Corporation, by Virtue of the ſaid Charter, the ' ſaid *Thomas Pottinger* only excepted. And we look upon our ſelves ' to be oblig'd by the Rules of Common Juſtice, and Friendſhip due ' to our Brethren of the Eſtabliſh'd Church, to declare and farther ' Certify that we do not know nor believe that any of their Perſuaſion ' were Nominated Burgeſſes in the ſaid Charter, with their Know- ' ledge or conſent. And that we neither know nor believe that ' they Accepted of or Serv'd in the ſaid Office, by Virtue of the ' ſaid Charter.

' The *Author* is very Unwary in Reflecting upon us and theſe of ' our Perſuaſion for not ſhewing ſome *Mark of Diſeſteem or Popular* ' *Reſentment* of Mr *Pottinger*'s Behavior againſt the Liberties of the ' Corporation: Becauſe if there be any Ground of Reflection, it muſt ' rather fall on thoſe of the Communion of the Eſtabliſh'd Church; ' for when Mr *Pottinger* return'd to *Belfaſt*, none but Conformiſts ' were Burgeſſes; and it being proper for them as the Repreſen- ' tatives of the Corporation, to Reſent the Injuries done it, if there ' was any blame; the Author's Paper wou'd fix it upon them: But

to

'to do *them* as well as *our ſelves* Juſtice, the true Reaſons why none of us have mov'd in the Matter were, becauſe Mr *Pottinger* having been a Conſiderable Dealer in Town, and now in Declining Age (near 80) as well as Circumſtances, and being marry'd in a Family of good Reſpect, Intereſt, and Loyalty, Proteſtants of all Perſuaſions wav'd taking any Notice of the Matter, further than Declaring in all Companies, and upon all Occaſions, and frequently to his face, that they did not Approve, but Condemn the ſaid Practice. And we humbly conceive it were time enough to make this Objection againſt us, when all thoſe who betray'd the Liberties of *England*, by ſurrendring Charters there, ſhall be firſt call'd to Account and puniſh'd. Part 2.

'And we can't but Obſerve. that 'tis a Conſiderable Vindication of theſe of our Perſuaſion, that this *Author* is not Able (after all the Pains he has taken) to produce any but one ſingle Inſtance of any of our Perſuaſion in this Kingdom, who cou'd ever be tax'd with the like Practice. Given under our Hands at *Belfaſt* this 2*d* of *September* 1713.

William Crafford, *John Chalmers.* *David Buttle,* *Iſaac Mc Cartney.* *Neil Mc Neil.*

Our Author's Miſrepreſentations and falſe Reaſonings are ſo fully Detected in the above Vindication, that I have no occaſion to add any thing to it. I ſhall next give an Account of the Management of Presbyterians in the Corporation of *London-Derry*, as I had it in the following Narrative from a Gentleman who was Intimately acquainted with all their Tranſactions there, Appeals to the *Records* of the *City* for the Facts he repreſents, and offers to prove the Truth of the whole, ſhou'd any point be conteſted.

'In 1688. the *Iriſh* Government had Arbitrarily Diſſolv'd the Proteſtant Corporation of *London-Derry*, and Introduc'd a *Popiſh* one, which continu'd till the ſhutting of the Gates againſt the *Iriſh* Army. The Diſſenters that were Members before the *Iriſh* Corporation came, were but a few, not for want of ſuch who were fit for thoſe Stations, but becauſe the *Oath* of *Supremacy* then in force, hinder'd all Diſſenters who Scrupled the taking it, & thoſe who cou'd Diſpenſe with the taking it, & were in at that time were theſe *viz. Job Campſie*,

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'*Campſie*, *John Craig*, *William Smith*, and *Alexander Lecky* Aldermen, and *John Burnſide*, *James Fiſher*, *James Coningham*, *William Kyle*, *Henry Long*, *James Sympſon*, *David Cairnes* Eſq; *John Ewing*, and *Robert Shennan* Burgeſſes; *Horace Kennedy*, and *Edward Brooks* Sheriffs: Thus it was 1688.

'The Siege ſoon follow'd which diſpers'd moſt of the Members of the Corporation, as well as other Citizens, ſome few Surviv'd it, *viz. Ger: Squire*, *Matthew Cockain*, and *James Hobſon*, Aldermen; *John Mogridge*, *Robert Sherman*, and *James Strong* Burgeſſes, all the reſt were either Dead or gone into *South* or *North-Britain*. Alderman *Cockain* went immediately after the raiſing the Siege into *England* and Died. The *other five* taking into conſideration the Deplorable State of the City, and ſeeing it abſolutely neceſſary for the good thereof that the Body of the Corporation ſhou'd be fill'd up to at leaſt ſuch a Number, as by their Conſtitution they might act as a body Politic, for the Support and Comfort of the Inhabitants: And by Virtue of an Act of Parliament made at *Weſtminſter* in the firſt Year of K. *William* and Q. *Mary*, Intitul'd, *An Act for the better Security and Safety of their Majeſtie's Proteſtant Subjects* of Ireland: They the ſaid five, of whom only *Robert Shennan* was a *Non-Conformiſt*, call'd together all the moſt Eminent Citizens that were then on the ſpot, either ſuch as had been in the Siege, or ſuch as had return'd from beyond Sea, and out of them made choice of 14 or 15 into the Office of Burgeſſes, and this was done without any Regard either to Conformiſt or Non-Conformiſt: But according to what they judg'd moſt for the Public Good. And as an Incorporate Body they made Application to their then Majeſties King *William* and Queen *Mary* of ever *GLORIOUS MEMORY* for ſome Relief to the many poor Periſhing Widows and Orphans that were then in the place, and obtain'd a Royal Bounty of Proviſion and Firing, by which the Lives of many were preſerv'd. As the Old Members return'd from beyond Sea, they join'd the reſt, and Elected others into Offices for the Public Good of the Place.

'It is by *Cuſtom Immemorial*, that out of the Gentlemen that had ſerv'd *Sheriffs*, the Corporation ever choſe the *Burgeſſes*, and out of the *Burgeſſes* the *Aldermen*, and out of theſe *Aldermen* the *Mayor*; and their Choice was made by the Rule of Seniority, thus he that firſt had ſerv'd Sheriff or Fin'd for not ſerving (as ſeveral had done be-

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' before the Revolution as *Fred. Coningham*, *Alexander Gordon*, *Hugh Eadie*, *James Lenox*, &c.) they were held to be the first Elected into the Office of Burgesses. Then he that was first Burgess, became capable of being first Elected an Alderman, and so the eldest Alderman to be Mayor. This Rule was observ'd in *all Elections*, where there was not a Visible Cause of Exception, as some who had serv'd Sheriffs fell afterwards so low by some cross Accidents, as render'd them rather *Objects of Charity* than fit for Offices. The Office of Sheriff was very Chargeable, and had often prov'd very Fatal to severals, wherefore it was always laid on such Citizens as were thought able to bear the Charge best. And after the Revolution, the Corporation fill'd up the Body out of those who had serv'd or had been fin'd, and out of the most able Citizens who had not serv'd, and made Choice of Sheriffs, *Hen. Ash*, *William Newton*, *Hen. Ash*, *Thom. Moncreff* and *Samuel Leeson* all Conformists, who all soon became Aldermen.

' At that time and for some Years none were in Town of the Conformists who were able to bear the Office of Sheriffs, but who were Elected and had their Turns of Offices, as occasion offer'd, but the Number of such in the City was but small, the Dissenters being much more Numerous till at last there was scarce A Conformist to be had capable to serve, and the Persons who had served or fin'd for Sheriffs being the Nursery as it were out of which to Elect to the Office of Burgesses, was the sole Cause of the prevailing Numbers of Dissenters coming into these Posts; and all this while the Affairs of the City were well manag'd, yet even then Misrepresented by some of their Conformist Neighbours, which the Government took so much Notice of, as to appoint Commissioners *viz.* the then Bishop of *Derry* now ArchBishop of *Dublin*, and *George Philips* Esq; to examine Witnesses on both Sides; and upon a full hearing, the Conduct of the Corporation was approv'd and Applauded. This began to sour the Minds of the one Party against the other, and till then no Parties had been known amongst 'em. Then the City having a Lease from the See of *Derry*, of certain Lands which of right belong'd to the Society of *London*, the Corporation made Application to the Bishop for a Renewal on the same Terms upon which he renew'd to other Tenants, but he delayed it a long time, at last utterly refus'd it; and the Term by the Lease from the See expiring, the Society's

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'Agent entred on the Lands as a Vacant Poſſeſſion, and ſet them
'to a Member of the Corporation who held them for the Society.
'This greatly exaſperated the Biſhop; and ſeveral of his Tenants or
'Adherents, tho Members of the Corporation, ſided with him. This
'broke out into a great flame, and engag'd the Houſe of Lords both of
'*England* and *Ireland* in the Quarrel, which running ſo high made
'the Faithfulneſs of ſome *Con's* to ſtagger, & to be much ſuſpected by
'the *Non-Conformiſts*; as for example *G. T.* being Sheriff with
'J. D. both Conformiſts, yet *G. T.* wou'd at the Cutt of *Colrane*
'have put the Biſhop into Poſſeſſion of the Society's *Eſtate* without
'a Writ for it, on the bare Word of the Biſhop, had not J. D. op-
'pos'd it vigorouſly. So that either Party took their Advantage as
'far as they cou'd. Yet ſtill the Non-Conformiſts kept cloſe to
'the Fundamental Rules of bringing in Burgeſſes, Aldermen and
'Mayors according to their Seniority: But when a Non-Conformiſt
'was Elected to the Mayorality, ſome of the Conformiſts made
'Objections againſt it at the Council-board, and put the Corporati-
'on to great Expences in defending their Rights. The firſt Non-
'Conformiſt Mayor ſince the Revolution was *A. L.* who came in
'thus. The Corporation had Elected *G. S.* a Conformiſt; yet
'the Biſhop &c. objected againſt it at the Board, and the Election
'was not approv'd, then the Corporation on a New-Election
'Elected *A. L.* Such was the good Management of the Non-Confor-
'miſts in the Corporation, that altho' they got it in 1690, in or about
'400 *lib.* in debt, yet they left it in 1704. with 1000 *lib* in Caſh, which
'the preſent Corporation well Improve, and do manage with a
'great deal of Eveneſs of Temper, following the *Example* of the
'late Members in diſtributing Juſtice and Charity *equally* to *Non-*
'*Conformiſts* as to *Conformiſts*, and continue ſtill to ſay that the City
'*has no real Advantage by the Change*, and that the Members laid
'aſide by the Teſt-Clauſe were as fit and Worthy to do the City
'buſineſs as any others in it. But the Clamorous *High-flying*
'*Clergy* in their heat of Zeal raiſe Crys againſt their *Peaceable*
'*Neighbours*, and fail not both publicly and otherwiſe to Arraign
'and Condemn the preſent for their *Moderation*, as much as they
'did their *Predeceſſors*, uſing the utmoſt of their Endeavors to
'widen the Breach; But, Bleſſed be God, without Succeſs as
'yet.

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' If the Records of the City be look'd into, all that is above Nar-
' rated will be found evidently true.

This plain Narrative ſhows that the Presbyterians came *fairly* and *honeſtly* into the ſeveral Offices they enjoy'd in the City and Corporation of *London-Derry*: For they came in according to the *Stated Rule* that had been obſerv'd in Elections there, which very well accounts for their *gaining ſuch a Majority* of Numbers, and Demonſtrates the Author's Account of it to be Calumnious, and that there was no *Juggling Tricks nor Appealing to Mens Senſes with a Deſign to deceive and impoſe upon 'em*, as our Author with as little truth as Charity ſuggeſts: And if our Author had been at a little more pains to inform himſelf, his *own Senſes* wou'd not have been ſo much impos'd upon. He has been ſo careleſs as not to inform himſelf right of the Number of Preſbyterian *Aldermen* and *Burgeſſes* in *London-Derry* at the breaking out of the late Troubles; for at that time, there were four Presbyterian Aldermen there, *viz. John Campſie*, *John. Craig*, *William Smith* and *Alexander Lecky*; tho' he ſays there were but three (p. 19.) and he Aſſerts (*ibid.*) that of the 24 Burgeſſes there were but *five* of them Preſbyterians at that time, whereas there were NINE, *viz. David Cairnes* Eſq; *James Fiſher*, *James Conningham*, *James Sympſon*, *Robert Shennan*, *William Kyle*, *John Ewing*, *Henry Long*, and *John Burnſide*. This Liſt is return'd by the ſame Gentleman that gives the above Narrative.

I have been the larger in Vindicating the Election and Managements of Presbyterians in the Corporations of *London-Derry* and *Belfaſt*, becauſe they had more Power and Intereſt in theſe two Corporations than in any other whatſoever within the Kingdom of *Ireland*: And 'tis reaſonable to believe, that if they behav'd well in them, there can be very little laid to their Charge in other Places. For if they did not abuſe their *Power* where it was *Greateſt*, and where they had the greateſt Opportunities of doing it, can any body believe that they wou'd abuſe their Power where it was *leſſer*, and where it cou'd be ſo readily check'd and control'd? And therefore I ſhall make but ſome ſhort Remarks upon what he offers with reſpect to *Colrane* and *Carrickfergus*.

With Reſpect to *Colrane* he publiſhes a Certificate, which, he ſays, was *given him by one of the moſt conſiderable Members of that Corporation* (p. 19.) But I don't find any thing in that Certificate, to our Author's purpoſe; for there is not a Syllable in it, which ſo much as inſinuates that

Part 2. that the Presbyterians us'd any *indirect* or *unfair* Means to procure Offices to themselves in the Corporation, or that they behav'd unjustly or unfriendly towards their Conforming Neighbours. While the Law made 'em Capable, 'twas no fault in them to use lawful Means for getting into the said Offices: For there were several Merchants there of the Presbyterian Persuasion, who were as *public-Spirited*, and made as good a *Figure* for their Worldly Circumstances, and had *deserv'd* as well of the Corporation, as any of their Neighbours; and were short of none of 'em, in their Fidelity to the Government; and consequently were very fit for such Employments.

As to the Corporation of *Carrickfergus*, our Author's Account of it is a little extraordinary; he begins it thus (*p.* 21.) 'In *Carrickfergus* 'the Election of Representatives and Magistrates &c. lies in the Voi-'ces of the Freemen of the Corporation. I cannot at present get the 'true Proportion betwixt the Numbers of *Dissenters* and *Conformists* be-'fore the late Revolution, who were Freemen; But thus far is ma-'nifest, that the Dissenters have encreas'd to a vast Disproportion, 'and have entirely sunk the Church-Interest in that Place, in so much 'that at this time there are near *four* to *one* of the Inhabiting Freemen, 'and at least *six* to *one* of the Foreigners Dissenters.

'Tis hard to guess, what our Author wou'd be at in this Passage, unless he wou'd have all Dissenting Freemen Disfranchis'd for fear of their *sinking the Church-Interest*; and that wou'd be a very hard Case, and the Height of Persecution; for 'twou'd be the taking away a Man's bread, *meerly because he is a Presbyterian*: If Men can't get Liberty to follow their Trades (which they can't in Corporations, without being Freemen) they must starve. And if the Number of Conformist Freemen in *Carrickfergus* be lessen'd, that has not happen'd by any *unjust* or *unkind* Treatment they have met with from their Presbyterian Brethren. And considering the great Decay of that Antient Corporation, which is still poor enough after all that the Inhabitants of all Persuasions can do for supporting it, let the World judge whether our Author hath the Prosperity of that Corporation very much at heart, when he wou'd discourage *four* parts of *five* of the Inhabiting Freemen; and whether 'twou'd be any Credit to the Church, to *advance* her Interest by sinking that of the Corporation. If the Church cou'd persuade a great many of her Communion to go & live in *Carrickfergus*, and follow Trade and Business,

and

and ſpend their Eſtates there, the Diſſenters wou'd rejoice in it, and promote it as a public Good; and they can't but think, that the Church ſhou'd and will ſo far conſult the *Common-Intereſt* of the *Place*, as to return their Compliment. Part 2.

But our Author ſeems to be much upon the fret, when he tells us (*Ibid.*) 'There is one unhappy, and indeed Prepoſterous Circumſtance of this Corporation, which I can't help mentioning, 'with ſome Peculiarity. There are of the Inhabitants of *Belfaſt*, 'who are Freemen of *Carrickfergus* and generally Diſſenters about 'one hundred and Forty, and the Number of Church-Freemen, who 'are Inhabitants of *Carrickfergus*, are but *forty*; by which Means 'the Diſſenting Inhabitants of *Belfaſt* who can ne ther chooſe their 'own Repreſentatives nor Magiſtrates, do actually govern all the 'Elections of *Carrickfergus*, and this you may judge by the following 'Specimen, of what Choice they have made of Magiſtrates for theſe 'many Years paſt.

This Objection will appear to be very frivolus, to all who conſider that the Inhabitants who were made Freemen of *Carrickfergus* had that Honor conferr'd upon them by the Mayors of *Carrickfergus*, of the Communion of the Eſtabliſh'd Church, no Diſſenter having been in that Poſt, or in the Office of an Alderman there ſince the late happy Revolution; and the Diſſenters of *Belfaſt* did not court their Freedom there, but were generally courted to accept of it: and the moſt of 'em were made Freemen, not by any of thoſe whom this Author is pleaſ'd to Dignify with the Titles of the *Quadrumvirate* and the *Rota-Government*, but from others who were not eſteem'd to be very much in that Intereſt, and who were never ſuſpected of being Enemies to the Church. What he ſays of four Aldermen of that Corporation is full of perſonal Reflections, which are brought in with a Deſign to blacken the Diſſenting Freemen, for making Choice of 'em to the Office of the *Mayoralty*. But 'tis a ſufficient Anſwer, that the Government approv'd of theſe Elections; which, according to our Author's Reaſoning, wou'd have been as Criminal in them as in the Diſſenters who made 'em; and it is a ſhrewd Evidence, that our Author was Conſcious to himſelf he had little to ſay to the Diſadvantage of theſe Gentlemen's Character, when he begins his furious Attack with upbraiding 'em, that they had been *private men in the late Lord* Donegal's *Troop*; whereas ſome of that *Noble Lord*'s near-

eſt

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eſt Relations rode as private Men in his Troop, as well as they; and 'tis very well known, that all theſe four Aldermen are *Gentlemen* deſcended of Creditable Families.

But I muſt not omit a Remark upon the *Unreaſonable Jealouſies* our Author endeavors to foment, in the Concluſion of his Hiſtory relating to *Carrickfergus*, in theſe Words (p. 22.) 'It is here with the greateſt Deference humbly ſubmitted to the Legiſlature, whether a Place of that vaſt Importance, being a Fortify'd Town, a Harbour Scituated in the Neighbourhood of *Scotland*, in the very Center of the *Northern* Presbyterians, the Queen's great Magazine for the *Northeſt* Parts of *Ulſter*, ought to be entirely in the hands of ſuch Magiſtrates at this Juncture; and whether the Poſture of the Preſent Affairs wou'd not require an Eſtabliſh'd Governor of experienc'd Abilities and ſound Principles, to command in a place of that Importance'. It is highly Uncharitable and tends to promote Miſunderſtandings and National Quarrels between her Majeſty's Proteſtant Subjects to inſinuate (as our Author does here) that it's dangerous to live in the Neighbourhood of *Scotland*; as if that People were Enemies to her Majeſty's Government, and dangerous to the Peace and Liberties of *Ireland*. If what he inſinuates of them be underſtood of a *certain Party* there who are avow'd *Jacobites*, and who adhere to the Principles and Addreſs of the *Scotch* Biſhops to the late King *James*, what he has ſaid is very true; but then it can't reflect on the Eſtabliſh'd Church there, who are unanimouſly oppoſite to the *Pretender*, and Cordial Friends to her Majeſty, and the Proteſtant Succeſſion in the Illuſtrious Houſe of *Hanover*, as ſhall be made appear in it's proper Place. As to the Northern Presbyterians, in the Center of whom our Author aſſerts *Carrickfergus* to be Scituated, and to be the Queen's great Magazine for the Northeſt parts of *Ulſter*, and for thoſe Reaſons offers his Opinion againſt *it's being intirely in the Hands of ſuch Magiſtrates*; this carries in it a very Groundleſs Suſpicion, as if the Northern Presbyterians were ſo Unpeaceable and Unneighbourly, as to put the Government under a neceſſity of keeping 'em in Awe with *Garriſons* and *Military Force*.

Our Author cloſeth his Hiſtory of the Presbyterians unfair Engroſſing of Civil Power, with a very palpable Miſtake, in theſe Words, p. 23. 'No ſooner had they obtain'd a Majority, than they acted like 'Tyrants, with reſpect to the Minority of *Conforming* Burgeſſes or 'Free-

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'Freemen of ſuch Corporations, they fortify'd themſelves by firm 'Alliance and Confederacy, never to admit any more *Church* Alder-'men, Burgeſſes or Freemen, than they cou'd controul and govern 'in all their Elections'. But let us hear what the Presbyterians offer in their own Defence in their firſt Apology to her Majeſty (*vide Preſent State of Religion in* Ireland p. 23.), 'And whereas their Lordſhips 'have been inform'd, that whenever we obtain'd the Majority in Cor-'porations, we excluded all ſuch as were not of our Perſuaſion: We 'can produce Undeniable Inſtances in ſeveral Towns, particularly 'in *London-Derry* and *Belfaſt* (the moſt conſiderable in *Ulſter*) where 'the Diſſenters choſe thoſe of the Eſtabliſh'd Church to the chief Of-'fices in Corporations, when they had Intereſt enough to have Elec-'ted thoſe of their own Communion'. The truth of what is offer'd here is Confirm'd from the Narratives already given of their Behavior in *London-Derry* and *Belfaſt*, wherein Men were choſen to Offices according to their *fitneſs*, Abſtracting from their Perſuaſion. And no Diſſenting *Mayor* or *Sovereign* in either of theſe Places refus'd to make any *Church-man* a *Freeman*, who was an Inhabitant in the Place, and wou'd comply with the Rules of the *Charter* and Laws of the *Corporation*. And there being many more Presbyterian than Epiſcopal Inhabitants in theſe places, the Presbyterian freemen muſt of Neceſſity be *ſuperiour* in *number* to the Church-Freemen, in proportion to the number of Inhabitants. And therefore 'tis a very unhandſome Expreſſion in our Author to ſay that the Diſſenters *Acted like Tyrants, and fortify'd themſelves by firm Alliance and Confederacy* &c.

The *Fifth* fault our Author finds with Presbyterians in *Ireland* during this Reign is, their *making a Monopoly of Trade*, which he aggravates in very Indecent Terms (p. 23, 24.) 'The natural and 'immediate Conſequence of this *Monopoly* of Power prov'd a *Mono-'poly* of Trade, which was effectually compaſſ'd by the Diſſenters 'at the ſame time, tho' by a different Artifice. It ſeems to me, that 'the *Church*-Traders dealing promiſcuouſly without reſpect to Per-'ſons, did thereby ſink their Mony into *Presbyterian* Hands, which 'never was permitted to return to them, except for ſuch Neceſ-'ſaries, as could not be ſo eaſily procur'd by the Diſſenters a-'mongſt themſelves. The Diſſenters at the ſame time confining 'their Commerce (as much as poſſible) to themſelves, were qualify-'ed upon ſeveral Accounts to Underlive, by which Means they 'cou'd alſo Underſel them; however this might be, the different 'Movements of each Party were Viſible to the leaſt Diſcerning Eye;

'the *One* riſing from Pedlars to Merchants, the *Other* ſinking 'from Merchants to Bankrupts: inſomuch that at this preſent time 'it is a rare thing to ſee a Thriving Dealer in the *Northern* Parts 'of *Ireland*, except he be a Profeſs'd *Diſſenter* or an Occaſional 'Non-*Conformiſt*. I profeſs, I cannot recollect, that there is one 'at this time in that part of the Country where I live, tho' the moſt 'Populous and Trading Part of the *North*, and where, before the 'late Troubles, Church-Traders were Conſiderable both in Number 'and Buſineſs. I ſpeak with greater concern in this point, from 'the repeated complaints made, and the common cry which I have 'heard from the church-Dealers, Farmers, Tradeſmen and even 'Laborers, for (I had like to have ſaid) the Perſecution they lay 'under for their Conformity to the Church Eſtabliſhed by Law, 'and that from the Diſſenters; who only ſubſiſt by a Connivance.

If any Presbyterians have been ſo Unneighbourly as to *confine Commerce* to thoſe of their own Perſuaſion, it is more than I know of, or than can be charg'd upon the Bulk & Generality of that Perſuaſion. Our Author ſeems to think, that he can charge this home upon the Presbyterians in *Belfaſt*; for he ſpeaks of that Part of the Country where he lives, and calls it the *moſt Populous and Trading Part of the* North; which Deſcription can agree to no other but *Belfaſt*; and if I prove that he has Miſrepreſented this Fact in the very Place of his own Reſidence, which of all places he had reaſon to know beſt, let the World judge whether the Account he gives of other Places is *wholly to be rely'd upon*. At the deſire and for the Vindication of the Presbyterian Inhabitants of *Belfaſt*, their Brethren of the Eſtabliſh'd Church there have been ſo juſt and honeſt as to Subſcribe the following Certificates, which I Tranſcribe from the Original.

'WE do hereby Certify that the Presbyterian Inhabitants of *Bel-* '*faſt* Deal and Trade with Us as freely and readily, as they 'do with one another, tho' we are all of the Communion of the E- 'ſtabliſh'd Church, that we have the greateſt part of our Trade from 'them; and that we do not perceive, know, nor believe that they 'uſe any unfair Practices in Confining Trade amongſt themſelves: 'Given under our Hands at *Belfaſt* September 8*th* 1713.

Henry Ellis.	*Nicholas Thettford.*	*ROB. LEATHES.*
Nich. Garnet.	*George Portis.*	*Nath. Byrtt.*

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Robert Dowglaſs.	*Alexander Legg.*	*Barth. Mcnaghten.*
Thomas Taverner.	*Edward Turley.*	*Francis Thettford.*
Richard Lamb.	*Joſhua Turley.*	*James Harriſon.*
John Pamer.	*Hugh Sherwood*	*Iſrael Cotes.*
John Stuart.	*Nicholas Brooks.*	*Michael Gregſon.*
John Anderſon.	*George Lacels.*	*James Ratcliff.*
John Worthington.	*Edward Gardner.*	*James Whitlock.*
Ephraim Wills.	*John Imbly.*	*William Babie.*
Brian Mercer.	*Matthew Philips*	*Hen. Kelly.*
Henry Douglaſs.	*James Wilſon.*	*James Ogins.*
Thomas Henderſon	*William Beaty.*	*Robert Skirries.*
Elias Adudell.	*Charles Ward.*	*George Kerren.*
George Mankin.	*Thomas Graham.*	*George Kempſon.*
John Mankin.	*William Salters.*	*Will. Johnſon* Junior
Francis Mankin.	*John Joy.*	*Richard Crutchly.*
Patrick Allen.	*Iſrael Clotworthy.*	*William Dermont.*
John Mc. *Goun.*	*Barnaby Mc.Curdy.*	*John Mc.Cahy.*
John Langdell.	*John Riddagh.*	*Thomas Witnal.*
Henry Bulhatchet.	*Robert Story.*	*Edward Mullan.*
Edward Harris.	*Pat. Phipps.*	*John Burns.*
Richard Wilſon.	*Robert Ainſworth.*	*David Leathom.*
Thomas Parker.	*William Aſhmore*	*John Nowland.*
Robert Potter,	*Robert Whitfield.*	*Roger Slemons.*
George Turley.	*Sampſon Dixon.*	*Alexander Imbly.*
John Rice.		

Tho' I am no Dealer in Town I am an Inhabitant, and never did Obſerve any Diſtinction made by the Diſſenters in Matters of Dealing ſo far as I have been therein Concern'd. *Richard Hodgkinſon.*

We do Verily believe the Certificate on the other Side of this Paper True. Given under Our Hands Sept. 12. 1713. *GEO. MACARINEY.*
ROGER HADDOCK.
GEO. MACARINEY Junior.

The Subſcribers of the above Certificates are eight of 'em Burgeſſes, ſome of 'em Gentlemen of the beſt Station in Town, ſome of 'em among the Wealthieſt Dealers, and Keepers of Public Houſes, & the reſt are generally ſuch as reſpectively follow the handycraft Trades of Tobacco-ſpinners, Taylors, Shoemakers, Smiths, Sadlers, Glovers, Butchers, Carpenters, *&c.* And there is no ſort of Goods to be Sold or work to be wrought by any of theſe Subſcribers, but what the Presbyterians in *Belfaſt* can buy or have done for 'em by thoſe of their own Perſuaſion. And 'tis remarkable that ſome of theſe Subſcribers are among the *Oldeſt Inhabitants* of the Town & Pariſh of *Belfaſt*, one of 'em being near an *hundred Years of Age*, divers of 'em *eighty*, and particularly the firſt

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Subscriber Capt. *Leathes*, an honest Gentleman, who has been a Burgess in the Town of a *long time*, has been often *Sovereign*, is at present *Deputy-Sovereign*, and Elected *Sovereign* for the Ensuing Year. There are indeed very few in *Belfast* of the Communion of the Establish'd Church, who are considerable Dealers; but then this cannot be in the least imputed to any unfair Practice in the Presbyterians, who were still ready to join in Partnership in Trade with Churchmen as well as with one another, as can be made appear by Instances of the most considerable Merchants of that Communion, and particularly in the Case of Mr *Knox*, *George Macartney*, Esq; and Mr. Black *George Mc. Cartney*. And there can be no other Reasons why there are not now such considerable Merchants there, of the Establish'd Church, as there were at the time of the late Troubles, but these; Some of 'em are dead, and their Children Educated to other Employments; or, that their Children are of the Communion of Dissenters, which some of 'emselves embrac'd *viz.* Mr. Black *George Mc. Cartney*, some Years before he Died; or, that others have quit their Employment and live upon their Estate in the Country, as Mr. *Knox*; And few or none of the Establish'd Church, of any considerable Station or Wealth, have apply'd themselves to Merchandizing since. But the Dissenters never discourag'd any of 'em from attempting it, or from the Prosecution of Trade and Business amongst 'em: and if any of 'em have sunk from Merchants to Bankrupts, (which our Author alledges, tho' there are few or no Instances of that in *Belfast*) this was not owing to any *Severity* or *Unkindness* in the Dissenters; They gave 'em Credit, as much as they did to one another, they never Rigorously and Unseasonably put hard to 'em for exacting their own, which sometimes may sink a Merchant of good Credit.

How the Dissenters shou'd be qualify'd upon several Accounts to *underlive*, and by that Means to *undersel* their Conforming Neighbours, is a Mystery which he hath not *unfolded*, and perhaps *cannot*. The Dissenters live suitable to their Stations and Circumstances, and some of 'em (as our Author very well knows) are both Capable and Willing to give Gentlemen of all Persuasions (Clergy and Laity) as Generous & Liberal Entertainments in their houses, as their Neighbours. And if any of 'em have *risen from Pedlars to Merchants*, they have no Cause to be asham'd of it, being the Effect of the Blessing of God upon their honest Commendable Industry. And why such an Industrious

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duſtrious Trading People as the Diſſenters of the North of *Ireland*, ſhould be diſcouraged and reproach'd, I ſee no Reaſon. Trade has been always juſtly look'd upon as one of the great Means to make a Nation flouriſh: It makes Mony Circulate thro' Town and Country; and Men of all Stations reap the benefit of it. And therefore all wiſe People have ever made it their buſineſs to ſupport and encourage it, and to countenance the Promoters of it.

But before I leave this Head, I muſt take Notice of another Reaſon our Author gives, why the Presbyterians have ſo great a ſtroke in the Trade of the Kingdom; It is in theſe Words, (*p.* 17, 18.) 'The failure of our Woollen Manufactory ſunk the Church intereſt 'of *Ireland* in the ſame proportion that the Encouragement of the Linnen Manufactory did raiſe the Intereſt of *Presbytery*. The Weavers &c. of 'the former being generally Conformiſts, who were oblig'd to return 'for *England*, or diſperſe themſelves in the *Low-Countries*, as thoſe of the 'latter were as generally *Diſſenters*, who came from *Scotland* ſince the Revolution.' 'Tis evident the Diſſenters ſeem at preſent to be almoſt in 'full Poſſeſſion of that Conſiderable Branch of our Trade, and 'what has mainly conduc'd to it, is this Revolt of the *French* Proteſtants from the Church; of which the Principal Directors and 'Managers in that Manufactory, with a very Conſiderable Colony, 'have ſettled at *Liſburn*, in the Center of the *Northern Presbyterians*, 'and have all declared for *Presbytery*, and choſen a Teacher, who 'will not receive Epiſcopal Ordination. From whence it is evident, 'that Matters have been ſo Concerted in favor of the Diſſenters; that 'the *French* Refugees diſtinguiſhed with ſuch Marks of Favor by the 'Government, and the Eſtabliſhed Church, which might have influenc'd a grateful People to be true to our Eſtabliſhment, have 'now proved a dead Weight againſt it in the Scale of *Presbytery*.

The Cauſes of the failure of the Woollen Manufactory in *Ireland* are ſo well known, that no body can juſtly impute it to the *Diſſenters*: And tho' the Linnen Manufactory be chiefly promoted by Presbyterians, the Parliament of *Ireland* have made ſeveral Acts to encourage it, which ſhows that they believed it to be for the *Public Intereſt* of the Kingdom: And it can't be denyed that the *French* in *Liſburn* have been highly ſerviceable to the Nation, by their frugality and Skill in Managing, and much improving that Manufactory; whereof the Houſe of Commons were ſo ſenſible, That they chearfully *recommended* 'em to the Government for their favor, tho' they very well

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well knew that they retain'd the Principles and followed the Practiſes of the Famous Proteſtant Church in *France*. And in their Choice of a *Miniſter* who will not receive *Epiſcopal Ordination*, they have done nothing but what the Laws of the Kingdom allow 'em to do, they having the benefit of a Legal Toleration; which being an Act of Pity to the Perſecuted, ought not to raiſe the envy of any good Proteſtant; And when that ſame Government that hath *diſtinguiſhed 'em with ſuch Marks of Favor*, hath Indulged 'em in a Liberty of Diſſenting from the National Church, our Author's Inſinuation of their being *Ungrateful* for taking the benefit of it, is an *Unreaſonable* Accuſation; eſpecially conſidering, that they behave 'emſelves with all the *Loyalty* and Modeſty that becomes *Dutiful Subjects*, and in the Matter of Trade, promiſcuouſly employ and deal with People of all Perſuaſions, without Diſtinction.

But he can't get off this *Imaginary Crime*, about the *Monopoly* of *Trade*, until he runs into one Miſtake more in theſe Words (*p.* 25.) 'At the ſame time that the Diſſenters made this *Monopoly* of the 'Trade, they laid a laſting Foundation to perpetuate the ſame in 'their own hands. They wou'd take no Apprentices without demanding ſolemn Aſſurances both from Parents and Children of 'Church-men, to quit the *Eſtabliſh'd Church*, & go conſtantly to *Meeting*. Which Agreement they were ſure to ſee punctually perform'd.' 'I am credibly informed, that there are ſeveral Inſtances can be 'given, where they have had Clauſes of this Nature inſerted *in* the 'Indentures; by which Means many Church men both of Figure 'and Fortune in the *North* of *Ireland*, have been reduced to this 'fatal *Dilemma*, either of giving up their Children to Idleneſs and 'Poverty, or to *Presbytery* '. But let us hear what the Presbyterians have offer'd in their own Defence againſt this Accuſation, in their *firſt Apology to her Majeſty*, *vide Preſent State of Religion in* Ireland (*p.* 23) 'Their Lordſhips proceed to charge our People, that in 'many Towns they refuſe to take Apprentices that will not covenant 'to go to their Meetings. The true State of which Caſe is this: 'Some Merchants of our Perſuaſion having had their Goods imbezzeled by their Apprentices on the Lord's Day, when they were 'at our Meetings, and their Apprentices, upon the pretence of 'being at Church were ill employed elſe-where (which they do not 'impute to their Perſuaſion, their being ſome ſuch profligate Youths 'of all Perſuaſions) were obliged for their *own Safety* to take ſuch 'as they could have under their Eye at the time of Public Worſhip. 'But wherever they can, meet with Apprentices of known *Probity* and

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' and *Honeſty*, they takethem without any Diſtinction of Perſuaſion: ' in all the Trading Towns of this Kingdom; of which many Inſtan- ' ces may be given.

I don't believe that there are ſuchInſtances as our Author is informed of, of inſerting the Clauſes he ſpeaks of in the Indentures; nor do I believe there is any Church-man of *figure or fortune in the north of* Ireland, but who may have his ſon bound Apprentice to a Presbyterian, if he pleaſes, without being oblig'd to change his Principles: For the moſt Conſiderable Presbyterian Merchants both in *Derry* and *Belfaſt* have taken ſuch to be Apprentices, without *any ſuch* previous Articles or Conditions put upon 'em.

As a Concluſion to his rare Diſcoveries about Trade, he falls foul upon ſome Diſſenting *Poſt-Maſters* for acting as Deputies to thoſe in that Office, tho' they have not occaſionally Conform'd, which he calls a *ſcandalous eluding of the Act of Parliament for Excluding Diſſenters from Places of Truſt*, and he ſays, this ſeems to have its *Effect in their General Scheme of this Monopoly of Trade*, and then he deſcants upon it thus (p. 26.) ' I deſire to know, whether any inſtance can be ' given of this Nature in any Nation, that the whole Buſineſs, ' Secrets and Correſpondence of thoſe, who are Conformable to the ' Eſtabliſhment, ſhould be left in thePower of ſuch who are Diſſenters ' from that Eſtabliſhment.

' Is it reaſonable, that at a Critical Juncture, when Faction and ' Intreague are ſo far advanc'd, the Conformiſts ſhou'd be put under ' ſuch neceſſary Jealouſies and Confinement in their Correſpondence; ' that the Secrets and Buſineſs of Perſons, who by the Laws of our ' Nation are only qualify'd for Public Truſts, ſhou'd be left in the ' Power of thoſe, who by the ſame Laws are excluded from any ſhare ' in that Truſt'. I ſhou'd have been far from thinking it worth while, to have taken the leaſt Notice of this *Trifling Accuſation*, were it not for the ſake of one Obſervation, which can hardly eſcape any Man of Common Senſe that reads it. It is this, that our Author and *thoſe of his Temper* are diſpos'd upon all Occaſions *to Magnify* and *Aggravate* things beyond Meaſure, and to raiſe a *Hideous Outcry* for little or nothing. For here are but about four orfive Men or at moſt *half a ſcore*, acting but as Servants in ſome Poſt-Offices under *Qualify'd Conformiſts*; and yet this muſt be call'd a *Matter of the laſt Conſequence*, as if it were ready to Sap the Foundations of Church and State; and theſe poor men

Part 2. Men represented as ready to betray their Trust, as if they wou'd Knavishly open or keep up the Letters of Conformists that come to their Hands: For he asserts the Conformists to be put under *necessary Jealousies, and Confinement in their Correspondence, by having their Business and Secrets left in the Power of those Dissenting Deputies*, which insinuates his believing them to be Knaves; this is a way to Dissolve all Confidence among Protestants: But I hope there are so many wise and good Men among 'em of all Persuasions, as to prevent the Success of this *Uncharitable* Hint.

The *Sixth* fault our Author finds with Presbyterians in *Ireland* is, the *Confinement of their Charity and Alms-deeds to those of their own Persuasion*, which he represents in these Words, (p. 24, 25.) 'Nay, I am 'Credibly inform'd that the *Northern* Dissenters have Confin'd their 'very Charity to Circulate amongst themselves, whilst the *Conformists* deal it promiscuously. And an Instance can be given, that in 'the most Considerable Parish of the *North* of *Ireland*, whereby a 'List of the Poor in the Church-Books subsisted only by the Weekly 'Collection; *Eighteen* in *fifty five* are Dissenters. And by a List of 'the Dissenting Poor in the same Parish, Subscrib'd by eleven Ruling 'Elders, only *six* in *Ninety-seven* are Conformists: That Proposals 'have been made by the Establish'd Minister and Church-Wardens 'to the Dissenting Elders, to join the Charity-Money of *Church* and '*Meeting-House*, and deal it out to the Poor of the Parish, and that 'they were utterly Rejected by the Dissenters of the Parish. Frequent 'Instances of this can be given in the Case of the Collections for '*Lisburn*, both Notorious and Scandalous; and particularly Mr. *Mc. Crackan* and Mr. *Maxwell* of *Drum* a Ruling Elder, have been publicly Tax'd, and Informations given upon Oath of Unfair Practising in the Clandestine Manner of Raising the Collections for the 'poor Inhabitants, who suffer'd by the Fire, and Applying it wholly to the use of the Presbyterians; whereas the Collection pursuant 'to the *Queen*'s Letters Patents was to be *General*, and dispos'd of by 'the Commissioners (who were part *Church-men* and part *Dissenters*) 'to the Inhabitants, according to the Proportion of their Losses, 'without respect to Persons.

As to the General Charge against the Northern Dissenters, that they have *Confin'd their very Charity to Circulate among themselves*, 'tis utterly deny'd; and the few Instances our Author pretends to give of it in

two

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two places only, were they true, as they *are not*, can never affect the Body of the *Northern* Presbyterians. And these pretended Instances show the Groundlesness of his General Charge. The two Places he refers to are *Belfast* and *Lisburn*. He does not Name the first, but by calling it the most Considerable Parish of the North of *Ireland*, he sufficiently declares 'twas *Belfast* he had in View. He tells a Story of it, that *Eighteen* in *fifty-five* Subsisted by the Weekly Collection of the Church are Dissenters, and by a List of the Dissenting Poor in the same Parish, Subscrib'd by Eleven Ruling Elders, only *Six* in *Ninety-seven* are Conformists. The true State of which Case is this; the *Sovereign* of *Belfast* usually returns every Year a List of the Poor of the Parish who are exempted by Act of Parliament from paying *Hearth Mony*, to the Quarter-Sessions: And for his better Information, the Establish'd *Minister*, *Curate* or *Church-Wardens* Acquaint him with those who are Subsisted by the *Alms* of the *Church*: And the Presbyterian Minister, or *Ministers*, or *Elders* give him the like Information with respect to their Poor; according to which Scheme, the above List of *Ninety-seven* was Subscrib'd by these Ruling Elders; And the Reason why there might be only *Six Churchmen* return'd in that List was, because no more of 'em Apply'd to the Elders, but went to their own Minister: But 'tis a very Unreasonable Inference from hence to conclude, That the Presbyterians Confine Charity among themselves, and 'twou'd equally conclude that the Conformist Minister and Church-Wardens are Partial in the Distribution of their Charity; for *Eighteen* in *Fifty-five*, which that Author says was the Proportion in the Church-Book, is not the *just Proportion* of the Poor of the Parish at *large*, there being at least *Two* Dissenters for *one* Churchman in the Parish, that are Subsisted by Public Alms.

As to the Proposal which he says was made by the Establish'd Minister and Church-Wardens to the Dissenting Elders, to *join the Charity Mony of Church and Meeting-House, and deal it out to the Poor of the Parish*, the Elders might very well reject it, without incurring the Censure of Partiality in the Distribution of their Charity; for they believe that the Poor of the Parish, both Churchmen and Dissenters, are very well supply'd according to the Methods that have been still follow'd in the Respective Congregations to which they belong. And I suppose the Minister and his two Church-Wardens wou'd hardly submit the Distribution of such a Common-Stock to the Majority of

Part 2. Voices of the Presbyterian Miniſters and Elders, acting in Conjunction with 'em. He has repreſented theſe Elders ſo odiouſly from *p.* 52, to *p.* 55. of his *ſecond Letter*, and ſet off a ſuppoſed Conflict he has there mentioned between the *Eſtabliſh'd Miniſter* and his *two Preſs'd Men* on the one part, and the *Diſſenting Miniſter* and his *Eighteen Volunteers* on the other part as ſo *very Unequal an Engagement*, that I believe he will ſcarce venture any Eccleſiaſtical buſineſs upon the Iſſue of their Common Suffrage: But ſhou'd he be ſo good-natur'd after all as to do it, when he produces ſome *Canon* or *Order* of the Eſtabliſh'd Church whereof he is a Member to Warrant it, his Propoſal ſhall be conſider'd.

The true Regard which the Presbyterians in *Belfaſt* have been ſtill diſpos'd to ſhow to ſuch of the Epiſcopal Communion as are Real Objects of Charity, can be made appear by many Inſtances, were it needful; of which I ſhall only mention two, that were very Remarkable. About thirteen Years ago one Mr. *Fairfoul* who aſſiſted the Reverend Mr. *James Ecclin* as his Curate in *Belfaſt*, fell into a Languiſhing Diſeaſe, and during his Sickneſs was reduc'd to Poverty and Want, which mov'd the Charitable Compaſſion of the Presbyterian Miniſter and Elders of *Belfaſt* to that Degree, as they ſent him at once the intire Sum of *five pounds ſterl.* And ſuch was the Reſpect paid to Mr. *Fairfoul*'s Character in the manner of doing it, that the Miniſter went and deliver'd it to him out of his own Hand. the Reverend Perſon who gave it, Dr. *Ferguſon* who attended Mr. *Fairfoul* as his Phyſician, beſide others to whom Mr. *Fairfoul* gratefully own'd the favor, are living Evidences of this Fact. The ſecond Inſtance is expreſs'd and atteſted in the following Certificate.

'WE do Certify that having on *Monday April* 21. 1707. ſeen 'the Ruinous Condition of *Lisburn* by a Dreadful Fire 'which happen'd on the Day before, and Commiſerating the Caſe 'of many of it's Inhabitants, thereby reduc'd to the laſt Extremity 'for want of *Bread* and *Houſes*: We the Subſcribers, with Mr. *Hen. Chads* Deceas'd, did on *Thurſday* the 22*d* of ſaid Month go thro' 'the Town of *Belfaſt*, and repreſented the ſame to all our Neighbours 'we cou'd meet with, and in leſs than 12 hours Collected about 54 '*lb.* for ſupplying the preſent Straits of ſaid Diſtreſs'd Inhabitants 'of all Perſuaſions without any Diſtinction, tho' of the ſaid Sum 'there was 51 *lb.* 15 *ſhil.* given by thoſe of the Presbyterian Perſuaſion.

'That the ſaid Sum was immediately carry'd to *Lisburn*, and by Or

Part 2.

'Order of the Biſhop of *Down* and *Connor* and Dean *Wilkins*, paid to 'the two Church-Wardens and two of the Elders of the Presbyterian Congregation, to be diſtributed as aforeſaid.

'That ſome time after, in Purſuance of her Majeſty's Letters Patents for a Collection to *Liſburn*, the Presbyterians of *Belfaſt* gave 'near 47 *lb.* to the Miniſter and Church-Wardens, as by the Liſt may 'appear, tho' their Proportion was never intended to be Compared, 'nor their Charity to be Publiſh'd till now, That their Candor and 'Impartiality, as well as Loyalty are Arraign'd by a late Pamphlet, 'Entitul'd, *The Conduct of the Diſſenters in Ireland* &c. Given under 'our Hands at *Belfaſt*, *September* the 10*th* 1703.

Iſaac Mr. Cartney.
Alexander Adair.

Having diſproved our Author's Allegations of the Diſſenters Confining their Charity amongſt themſelves in *Belfaſt*, I come next to ſhow, that the Inſtances he pretends to give of that kind in the Caſe of the Collections for *Liſburn* are very *Unlucky* Miſtakes, tho he is pleaſed to call them *both Notorious and Scandalous*; he calls them *frequent Inſtances*, but mentions only two, relating to and fixing this ſuppoſed Guilt upon *Arthur Maxwell* of *Drumbeg* Eſq; and Mr Alexander *McCrakan* Presbyterian Miniſter in *Liſburn*. Mr *Maxwell* is known to be a Gentleman of that Probity and worth as ſets him above ſuch Calumnies, which are ſo much the more Inexcuſable, becauſe Mr *Maxwell* had the honor to be one of her Majeſty's *Truſtees* (in Conjunction with ſeveral other Gentlemen both Epiſcopal and Presbyterian) Nominated in her *Letters Patents*, for the Diſtribution of that Public Charity. *I* have ſeen a Letter from him to his Friend, fully vindicating himſelf from this Aſperſion, the true Copy whereof is as follows.

Sir.

'The Author of *the Conduct of Diſſenters in Ireland &c. page* 25*th* 'ſuggeſts againſt me, That I *Apply'd the Collections raiſed for the Poor* 'Inhabitants of Liſburn *who ſuffered by the Fire, wholly to the Uſe of the* 'Presbyterians, *Whereas the Collection purſuant to the Queen's Letters* 'Patents *was to be general, and diſpoſed of by the Commiſſioners to the* 'Inhabitants *according to the Proportion of their Loſſes without Reſpect* 'to Perſons. To which *I* anſwer, that the very reading of the

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'Letters Patents will Discover this to be an imposing upon his Reader, for the Queen's Letters Patents require the Minister and Church-Wardens to raise the Collections within their several and Respective Parishes: How then could Mr *Maxwell* Apply the Mony raised by them to the Use of the Presbyterians or of any Else, unless the said Minister and Church-Wardens had given the same to him, contrary to their Duty and the Direction and Appointment of the said Letters Patents; which I believe, for their sakes, he will not affirm.

'All the Colour the Author can have for this Calumny, is that 'there were some Private Charitable Collections raised from the 'Dissenters only, for Rebuilding the Meeting-House of *Lisburn* 'that had been burnt, and accordingly Apply'd to the said Use, 'as other *Voluntary* Subscriptions at the same time from the 'Churchmen were to the Rebuilding of the Church, without *any Re-* 'lation to the Letters Patents and before they had any Existence; 'his Censure (like what he says of his Charity) shou'd have been 'bestowed on both promiscuously, to avoid keeping of *divers* 'Weights and Measures, and calling that Unfair on the one Side of 'the *Lagan-Water* which was, very fair on the other side of 'it; but after all, tho' I contributed, yet I never Collected one far-'thing for any of the said Uses.

'*Sir*, I never heard, and I cannot believe that ever any such In-'formation upon Oath was given as he affirms, because 'twould have 'been plain Perjury, and I cannot avoid either the suspecting his 'Veracity or admiring his Credulity, rather than believe any Man 'guilty of so great a Sin. When he says that Mr. *Maxwell* was 'publicly taxed, he should have told *when*, *where*, and by *whom*, '*what* he answered; he should have set down the Copy of the *In-* 'formation upon Oath, and have told what Event it had, and why he 'was not obliged to Refound the Mony so Misapplyed by him, but 'general Terms were the fittest for his Purpose for, *Dolus Latet in* '*generalibus*; he is a true Disciple of him who taught, *Calumniare* '*audacter aliquid adherebit*; can I expect better Measure from him 'than he affords to her Majesty's Letters Patents, which he either Disin-'genuously or Ignorantly Misrepresents, while he says, that by *the same* '*the Collection was to be dispos'd of by the Commissioners to the Inhabitants* 'according to the Proportion of their Losses; as if there were no Chari-'table Design in the Letters Patents, which order the Money to be 'dispos'd of to the Inhabitants according to the Proportion of their

Losses

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Losses and *Circumstances*, so he leaves out the most Material Word of the two viz. CIRCUMSTANCES; I call it the most Material, because no Man's Losses either do or can make him an Object of Charity, but the Circumstances that by his Losses or otherways, he is brought unto. What if a Man had lost 20000 *lib*, can that make him an Object of Charity, if he have 60000 *lib*, left behind? If it be said, a man has lost all he had, *Ergo* his Losses makes him an Object of Charity; the answer is obvious, viz. that Proposition includes his *Circumstances*, as well as his *Losses*, whilst it implys that he has *nothing left him.*

'Sir, I can't but observe a strange Spirit of *Animosity* and *Bigotry* running thro' the Writings of this Author, and he seems to me to have been Industriously watching for *Men's halting.* He falsly represents the Presbyterians as a people who Assume the Power of *Annulling the Laws of the State*; whereas, had I a mind to Recriminate, I wou'd tell him that there has been a late Instance of some Person or Persons in *Belfast* who have indeed exercis'd such a Power, upon pretence of Zeal for the Church; and seeing this Author has Describ'd the Place of his Residence to be the most *Populous and Trading Part of the North*, I must conclude him to be an Inhabitant there, and if he be neither the Author nor Abettor of the Printed Paper, I am going to mention, I hope he will fairly and honestly Discountenance those who are. There was a Paper Printed (which I now have before me) and publicly Posted in *Belfast* bearing date the 27th of *March*, 1713. *Advertising the* 3*d of April then next ensuing, viz. Good Friday to be observ'd with all due Solemnity by Shops being Shut* &c. and affirming *that the same is appointed by the Laws both of the Church and State*; and yet notwithstanding this Confident Affirmation, if you'll please to peruse and consider the Statute *Anno Regni Septimo Gulielmi Tertij*, Entitul'd, *An Act declaring which Days in the Year shall be observ'd as Holy-Days*, you'll find that the said Day is not only not appointed, but forbidden to be observ'd, whilst all the Holy Days to be kept are there Enumerated and mention'd (*of which Good-Friday is none*) and all other Days not there mention'd *forbidden to be kept.*

'Sir, I have purposely avoided Recrimination against any Party and have medled with none but the Author, lest I might offend Persons *E' Meliore Luto* than his own self, and yet if I had been dis-

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‘ disposd to imitate him, I cou'd have produc'd my *Quibusdam positis* and have strain'd an Universal Conclusion from particular Premisses, as my *Conductor* does, contrary to the Old Maxim *Conclusio sequitur Partem Debiliorem:* His Insinuations against the late Lord Chief Justice *Broderick*, a Gentleman Honor'd by her Majesty, amidst the Glories of her Reign, and by his Country who know him best, from whom he Adventures to Detract, and whose Character is beyond the Malice of his worst Enemies and the Praise of his best Feiends, puts me in mind of Sir *Teague O Regan*'s Bell, that had an empty Pate and a loud Tongue, I am, SIR,

Drumbeg, 11*th* of *August* 1713. Your very Humble Servant. *ARTH: MAXWELL.*

As to Mr *McCraekan*, and what the Author says against him as if he had been guilty of Unfair Practises about the Public Collections for *Lisburn*; I have seen a full Narrative not only of that Matter, but of the other Facts laid to his Charge by this Author, under his own hand; of which I shall give a short Abstract as they come to be consider'd in their proper Places. The Presbyterians in *Ulster* were so far from being Partial in their Collections for *Lisburn*, that the Author cou'd hardly have fix'd upon an Instance that cou'd have done 'em *more Service*, for demonstrating that they did not *Confine* their Charity to those of their own *Persuasion*. For immediately after the burning of *Lisburn* the Church-People and Presbyterians there entred into A Concert, that both Church and *Meeting-house* shou'd be Rebuilt out of the Public Collections, and the Remaining Part of the said Collections shou'd be distributed amongst the Distress'd Inhabitants, without *any Distinction of Persuasions*; And in Consideration hereof, that each Party shou'd use their best Interest with those of their own Persuasion both in *England* and *Ireland* for exciting 'em to make liberal and *Generous* Contributions for these Ends; which Agreement was entred in their Books. And in Pursuance of it, The Dissenters of *Lisburn* Applyed in *June* following to the Presbyterian Ministers of the North of *Ireland* then met in their *General Annual Meeting*, who Approved of the Christian and Amicable Agreement between the Protestant Inhabitants of *Lisburn* of all Persuasions, and accordingly us'd their best Interest with their own People at home and with their Friends in *England*, for encouraging the Collections; which is a Demonstrative proof that they *Did not Confine their Charity to those of their own Persuasion*

Upon

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Upon this Encouragement, the Diſſenters of *Liſburn* fell preſently to work, Rebuilt their Meeting Houſe, and borrowed mony for defraying the Expence, hoping to be enabled by the Public Collections to repay it, but they ſoon found themſelves Miſerably diſappointed: for when the Collections came in, the *Truſtees* finding that they were far ſhort of what was expected, did not think it Expedient that either *Church* or *Meeting-Houſe* ſhou'd be Rebuilt out of that Fund, & allow'd 'em only the Proportion that wou'd have fallen to them as *Private Houſes in Cumulo* with the reſt. In this Caſe the Diſſenters of *Liſourn*, being diſabled by the Fire to Defray the Expences of their Meeting Houſe, were obliged to *Apply again* to their Friends for Aſſiſtance; but moſt of 'em having given ſo liberally before to the Proteſtants of *Liſburn* at large, were Uncapable of giving more for that End; tho' ſome People of better Circumſtances Contributed Towards it.

In the mean time, while the Diſſenters in *Liſburn* were Receiving & Procuring from their Friends what Aſſiſtance they cou'd, ſome were pleaſed to take *Umbrage* from this Practice, as if they had in a *Clandeſtine* Manner got into their Hands ſome of the Mony that was Collected upon the foot of the *Public Brief*, and Appropriated it to the Rebuilding of their Meeting-Houſe. But after ſeveral Conferences between 'em and their Neighbours, for removing all ground of Suſpicion, the *Principal Managers* and *Overſeers* about the *Meeting-Houſe* gave their Voluntary Oath, the true Copy whereof I ſhall here inſert, taken from the Original *all written with the Biſhop's own hand*, and ſubcribed by thoſe who took it; which is likewiſe ſubſcribed by *four Gentlemen* of the Church, to ſhow that they were not guilty of any Unfair Practiſes in that Matter, at the End of each of *their four Names* I have added the Letter *(C.)*. And the Order of the Truſtees upon the ſaid voluntary Oath is likewiſe Copy'd from the *Original*, ſubſcribed by ſeven of 'em, whereof the firſt four are of the Eſtabliſh'd Church *viz.* the Biſhop of *Down* and *Connor*, Dean *Wilkins*, Dr. *Leſly*, and Mr *Hakridge*.

Liſburn 26th September 1710.

'I do ſwear, that I will pay to the Treaſurer for the time being 'any ſum or ſums of Mony whatſoever, that came to my Hands for 'the Uſe of Sufferers in General by the late Dreadful Fire at *Liſ-'burn*. That I will diſcover to the Commiſſioners for the benefit 'of *Lisburn* or any Perſon Authoriz'd by them any Mony that I *know 'or ſhall hereafter know* to be Collected for the ſaid Sufferers, in *whoſe hand*

'*hands* it is, *how much* there is, or was of it, and to *what use* it was or is to be Apply'd, if it has not been already paid, or ſhall not be hereafter paid to the ſaid Treaſurer. That whatever Mony has been Collected, or ſhall be hereafter Collected for the ſaid Sufferers, and has been or ſhall be Apply'd to any other uſe whatſoever, *I will faithfully and honeſtly make a Diſcovery thereof immediately.* That *no Money* rais'd for the ſaid Sufferers, *has to my Knowledge been Apply'd to the Meeting-Houſe*, or *any Buildings* about it, or *any uſe* relating to it; And if it ſhall be hereafter ſo Apply'd, to my Knowledge, I will make an *Immediate Diſcovery of it to the ſaid Treaſurer.* That if any Money has come to thoſe of my Perſuaſion in General, or to me in particular, I will declare it to the Treaſurer. That in Order to have the Money given to the ſaid Sufferers fairly Apply'd according to the Intention of the Donors, I will uſe my beſt endeavors to know the deſign of ſuch Donors, and to ſee the Mony given by them Apply'd accordingly. And all this I Swear Voluntarily and freely upon the Faith of a Chriſtian, without any Evaſion, Equivocation or Mental Reſervation, So help me God.

Ralph Smyth C.	*Edward Mc. Comſey*	*Daniel Kenley.*
Val. Jones C.	*William Rothell*	*John Charters*
E. Wogan C.	*Alex. Taylor*	*Richard Grainger.*
Ed. Obrey C.	*Will. Livingſton*	*Jo. Martin.*

'At a Meeting of the Truſtees for *Liſburn* Brief this 26*th* day of *September* 1710. Concluded for the *ending of ſome Suſpitions* and *Diſputes* about Private Collections, That the Oath in the *annexed Leaf* taken voluntarily by every Perſon concerned ſhall *intitle him* ſo taking it to his Proportionable Share and Part of all ſuch Mony that is already come in, and ſhall hereafter come in for the Uſe of the Sufferers in General, and that ſuch as refuſe to take the ſaid Oath ſhall be excluded from ſuch Share and Part till further Order.

Arth. Maxwell	*Edw. Doun and Connor*
Edwa. Brice.	*Joſ. Wilkins*
John Chalmers	*Hen. Leſly.*
	John Haltridge

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It muſt be own'd, that there can not be a more Solemn vindication of the Innocence of the Diſſenters in *Liſburn*, with reſpect to this Matter, than what is contain'd in this Oath, which gave full Satisfaction to the Biſhop and the reſt of the Truſtees; and no Man ought to tax 'em with any Unfair Practices about the Public Collections, unleſs he allow himſelf the Uncharitable Liberty of calling 'em Perjur'd. And ſeeing no Mony cou'd be laid out for the Meeting Houſe, but what muſt come thro' the Hands of theſe Men, and be narrowly enquir'd into by 'em, their Oath amounts not only to a Perſonal Vindication of themſelves, but alſo of Mr *McCrackan* and of all the Diſſenters in *Liſburn*. I would fain believe, for our Author's Credit, that when he wrote his Book he was Ignorant of the Hiſtory I have given of this Oath and the Order of the Truſtees upon it; otherwiſe he cou'd not have been ſo hardy, as to have publiſhed a Miſtake in a point wherein a public Record doth ſo plainly refute him.

A *ſeventh* fault our Author finds with Presbyterians in *Ireland* during this Reign is, in the *Matter of their Farming*; and here he *RAISES A CRY* againſt the *Numbers of Presbyterians who ſwarm'd from Scotland after the late Revolution*, by whom he repreſents the Conformiſts to be ſunk in their Farming (p. 26.) and he endeavors to unfold this Myſtery in theſe Words, (*Ibid.*) 'Theſe new Adventurers were in 'many Reſpects able to out-bid the Old Tenants, who had been in a 'great Meaſure ruin'd in the late Troubles.

'*Firſt*, Becauſe they were upon many Accounts able to under-live 'em, *Secondly*, Many of them came over both in the Habit and Quality of Beggars, who with their whole Families were ſubſiſted by 'the Charity of the People; ſtroling through the Country, till they 'had fix'd themſelves, where either they were directed, or where 'they liked, and then open'd their Rags, in which they had quilted 'conſiderable Sums of Mony, and were qualify'd to ſtock their Lands, 'and grew able Tenants, before the Old Tenants cou'd Recruit, 'after the Deſolation of the War'. I believe our Author wou'd be hard put to it to prove that there were *one hundred* Families that brought conſiderable Sums of Mony out of *Scotland*, and *came over in the Habit and Quality of Beggars*; and ſhou'd he be able to make it out (which I deſpair of) that wou'd have but a ſmall Influence upon the *whole Conformiſts in the North of* Ireland, *nor cou'd it ever ſink 'em or their Intereſt in* Farming: And ſeeing of the Old Inhabitants that were in the North of *Ireland* during the late Trouble, many more

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of whom were Presbyterian than Episcopal, the *Old Presbyterian* Inhabitants must suffer more, according to our *Author*'s Argument, than the *Conformists*, by this New Accession from *Scotland*; for our Author Acknowledges (p. 27.) that *many of the Old Presbyterian Tenants were and still are Industrious and Substantial Tenants, and had follow'd the Example of the* English *Colonies in their Improvements and Plantations*: And consequently, the New *Scotch* Incomers had all the Advantages and Opportunities of *sinking 'em* in their Farming which they had in *Sinking Episcopal Tenants*. And if so, this cou'd never have been done with a design to sink the Church-Farmers more than Presbyterians, which *intirely destroys* the Foundation of all his Reasoning on this Head.

And let the *Gentlemen*, whose Desolated Estates were seasonably Replanted by many of these new *Scotch* Tenants, declare, whether their coming into a Ruinous Country was not an Accession of Strength to the Protestant Interest, and Beneficial for Improvement of the Landlords Rent. 'Tis true, our Author calls it *Imprudence and Avarice in the Church-Proprietors to prefer these New Scotch Presbyterian Tenants for some small Advance in the Rent of their Lands*; but 'tis certain, that in many Places 'twas the Landlord's Real Interest to receive 'em as Tenants, and had they not found it so they wou'd not have done it.

Our Author is aware that the Objections he has been making against the Presbyterians in the North of *Ireland*, and the Representation he has given of the low Condition into which the *Church-Interest is sunk by their means*, can't but make people believe that the *Conformists* in the *North* are a very Inconsiderable Part of the Protestants; and therefore he seems to be under some Difficulty, how to preserve the Reputation of his own Party as *Considerable* and *Numerous*, without Contradicting his *own History* of the Presbyterians. He says the Conformists in the North are *much more Considerable in their Numbers than they are represented by the Dissenters and their Abettors*, that they have *Considerable Congregations in most Towns & in great Numbers of Country Parishes throughout the whole Province*. But seeing our Author does not inform us what Representations or Computations the Dissenters have made of their Numbers in Proportion to Church-men, his Reader can make no Judgment of the Truth of what he says: and yet, after all, I think 'tis not quite so easy to *Reconcile this Account* with what he had *said before*; for he Assures us that the Church-men *perceived*

ed themſelves at once undone, their Farmers ſunk, their Freemen leſſen'd, their Merchants Bankrupt, and their Tradeſmen out of Buſineſs and Imployment, ſcarce a Thriving Dealer among them in the North: And if all this be true, I wou'd fain know what *ſort of members* thoſe conſiderable Congregations are made up of, which he ſays they have in moſt Towns and in many Country Pariſhes thro' the whole Province? For ſurely *Bankrupt Merchants, decay'd Traders, Ill employ'd Tradeſmen*, and *ſunk Farmers* will hardly ever make conſiderable Members of any Congregation. Part 2.

But our Author has found out another Reaſon for ſinking the Church-Intereſt in the North, in theſe Words, (*p.* 28.) 'The *Conformiſts*, however united in Principles of Religion, are moſt Miſerably divided in 'Principles of Policy, in which one part joins intirely with the *Presbyterians*: So that really the Church-Intereſt in the *North* is ſinking not ſo 'much from the Dead Weight of *Presbytery*, as from that falſe Ballance of *Occaſional Conformiſts*, and of thoſe *Conſtant Conformiſts* who 'are Political Diſſenters.

I am heartily ſorry that the Conformiſts are ſo Miſerably divided in Principles of Policy (as our Author repreſents 'em,) and I'm confident that ſuch of the *Conformiſts*, as join entirely with the Presbyterians in *Political Principles*, are in the Right: And had they not join'd for promoting the *late Happy Revolution*, the Proteſtant-Intereſt had been *ruin'd*. The Diſſenters have no Political Principles but what are founded upon and Agreeable to the Happy Civil Conſtitution and Limited Monarchy of *Great-Britain* and *Ireland*; which they look upon to be one of the *beſt in the World*; and therefore 'tis an Abuſe put upon 'em, to call them *Political Diſſenters*: For tho' they are *Religious Diſſenters*, they are *Political Conformiſts*; And all ſuch Conformiſts as agree not with them in Principles of Civil Policy, are *Political Non-Conformiſts*.

Our Author concludes his Account of this Period with a Repreſentation he gives of an Attempt made by the Presbyterians for procuring a *Repeal of the Penal Laws*, which he Deſcribes in theſe Words (*p.* 28.) 'It is evident, that the Diſſenters of *Ireland*, conſcious of 'their growing Power and Trade, and having Cultivated a ſtrong 'Intereſt with ſome Leading Members of the *Houſe of Commons*, began to think themſelves ſo Formidable, not to be diſoblig'd in the 'Refuſal of any Demand they ſhould make. And a Tryal was made in an

Part 2. Affair of no less Consequence, than that of a Motion in the *House of Commons*, for a *Repeal of all the Penal Laws against Dissenters for a time*.

This Dispensing Motion was made by Coll. *Cuningham* in an Evening after a tedious Sitting, when the *House* was thin, and was warmly and strenuously oppos'd, particularly (as I am inform'd) by Mr. *Dopping*, and thrown out with Indignation by a great Majority.

The Dissenters were resolv'd (and are still) to make no Unreasonable Demands, and never demanded any thing of the Government but by way of Humble Petition, and with all suitable Modesty and Decency. He gives a Wrong State of the Case; for he distinguishes between the *Repeal of the Penal Laws against Dissenters*, and the *Toleration which they were desiring*: For he brings in (*p.* 29.) a Dissenting Burgess discoursing a Parliament-Man thus, *We scorn their Toleration and will accept of nothing less than a Repeal of the Penal Laws.*

Our Author loves dearly to pick up a little private Chat and to represent it as the sense of a Party. But I confess he must have a very Metaphysical Head, who can have an Idea of a *Legal Toleration*, without a *Repeal of the Penal-Laws* that have been Enacted against the Party *Tolerated*: For without such a Repeal there can be no Toleration; & therefore the *English* Toleration repeals *all the Penal Laws* against the Separate Congregations of Dissenters there. And at the time mentioned by our Author, there was no Motion made either by Coll. *Cuningham* or any other Gentleman, for any *other* Repeal of the Penal-Laws than what is *Essential* to every Legal Toleration as such; all that was debated at that time was, not whether they shou'd have a Toleration and a Repeal of the Penal Laws necessarily included in it (for that was not oppos'd) but whether a *Toleration-Act* shou'd be Clog'd with the *Sacramental Test*: Upon which Occasion, the *Case of the Protestant Dissenters in* Ireland *in Reference to a Bill of Indulgence* was publish'd, showing the Reasonableness of such a Toleration as should not Disable the Dissenters from serving their King and Country. The Point came to be Debated in the House of Commons: But the Debate was Adjourn'd from time to time, the Sessions *concluded*, and the Business *dropt*, without any Resolution of the House upon it. What our Author offers concerning the Pamphlets published on that Occasion, shall be considered afterwards; and what he advances in general Terms concerning the frequency of

of *Presbyteries* and *Synods* and their raiſing *Public Funds* during this Period, ſhall be fully anſwer'd when I come co conſider in the *third Part* of this Book the more particular Account he gives of *theſe Facts*. Part 2:

CHAP. IV.

The Loyalty of Presbyterians, from Her Preſent Majeſtie's Happy Acceſſion to the Throne, to this preſent Year 1713.

WHen Almighty God afflicted theſe Nations with the Death of that *Illuſtrious Hero* and *Incomparable Prince*, King WILLIAM the GREAT, of *Immortal Memory*; He ſupported at the ſame time the Sinking Spirits of a Sorrowful People with New Joys, upon the Acceſſion of her Preſent Majeſty to the *Throne* of her *Royal Anceſtors*. The Presbyterians in the three Kingdoms paid her all the *Dutiful Homage* of *Loyal* Subjects, and approached the Throne with their Humble Addreſſes of *Congratulation* and Condolance. They conſidered her Majeſty's Government as one of the *great Bleſ-*

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ſings ſecured to theſe Nations by the *late Happy Revolution*; and 'twas not poſſible that they who had been ſo Active in promoting it, ſhould be Diſloyal to a Queen that had Acted ſo great a Part in it her ſelf, and who was now come to be poſſeſs'd of that Royal Dignity which was *owing to* it, and to defend our Holy Religion & Liberties, which that Glorious Enterprize had Reſcu'd from *Popery* and *Slavery*.

The Happy Union of Hearts and Intereſts, which the Proteſtant Diſſenters in *England* cultivated and chearfully improv'd with their Conformiſt Brethren for advancing the Glories of her Majeſty's Reign, to the *Terror* of her Enemies, *Comfort* of her Allies, the *Joy* of her good Subjects, and the *juſt Amazement* of all *Europe*, is a Demonſtration of their Loyal Affection to her Majeſty. And they defy their Worſt Enemies, to ſhow wherein they have done any thing Unbecoming their Duty to her Sacred Perſon & Government, or to forfeit her Royal Protection & Favor. And not only her repeated *Gracious Anſwers* to their Humble *Addreſſes* fill'd with her Royal Promiſes to Protect 'em, but her public Speeches from the Throne are as *Ample* and *Honorable Teſtimonies* of their Loyalty, as they themſelves cou'd deſire.

The General Aſſemblies of the Church of *Scotland* have been, from time to time, honored with her Royal Letters expreſſing her Satisfaction in their *Conduct* & *Loyalty*. And her Majeſty's Letter to the very laſt Aſſembly (to mention no more) is a convincing proof of this, it runs thus,

Her Majeſty's Moſt Gracious Letter to the General Aſſembly held at Edinburgh *the* 30*th day of* April 1713.

ANNE R.

Right Reverend and Well-beloved;

'WE Greet you Well. We have had ſo *many Proofs* of Your Good 'and *Prudent Managements* in former Aſſemblies, and particularly in the Laſt, that we have Chearfully by our Authority appointed this your Meeting, and we doubt not but you will take it as a particular Mark of our *Regard to you*, that we have appointed our Right Truſty and Right Entirely Beloved Couſin and Counſellor *John* Duke of *Athol* to be Our Commiſſioner, who We perſuade

Our

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'our ſelves will be Acceptable to you. Our concern for promo-
'ting true Piety and Godlineſs, the great End of the Goſpel, is
'ſuch that you may be fully Satisfied it ſhall be Our Care to Employ
'ſuch, as ſhall be faithful in Executing the Laws, in puniſhing all ſuch
'Practices as are a *Scandal* to the *Chriſtian Profeſſion*, and againſt
'which We have ſignify'd our Diſpleaſure in our Proclamations. We
'are ſenſible that a *Pious* and *Learn'd Miniſtry* is under God, the Great
'Support and Ornament of Chriſtianity; and therefore We are Re-
'ſolv'd to *Countenance you* in your Endeavors to Promote it, and to
'employ Our Power and Authority for Advancing of it to *your juſt*
'*Satisfaction*. We take this ſolemn occaſion to Renew the Aſſurances
'We have formerly given you of Our *firm purpoſe to Maintain the*
'*Church of* Scotland *as Eſtabliſh'd by Law*. The Addreſs of the late
'General Aſſembly did ſo much MANIFEST THEIR LOYALTY
'and AFFECTION to Our Royal Perſon and Government, and their
'*true Concern* for the Succeſſion in the Proteſtant Line of the Houſe
'of *HANOVER* as Eſtabliſh'd by Law, that it cou'd not but be very
'Acceptable to Us, and your *Moderation* and Unanimity amongſt
'your ſelves is not more for your own Good, than it will be for Our
'Satisfaction. And We *aſſure our ſelves* that there will be nothing
'in your Procedure, but what ſhall be *Dutiful to us*, and ſhall Mani-
'feſt the Wiſdom of your Conduct, and ſo we bid you heartily fare-
'wel. Given at Our Court at St. *James*'s the 15*th* day of *April* 1713.
'in the 12*th* Year of Our Reign.

By Her Majeſty's Command,
DARTMOUTH.

There can't be a greater Demonſtration of Loyalty to Her Majeſty, than to Oppoſe a *Popiſh Pretender* to her Crown, and to uſe all poſſible endeavors for ſupporting and Maintaining the Proteſtant Succeſſion in the Illuſtrious Houſe of *Hanover*; wherein the Aſſembly have ſhown themſelves ſo Zealous as to recommend it to all Miniſters of that National Church with all *poſſible Earneſtneſs*, to *pray heartily for the ſaid Succeſſion of the HANOVER-FAMILY*. And in Regard there are no *Jacobites* within her Majeſty's Dominions that are ſo Open and Bareface'd in venting their *Pernicious* Principles as ſome of the Epiſcopal Diſſenters in *Scotland*, that Church have taken all poſſible Precaution and Care for preventing the ſpreading of that Contagion, and for

Part 2. for Preserving their own Members from being infected with *Jacobitism*; as will appear by *two excellent Papers* Published by the *Commission of the General Assembly*, both which I shall here insert, the first runs thus,

At Edinburgh, December 5. 1712.

'The *Commission of the General Assembly* considering how much 'it is the Interest of all Protestant Churches, and of the Church of '*Scotland*, in particular, that Her Majesty's Title to the Crown 'of these Realms, and the succession to the Crown in the Illus-'trious Family of HANOVER, upon which under God, the Pre-'servation of our Religion and Civil Liberties do's depend, be IN-'VIOLABLY MAINTAIN'D; and that there is ground to think 'that not a few are industrious in spreading and propagating 'Prejudices against the same, and to dispose People to have 'favourable thoughts of the *Pretender*; Therefore, the Comis-'sion of the General Assembly being HEARTILY CONCERNED 'for the Maintenance and support of Her Majesty's Title and 'Government, and for the Preservation of the Protestant succes-'sion in the *foresaid Family*; and entertaining An *utter Aversion* '*to the said Pretender*, do UNANIMOUSLY & seriously recommend 'to all the Presbyteries, Ministers and Members of this Church 'in their Respective Stations, to the UTMOST OF THEIR 'POWER to use all prudent and proper Methods, for discouraging 'and disappointing all Designs and Attempts of that kind, by 'Popish and other *Jacobite* Emissaries, and to *confirm* and *establish* '*the people in their Loyalty and Duty* to the Queen, their aversion to 'the Pretender, and Zeal for, and affection to the said Protestant 'succession; and for that end, The Commission recommends to all 'Ministers and Members of this Church, that they continue in fre-'quent Prayers for the Queen, and for the Protestant Succession in 'the Illustrious House of *Hanover*. And appoints Copies hereof 'to be sent to the Serval Presbyteries.

Extracted by

JOHN DUNDASS *Cler. Eccl. Scot*

The second Paper of the Commission is much larger, and contains a most solid and Judicious Confutation of the Arguments made use of by the *Scots Jacobites* for poisoning the Minds of the People, the

the People, the whole Paper runs thus, Part 2.

A Seaſonable Warning by the Commiſſion of the General-Aſſembly, Concerning the Danger of Popery.

At *Edinburgh* 19*th Auguſt*, 1713.

'WE the Miniſters and Elders met in the Commiſſion of the General Aſſembly of the Church of *Scotland*, taking to our ſerious Conſideration, the inveterate Malice of Papiſts againſt the true Reformed Religion, and their Reſtleſs Endeavours, *particularly at this Time*, to Ruin the Proteſtant Intereſt in *Britain* and *Ireland*, the great Multitudes of their Prieſts and other Emiſſaries now Trafficking, for carrying on this Pernicious Deſign in ſeveral Parts of this Country, whereby many are already Perverted; their ſetting up openly in divers Places their Idolatrous Worſhip, notwithſtanding of the Penal Laws which ſtand in Force againſt them, and of Her Majeſties Royal Proclamations, and what the Judges have done in their Circuits. And their behaving themſelves with as great Inſolence as they have *ever ſhowed ſince our Reformation from Popery*. And likewiſe conſidering the bold Attempts of other Adverſaries to our preſent Conſtitution both in Church and State, who do openly in our chief Cities, and through the whole Country *promote the Intereſts of a Pretender to the Crown*, who has been *educated in all the Maxims of Popiſh Bigotry, and* French *Tyranny*. And we being touched with a juſt and deep Senſe of theſe dangerous Evils, do judge it our Duty, from the Zeal we owe to the Glory of GOD, the Preſervation of our Holy Religion, the Safety of Her Majeſty's Government, and the Welfare of our Country, and in Purſuance of the Truſt committed to us by the laſt General-Aſſembly, to give this Publick, Solemn and Serious Warning to all Ranks of Perſons, of the Imminent Danger which doth ariſe from ſuch Pernicious Practices, not only to Our Pure and Holy Religion, but to Our Civil Rights and Liberties: And therefore we do *EARNESTLY OBTEST* all good Proteſtants and Lovers of their Country, That they look diligently to themſelves, that they be not deluded by the ſubtile Devices of a *Popiſh* and *Jacobite* Party, who ſo manifeſtly deſign to bring us under the Yoke of the ſaid Pretender, and thereby to deprive us of

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'these most valuable Blessings, which the Great and Gracious GOD 'did so remarkably restore unto us by the Late Glorious Revolution.

'To preserve the Members of this National Church *from being Im-* '*posed upon* by the cunning Artifices of such Enemies, We beseech 'them to Advert how deceitfully many of these, who are Notori- 'ously disaffected to Her Majesty's Government, do with great Ap- 'pearance of Zeal, Espouse and Promote the Ceremonies and Litur- 'gy of the Church of *England*, a Yoke which neither We, nor our 'Fathers were able to bear, and which this Nation would never sub- 'mit to, even in the Times of Prelacy; but altho' the *Jacobite* Party 'do now so earnestly contend for that Form of Worship, to impose 'upon, and Ingratiate themselves with the Church of *England*, and 'to strengthen themselves under her Protection, their Zeal for the 'Pretender is such, that they generally omit the Prayers in that Li- 'turgy for our Sovereign Queen *Anne*, and the Illustrious Princess 'Sophia, upon whom the Succession to the Crown is settled, which 'Succession we cannot but esteem to be, under God, the *GREATEST* '*SECURITY*, not only to the Protestant Interest in these Lands; but 'also to the *Reformed Churches abroad*, in whose Safety we are confi- 'dent, That *all good Protestants* will find themselves deeply concerned, 'both in Point of Duty and Interest.

It's also very common with that Party, to make a great Out-cry, es- 'pecially at distant Places; where the Matter is not so well known, of 'their having suffered grievous Persecution, meerly because of their 'being of the Episcopal Persuasion. This is *another of their Artifices*, 'to procure unto themselves the more Favour and Countenance from 'others, whose Protection they abuse, to Prosecute their Malicious '*Designs against the Revolution-Settlement:* But this their Clamour and 'Noise is altogether groundless; and blessed be GOD, we can Appeal 'to the Consciences of all who know our Conduct, That we have never 'since the late Happy Revolution, in the least returned the Severities, 'and unparallelled Cruelties which we met with, when they had the 'Ascendant; and which we from their present Temper, as well as 'their Behaviour, may reasonably conclude, they want nothing but 'Power to Renew against the Ministers and Members of this Church: 'Moreover, That they may diminish the *just Aversion of the People of* '*this Land to the Pretender*, and engage them to his Interest, they do 'Artfully suggest, and with the utmost Confidence assure them, That

were

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'were he once advanced to the Throne, he would procure the Diſſo-
'lution of the Union. But we intreat all Perſons to conſider, That
'whatever be the Inconveniencies, and dangerous Conſequences of
'the Union to our Civil Intereſts, or the Grievances of this Church
'under it, againſt which laſt, both the Commiſſion and General Aſ-
'ſembly gave ſolemn and ſeaſonable Teſtimony, particularly, in the
'Tenth Act of the General Aſſembly held *Anno* 1712, Entitl'd, *Act*
'*approving the Repreſentations and Addreſſes by the Commiſſion, concern-*
'*ing the Toleration and Patronages*; yet to *expect a Remedy* to theſe
'Grievances *from the Pretender*, is a MOST GROSS DELUSION,
'and a Bait which we cannot think will catch any, but ſuch as are
'*very ſimple* and *credulous*; yea, ſuppoſing there were Ground, as
'there is none, to expect that the Pretender would diſſolve the U-
'nion, if he ſhould come to the Throne; yet that could not be at
'all a ſufficient Compenſation for the Dreadful Train of the far
'greater Evils of Tyrannical Government, and the Abominations
'of Popery, which we could not but meet with, if a Perſon of his
'Principles and Education ſhould be advanced to the ſupreme Au-
'thority; *any Remedy that can be looked for from him would prove ſo*
'*much worſe than our preſent Diſeaſe*, that we cannot but be confi-
'dent, there is none who have any juſt Concern for our Religion
'and Civil Liberties, which ought to be deareſt to us, as Proteſtants
'and free-born *Scots* Men, will ſuffer themſelves to be deluded with
'ſuch an abſurd and enſnaring Inſinuation.

'We find it neceſſary alſo, to Guard People againſt another Artful
'Contrivance of the *Jacobite* Party: Theſe of them that profeſs to be
'Proteſtants, that they may the more eaſily engage People into their
'Meaſures, do frequently declare, That they are *for a Proteſtant Suc-*
'*ceſſion*, and with *great Aſſurance advance as a thing to be relied upon*,
'That the Pretender hath declared, or will declare himſelf to be a Pro-
'teſtant, But this is an *Artifice ſo groſs* that it can take with none who
'do conſider, That the Pope doth diſpenſe with the faireſt Profeſſion
'of the Proteſtant Religion, and the moſt ſolemn Oaths to maintain it,
'for advancing that helliſh Deſign of extirpating the Proteſtant Re-
'ligion, under the opprobrious Name of the *Northern Hereſie*; and
'which all Papiſts by their cruel and bloody Principles, are obliged
'to endeavor to the utmoſt of their Power, upon Pain of Dam-
'nation; and likewiſe that a Prince who is a *Papiſt* at Heart, may

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the more ſecurely and eaſily work the Ruin of our Religion and Liberty, that his Deſigns are covered with the *Maſk of a Proteſtant Profeſſion.* Such therefore, as are impoſed upon with the fond and groundleſs Expectation of the Pretender's being Proteſtant, and would thereupon intruſt him with all our valuable Concerns, muſt needs bewray the greateſt Ignorance of the Principles of Papiſts, and the many obvious Inſtances of their Diſſimulation; nay, bring upon themſelves not only the Brand of *Weakneſs* and *fooliſh Credulity*, but the heinous Guilt of Treachery to God, from inexcuſable running into Meaſures, which ſo manifeſtly endanger our holy Religion, and the happy Conſtitution of this Church, Founded upon and agreeable unto the Word of God.

, Wherefore we do with the GREATEST EARNESTNESS Recommend to all the Miniſters of this National Church, that they endeavor by Public and private Inſtruction to impreſs the People of their Reſpective Charges, with a due Senſe of the Evil of Popery, and extreme Danger theſe Lands would certainly be brought into, of being overrun with it, and ruined with Oppreſſion and Tyranny, if ever the LORD ſhould for our Sins permit the Pretender, Educated and confirmed in the Popiſh Religion, and inſtructed in all the Principles of Arbitrary Government, to bear Rule over us: And we do ſeriouſly exhort all the Miniſters and Members of this Church, to teſtify all Duty and Loyalty to our only rightful and lawful Sovereign Queen *Anne*, and a zealous Concern for the Proteſtant Succeſſion ſettled upon the moſt Excellent Princeſs *Sophia* Electoreſs and Dutcheſs *Dowager* of *Hanover*, and the Heirs of her Body being Proteſtants; And we judge it proper at this Occaſion to put them in Mind, That this Illuſtrious Princeſs is the Grand Daughter of King *James* the Sixth of *Scotland*, and Firſt of *England* by his Daughter the Lady *Elizabeth* Queen of *Bohemia*, for whom and her Children our worthy Predeceſſors did publickly pray in their Churches, and whoſe Husband was deſcended of a Family which was remarkably zealous for the Glorious Work of Reformation, and who himſelf did endure great Tryals of Affliction for his ſtedfaſt Adherence to the Proteſtant Intereſt.

When we therefore conſider, how much both our preſent and fu-

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future Safety, under GOD, doth depend upon that Family's ſucceeding to the Crown, and how neceſſary the Preſervation of that Succeſſion is, for the Security of our Religion and Liberties, and of all that is dear to us as men and Chriſtians; we cannot forbear at ſuch a Juncture as this; to Excite our ſelves, and all of our Communion to Teſtifie, as bleſſed be GOD THEY HAVE HITHERTO DONE, a firm and ſteady Adherence thereto, under *whatever Diſcouragements may happen*; and in the Bowels of our Lord and Saviour Jeſus Chriſt, we do ſeriouſly obteſt and beſeech all Ranks of Perſons, to hear the Voice of God's Diſpenſations to us in theſe Lands, and to humble themſelves deeply under the many ſad Cauſes and Tokens of the LORD's Anger, to prepare to meet our God by turning unto him with all their Hearts, by unfeigned Repentance and Reformation of Life, fleeing to the Blood of Sprinkling for Reconciliation and making known our requeſts to God with all Prayer and Supplication in the Spirit, That he would continue, ſtrengthen and perfect what he has wrought for us, diſappoint the Deſigns and Hopes of a Popiſh and *Jacobite* Party, preſerve the happy Conſtitution of this National Church, ſanctifie and remove our preſent Grievances, and teach us to profit by all his Diſpenſations; That he would proſper and bleſs our Sovereign Queen *Anne*, direct Her Councils and proſper Her Government; That He would preſerve and maintain, againſt all it's Oppoſers, the Proteſtant Succeſſion in the Houſe of *Hanover*, and Eminently bleſs that Illuſtrious Family; That He would give Wiſdom to all Ranks to Underſtand the Times; that he would pour out a Spirit of Love, of Power and of a ſound Mind upon Miniſters, That with one Heart and Mouth they may ſtrive together, in Defence of the Doctrine, Worſhip, and Government of this Church, as now ſettled; That he would bleſs them with Meekneſs, Wiſdom and Zeal, to avoid all Diviſions that bring a Scandal upon Religion, Endanger our Conſtitution, and expoſe us to the Scorn of our Enemies, and give them Advantage over us; That the LORD would give to all of us, to reflect ſeriouſly on the many Troubles which have afflicted our *Sion*, and to ſhun carefully all thoſe Sins which procured them, That he would keep up in our lively Remembrance, the great Danger our Religion and Liberties were in, when in his Infinite Goodneſs he ſurprized theſe Nations, with the late happy Revolution, a mercy never to be forgotten, without the higheſt Ingratitude to GOD

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'and the greateſt Injuſtice to the Memory of the late glorious King '*William*, which ought always to be ſavory to all good Proteſtants; 'That he would enable us to make a right Improvement of that 'Goſpel Light and Purity, which we now enjoy; and work in us a 'Temper of Spirit ſuitable thereto; That he would make ſerious 'Godlineſs and Chriſtian Charity to flouriſh amongſt us, and give 'all Ranks one Heart, and one Way to fear him, and keep his Com-'mandments always, That ſo our gracious God would dwell in our 'Land, and that it may be well with us, and our Poſterity after 'us.

'The above written Warning and Exhortation having been read 'at ſundry Dyets of the Commiſſion, and fully conſidered, was this 'Day voted and UNANIMOUSLY APPROVEN BY THEM. 'And they appointed the ſame to be forthwith Printed, and Copies 'thereof to be ſent to the Reſpective Presbyteries, and recommends 'to them to take the moſt effectual Way to publiſh the ſame to the 'ſeveral Miniſters and Members of this Church. *Subcribed by*

WILL. WISHEART. *Modr.*
Jo. DUNDAS *Cls. Eccl. Scot:*

It will be acknowledg'd by all *Sound Proteſtants*, who adhere to the *late Happy Revolution*, that a more *Seaſonable Paper* has not been publiſh'd by any Church within her Majeſty's Dominions. It ſavors ſo much of a moſt *Hearty Concern* for the Queen and Houſe of *Hanover*, and ſo effectually lays open the Curſed Artifices us'd by the *Scotch Jacobites* to delude the People, that it clearly proves the Church of *Scotland* to be Acted by the utmoſt of Loyal Affection to her Majeſty, and by a juſt Deteſtation and Abhorrence of the Traiterous Deſigns and Practices of her Enemies. So *Noble* a *Chriſtian* Temper, as well as ſo *Loyal* a Diſpoſition is the more *Remarkable in the preſent Conjuncture*, when ſo *many* things have concur'd of late to try the Patience and *ſour* the Temper of that *Eſtabliſh'd* Church, as may be ſeen in the Public Papers both of the *Aſſembly* and *Commiſſion*, occaſion'd yb the *Patronage* and *Tolcration* Bills. Yet that Church has behav'd with the *greateſt Modeſty* under theſe *Preſſures*, and Apply'd her ſelf with all the *Earneſtneſs* and *Vigilance*, to the promoting of the Public *Peace* of their *Country*, and theHonor and Safety of the Government, as if they themſelves had met with no Diſcouraging Treatment.

But

But let us take a View of the Presbyterians in *Ireland* during this Period; of whom it may be juſtly obſerv'd, that there is not *any one* Denomination or Party, amongſt all her Majeſty's Subjects, that is more *firmly United* in Principles of *Loyalty* to her Majeſty, and more link'd into the Intereſts of the *Hanover-Succeſſion*, and the Liberties of their Country, than they. They have during her Majeſty's Auſpicious Reign, ſteer'd the ſame Courſe, and Acted by the ſame Principles they follow'd in Aſſiſting our *Great Deliverer* to Retrieve our *Violated Liberties* in 1688. Her Majeſty hath expreſs'd her Satisfaction with their Dutiful Behavior and Conduct, by her *Gracious Anſwers* to their *Loyal* Addreſſes, and by her *Continuation* of her Royal *Bounty* and *Protection* to 'em; Bleſſings, which the Ungenerous *Envy* of their Enemies wou'd willingly blaſt, and which themſelves thankfully Improve for the Service of their Queen and Country. Part 2

But I ſhall farther Illuſtrate the Loyalty and Peaceableneſs of their Behavior, by Anſwering our Author's Objections againſt it, which conſiſt of a parcel of Stragling Disjointed Stories; and for Order's ſake, I ſhall reduce 'em to theſe five Heads, 1. Their *Evading* the Force of the Teſt-Act, and continuing in Offices in *Contempt* of that Law. 2. Their refuſing to Inliſt in the *Militia*, and to take the Oaths, on the Array appointed by the Government when the *Pretender* Attempted to Invade theſe Kingdoms. 3. The Inſolency of their Addreſs to the *Queen*, upon that occaſion, and the Unfair Methods they took to procure Addreſſes from Others, to that purpoſe. 4. Their Joining with the Town of *Belfaſt* in Defending a ſuit againſt the Intereſt of the Church. 5. Their Inſolent Behavior about the *Tithes*, inſtanc'd in the Caſe of Archdeacon *Ford*'s Proctor, & the People to whom he was ſetting his Tiths.

As to the firſt *viz.*, Their *Evading the force of the Teſt-Act, and continuing in Offices in Contempt of that Law*, he affirms that Numbers of Diſſenters evaded the force of this Law by *Conforming Occaſionally, and taking the Sacrament to Entitle them to Places of Truſt and Profit.* Were this *true* in fact, it ought not to be turned to the *Reproach* of Diſſenters by any who Approve of the Teſt-Act, and are ſo fond of it as this Author ſeems to be; becauſe that Law allows the Receiving of the Sacrament to be a Legal Qualification for Civil and Military Imployments. But what he aſſerts is not Fact: For in *Ireland* there are *very few Occaſional Conformiſts* amongſt the Diſſenters. But our Author complains (p. 30), "There was another Rank, who wou'd not Prof-

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'titute their Conſciences, but had the Hardneſs againſt the Letter and Conſtruction, and in Contempt of that Law, to continue *Burgeſſes* and *Aldermen* of Towns, without ever qualifying themſelves'. He aggravates this Matter thus, 'And in all likelihood had continu'd 'ſo till this day. Had it not been for a Reſolution of the *Houſe of Commons*, obtain'd in their Debates upon a Petition prefer'd by the 'Lady *Donegal*, charging Mr. *George Macartney* with ſome Irregularities in the Government of the Corporation of *Belfaſt*. How that 'Affair was Drop'd and Miſcarried in the *Houſe*, I know not; but 'this is certain, that it produc'd the Senſe of the *Commons*, with Relation to the *Teſt-Clauſe*, which ſeem'd of vaſt Importance to the Intereſt of the Church, *viz.* That all the Burgeſſes of *Belfaſt* were 'obliged by that Act to take the *Sacramental-Teſt*; and conſequently the Places of thoſe Diſſenting Burgeſſes, who had refuſ'd to 'Qualifie themſelves were void. No ſooner was the ſenſe of the *houſe of Commons* given in this point, than Mr. *Macartney* call'd an Aſſembly and filled all the Places of the Unqualify'd Burgeſſes with 'Churchmen.

'It was then expected, when all the Corporations in this Kingdom, in the ſame Circumſtances with *Belfaſt*, wou'd follow that 'Example: But to the Amazement of all Men, who reflected upon 'the thing it ſelf, and the Conſequences, which might follow, there 'was ſcarce one of the Inferiour Corporations of this Kingdom, 'that thought fit to follow that Precedent; but moſt of all the places 'of the Unqualifyed Diſſenting Burgeſſes are kept Vacant to this 'Day, without the leaſt Regard to the Letter, Intention or Conſtruction of that Act of Parliament, to what End is much more 'eaſy to ſee than to be well accounted for by the Magiſtrates of 'ſuch Corporations, who were obliged to put the Laws in Execution.

Anſ: The Proteſtant Diſſenters of *Ireland* did indeed believe (and do ſtill,) That that Law put a *hardſhip* and *Mark of Infamy* upon 'em, which they had not Merited, and which will be ſet in a farther light in the laſt Chapter of this Book; but they were not guilty of the Contempt of that or any other *Law*. And their Conformiſt Neighbours, who continu'd in the ſeveral Offices in the Corporations ſince the Commencement of the *Teſt-Act*, were ſo ſenſible of their *Loyalty* and Peaceable Behavior, that they delay'd the filling up of their Places (in di-

vers

vers Corporations) as long as they cou'd; and when the *Reſtleſs Importunity* of ſome *Zealots* extorted from 'em the Execution of that Law, 'twas with ſome Averſion and Uneaſineſs they comply'd with it: And 'tis very obſervable, that a certain Set of Men on the other Hand, are much more *keen* for the *Rigorous* Execution of the *Teſt-Clauſe* againſt Proteſtant Diſſenters, than for the Execution of the ſubſtance of the *Act to prevent the farther Growth of Popery*, againſt the Papiſts; for what Reaſons, they themſelves beſt know. Part 2.

It is hard to conceive what our Author's Intention cou'd be in Miſrepreſenting the Proceedings of the Houſe of Commons in the Caſe of *George Macartney* Eſq; Council at Law, and at that time Sovereign of *Belfaſt*, by telling his Reader, *that that Affair was Dropt and Miſcarry'd in the Houſe*: Tho' it be notorious, that between thirty and forty Witneſſes were ſummon'd by the *Houſe*, and moſt of 'em went from *Belfaſt*, attended the Tryal, divers of 'em were examin'd, and after a Tryal which laſted near eight or ten hours, Mr. *Macartney* was clear'd by a Vote of the Houſe *Nemine Contradicente*, as will appear from the Printed Votes of the *Houſe*.

Veneris 24 *die Oct.* 1707.

'THEN the Houſe according to Order, proceeded to hear the 'Matter of Complaint on the Petition of *Arthur* Earl of *Dongal* a Minor, by *Catherine* Counteſs of *Donegal* his Mother and 'Guardian, in behalf of himſelf and divers Inhabitants of the Burrough of *Belfaſt*; againſt *George Macartney* Eſq; a Member of 'this Houſe; and having heard Council and Witneſſes on both ſides, 'and they being withdrawn. *Ordered*, That Candles be brought in. '*Ordered*, That the Key of the Gallery-door be brought, and laid 'upon the Table.

'*Reſolved*,

'*Nemine Contradicente*, That *George Macartney* Eſq; hath fully 'Acquitted himſelf of the ſeveral Matters alledged againſt him, in 'the Petition Preferr'd againſt the ſaid *George Macartney*, to the Satisfaction of this Houſe.

I am not in the leaſt imbark'd on *either ſide* of the Unhappy Debate which occaſioned the above Proceedings and Vote, and what Account I have given of the Matter is, purely to Caution my Reader againſt taking things upon Truſt from our Author.

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A ſecond Fault our Author finds with Diſſenters in *Ireland* during this Period is, their *refuſing to inliſt in the Militia, and to take the Oaths, on the Array appointed by the Government, when the* Pretender *Attempted to invade theſe Kingdoms.* There are ſeveral particular Circumſtances in his Relation of this fact, which reflect upon particular Perſons, and from which he draws general Concluſions. I ſhall firſt give the Reaſons why ſome of the Presbyterians refuſed to inliſt in the Militia at that time, or to take the Oaths upon that Occaſion; they are repreſented in their *ſecond Apology* to her Majeſty (*vide Preſent State of Religion in* Ireland *p.* 35, 36.) in theſe Words,

'The Convocation ſeem to lay great ſtreſs upon what they ſay 'in theſe Words, *Nor can it ever be forgotten what Numbers of them '(meaning Presbyterians in the North) poſitively refuſed the Oath of Alle-'giance when the Militia was to be Arrayed in this Kingdom for oppo-'ſing the Invaſion of the Pretender.* But thoſe who conſider the true State 'of that Matter, will readily perceive that this Practice of theirs did 'not proceed from the leaſt Diſloyalty, but from different Reaſons in 'different Perſons. The Common People who can't be ſuppoſed to 'underſtand the Niceties of the Law, were afraid that the Teſt-act 'would reach 'em if they ſhou'd be inliſted in the *Militia*, eſpecial-'ly if carry'd abroad and brought under Pay, which ſome Eminent 'Lawyers ſuppoſe, or at leaſt doubt of: *And* therefore they had no 'mind to lay themſelves open to every ill-natur'd Informer, in whoſe 'power it might be to ruin 'em: eſpecially under this Diſcourage-'ment, that they muſt not have *one ſingle Officer* of their own Per-'ſuaſion in the *Meaneſt-Poſt*, and muſt *never hope for Advancement* 'nor any other Reward from the Government, ſhou'd their ſervices 'prove ever ſo great.

'Some of 'em imagined that if they ſhou'd take the Oaths pub-'lickly before the Commiſſioners of *Array*, that wou'd have been 'an inliſting of 'em in the Militia, and a running the Riſque of 'the Penalties of the Teſt-act; *And* therefore refus'd 'em, not 'that they had any Scruple againſt Them upon any other Ac-'count.

'This was indeed a Miſtake, but it was ſuch an one as their Edu-'cation and Knowledge was not able at that time to correct, and 'which was very conſiſtent with Loyalty and *Affection* to your 'Sacred Majeſty's Perſon and Government. Others, who had more

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'Underſtanding, took the Oaths, but deſired for the above Reaſons 'to be excuſed from ſerving in the *Militia*. Others having only 'heard the Oath of Allegiance & Declaration againſt *Popery* and *Foreign juriſdiction* read publickly, and having never heard 'em before 'did not underſtand 'em, and for want of time to be informed of 'the Meaning of ſome Expreſſions in them, which tho' earneſtly 'deſired, was refus'd 'em, could not conſcientiouſly take 'em at that 'time. And we beg leave to aſſure your Majeſty, that we are IN-'TIRELY UNANIMOUS in *Oppoſition to the Pretender*; notwith-'ſtanding of this or any other Inſinuation to the Contrary.

Every Impartial Man muſt be ſatisfy'd, that theſe Reaſons ſufficiently prove the Conduct of the Diſſenters in the Matter of the *Militia* to be very conſiſtent with Loyalty & Duty to the Queen, and with a juſt Abhorrence of that Attempt of the *Pretender*, which was over before the *Militia* was array'd. Our Author publiſheth farther Accounts of the ſaid *Array* ſubſcribed by two Gentlemen, that were concerned in it *viz.* Mr *Spencer* and Mr *Waring*, wherein there are ſeveral things Miſrepreſented; and upon which miſtakes our Author builds his ſevere Reflections upon *Diſſenters* in general, as well as upon particular Perſons. He ſpeaks very indecently of a very Worthy Gentleman *viz. Clotworthy Upton* of *Caſtle-Upton* Eſq; whoſe *Candor* is Acknowledged by his *Worſt Enemies*, and was particularly known to the late Houſe of Commons in *Ireland*, whereof he was a Member, having had the Honour to be one of the Knights of the Shire for the County of *Antrim*. I have ſeen a Letter from Mr *Upton* to his Friend, wherein he Vindicates himſelf from the Calumnies of this Author, a true Copy whereof is as follows.

Sir, *Caſtle-Upton*, *Feb.* 14*th.* 1712.13.

'So many Concurring Circumſtances have happen'd, ſince the Pub-'lication of that Pamphlet, Intitul'd the *Conduct of the Diſſenters of Ireland &c.* to delay my Anſwering what relates to me; that while 'now I have not put Pen to Paper. And now that I am begun, I am ſo 'from making any further Apology for my Delay, that I am in doubt 'whether I ought to take any Notice of what is ſaid of me.

'I aſſure you the Credit of the Author, whether Clergy or Lay-'man, ſhou'd by no Means Engage me to regard it, as being above his 'Malitious, Vindictive, Falſe and *Contradictory* Gloſſes. And clearly

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to shew that he has not the least Regard to his own Credit, or the Credit of the Church he pretends to Write for, I am perswaded he do's not believe what he Insinuates of me, *viz. That I am a JACOBITE, and COMMONWEALTH's-MAN*; an Undeniable Contradiction; and were it possible to be true, no ways Conclusive against Presbyterians: More than that because the Author is Malicious, Vindictive, without Regard to *Truth*, or *Christian Charity*, therefore the Church of which he is a Member is Malicious *&c.*

The only Reason why I take Notice of what this Pamphleteer says of me is, the Credit of his Informers, being both *of late* Justices of the Peace; and from that Character only, what they Inform may have some Weight *with those that know neither of us*; but this I may say, without Vanity, that where the Author, his Informers and I are known, what they Alledge will have little Effect to my Prejudice.

But I shall not detain you longer from the Consideration of the Particulars charg'd on me. The first is in Mr. *Waring*'s Letter dated at *Belfast*, *May* 25*th*, 1710. *p.* 36, 37. which runs thus, *When we came to tender the Oaths to the Dissenters, they shew'd themselves Averse to take them, very unwilling to serve in the* Militia *for the Defence of the Country; and those of them that did take the Oaths, seem'd to take them thro' fear of Punishment, and by Compulsion; and with an Apparent great Reluctancy, and many of 'em Absolutely refus'd to take the said Oaths, or to be inlisted in the* Militia, *particularly when I Array'd the Inhabitants of the Parish of* Temple-patrick, *all or most of them being Tenants to* Clotworthy Upton *Esq*; *wou'd not take the Oaths, or be Inlisted. Mr.* Shaw *and I committed fourteen of 'em whom we had pitch'd upon for the Service, upon their Refusal to take the said Oaths, or to serve in the* Militia, *the Names of those Persons are* John Jackson, John Green-hall &c. *before the Mittimus for those Persons to send them to Goal, cou'd be drawn, they Petition'd to be Bail'd till the first of June following, being the next Meeting of the Commissioners upon Adjournment; Alledging they were Unacquainted with the Nature of the Oaths, and that in that time they wou'd inform themselves from their Landlord Mr.* Upton, *and the Presbyterian Teacher in the said Parish of* Temple-patrick, *of the Signification, and Import of the said Oaths, and wou'd be advis'd with 'em about taking the said Oaths* &c.

I desire to be Resolv'd in some plain Questions I shall put, 1. What

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'was Mr. *Waring*'s Deſign in Writing that paſſage, and the Author's
'Deſign in Printing it? 2. Why Mr *Waring* Names me, and my Te-
'nants ſo particularly, when he owns many *Diſſenters abſolutely re-*
'*fuſed to take the ſaid Oaths*, or to be inliſted in the *Militia*? I will
'take upon me to give an obvious Anſwer to both, that muſt oc-
'cur to every Reader at firſt View, *viz.* That theſe two Gentlemen
'deſign'd to mark me out as a *Jacobite*, and an Enemy to her Maje-
'ſty, Tho' I am perſuaded neither of them in their Conſciences be-
'lieves me ſo, and I am ſure dare never ſay it. 3. By what law
'cou'd any man be compell'd to inliſt in the *Militia*? 4. What
'Law impower'd the Commiſſioners of *Array* to preſs the
'Oaths upon all who were Summon'd upon that Occaſion?
'5 By what Law could the Refuſers be ſent to Goal? In other
'parts of the Country, tho' 'twas thought the neceſſity, our Conſtitui-
'on, & the Proteſtant-Intereſt were then under, oblig'd 'em to Array
'the Country, yet generally they did not ſee that neceſſity for a ge-
'neral Tender of the Oaths, for which they cou'd produce no *Law*.

'But I ſhall with great Sincerity tell you the true Matter of Fact.
'I acknowledge that all the fourteen Perſons nam'd, except one,
'were my Tenants, & moſt of 'em my Day-Laborers, ſome of them
'ſo to my Father between 30 and 40 years; ſome of 'em and other
'of my Tenants came to me the Evening before, and told me they
'were Summon'd to appear next Day at the *Array* in *Belfaſt* and
'deſired of me to know what they ſhould do; my Anſwer was, if they
'were ſummon'd they ought to appear, but for Directions what
'they ſhould do when there, I wou'd give 'em none, but bid 'em do
'as they thought beſt.

'I have ſince diſcourſed ſeveral of 'em who all ſay, they were in a
'Houſe for ſome Hours under the Care of a Conſtable, or the High-
'Conſtable then Mr. *Alexander Adair* of *Belfaſt*, that they were
'adviſed to Conſult me, but they told the Adviſer, they did that
'before they left Home, but that I wou'd give 'em no Advice, that
'they never petitioned, to be Releaſed, on any Terms; much leſs on
'the Terms mention'd; that they were in Cuſtody while Twenty *Mi-*
'*timus*'s might have been wrote, that they heard *James Craford* the
'Conſtable of *Templepatrick* had entred into Bail for their ap-
'pearance, but not with their Conſent which they are ready to
'ſwear. And further to ſhew the Falſhood of the Information,
'there was then no Presbyterian Miniſter belonging to the Pariſh
'of *Templepatrick*.

'Now I ſhall give you the Reaſon why I did not adviſe 'em;

and

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'and it shall be the same I gave in the House of Commons, as one 'Argument against passing the *Sacramental-Test-Clause*; I declar'd 'it then as my opinion, and do now, that every *Private Centinal* & 'every *Militia-man* by that Law is oblig'd to take the Sacrament 'according to the Rites and Ceremonies of the Church of *Ireland*; 'the reason of my opinion then, and now is, because Centinals 'and *Militia-men* have that great Trust repos'd in them, of be-'ing the preservation of *Garrison and Camp*; many instances may 'be given, where the Treachery of such has ruined both army and 'Garrison: therefore I did not give my advice. And I must con-'fess, were there nothing in it, but the Methods that have been 'sometimes taken to get Grand and petty Juries to find Riots, Tres-'passes, nay Treason, to serve a turn, when they have not had the 'tenth part of the Color of Law, as in this Case they have: it 'will make me more Cautious, how I *Act*, or Advise a thing 'whereby Men may be led into that, which may Ruin them by a 'pack'd Jury, of which there have been many Precedents in for-'mer Times.

'This the Author calls p. 21. a *Distinguishing themselves in all 'Marks of Passive-Obedience to the Pretender, upon his expected Invasion, 'of which more hereafter*. I may without any Force on that *Expression 'hereafter*, say it refers to Mr. *Waring*'s Letter; but I think I may say 'with greater Justice and Truth, that it's a distinguishing my self 'in all Marks of *Passive-Obedience to the Law*; and if my obedience 'to the law, *happens* to promote the *Pretender*'s Interest, he re-'flects on the Legislature that made such a law, whereby Men are 'involv'd in such Difficulties: yet after all the Difficulties, I dare 'be bold to affirm on sure and certain Grounds, that where the *Pre-'tender* has one Friend amongst the *Presbyterians*, he has twenty a-'mongst those of another *Persuasion*. May God of his infinite Mer-'cy to these Kingdoms, her Majesty's Person, and our Happy Con-'stitution, prevent the Experiment.

'The next place I am attack'd in is p. 41. where the *Author*, to 'show the Intenseness of his Malice, must Usher in his Invective a-'gainst me, over Head and Shoulders, with a *Probability*, and such 'a Probability, that it's not in his power to give the least ground 'for. The Passage is this, *Mr* Charles *O* Neile *when Commissioner 'of Array, was Expostulating with such of the Dissenters, who had raised 'their Set of Scruples against taking the Oaths, and asked one of 'em whe-*

ther

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'*ther he would not ſwear to be true to the Queen? Sir, Reply'd the Fellow* '*in the Face of the Country, we'll be true to the Queen as long as ſhe will be* '*true to us.* Then the Author proceeds thus,

' *It is Probable this Conditional Subject was a Diſciple of a Celebrated* ' *Elder and Patriot in that Country who had the Hardyneſs to drink at a* ' *Public Table to his* Sovereign Lord the People. *But ſuch Untainted* ' *Loyaliſts would do well to Conſider, That our Monarchy is not yet re-* ' *duced ſo low, to be inſulted in this Manner with Impunity, &c.*

' I own my ſelf the Perſon here deſcrib'd, becauſe I did drink at a ' Public-Table to *our ſovereign Lord the People.* I am glad to find ' the Author obliged to own, that I am a Celebrated Patriot; a ' Title I am proud of, and what I will ever endeavor to deſerve of ' my Country, but I deſire to know how I can be that Patriot he ' deſcribes me, and yet inſult the Monarchy, for certainly no Per-' ſon can be a *Celebrate Patriot* that wou'd *inſult* that well-Ordered ' Government, Under which he lives, as I take the Limited Mon-' archy of theſe Kingdoms to be the beſt in the World.

' I deſire to know of the Author, whether he looks on the Con-' ſtitution of the *Engliſh* Government to be a *Limited* or an *Abſo-* ' *lute* Deſpotic Monarchy? What ever his Thoughts, or Wiſhes ' may be, I ſuppoſe he will ſay the *firſt*; If then the Conſtitution of ' the *Engliſh* Government be a Limited Monarchy, I deſire to ' know how that can be ſupported without a *Conditional Subjection*, ' which in Truth is the very *Baſis* of the *Revolution*, and own'd by ' the preſent Lord Chanceſſor, vide D. *Sacheverel's* Tryal *p.* 109. But ' becauſe *Neceſſity*, when the whole Frame and Conſtitution of the ' Government is Overturned; is a Condition in the *Engliſh* Monarchy ' that makes void Subjection, therefore *this Fellow it's probable is a* ' *Diſciple of mine*, this is really ſtrange Philoſophy: and yet I dare ' be bold to ſay, he cannot produce a better Argument to prove ' his Probability. I know not the *Fellow* to this day, and never heard ' of this Paſſage but by this Author.

' I muſt beg your Patience while I give you an Account, how it ' came that I drank this health, in as ſhort a manner as poſſible, and ' refer my ſelf to the Informer Mr *Spencer* and the reſt of the Com-' pany preſent, whom I ſhall name as far as I can remember, for ' the Truth of what I ſhall now relate, at leaſt the Subſtance of it; ' for I will not pretend to be particular in every Circumſtance, and

Ex-

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'Expreſſion after ſo long a time: But do ſolemnly declare, that as 'I will not add to what I remember then paſt, ſo I will not diminiſh from the Truth.

'I remember the Biſhop of *Down* and *Connor*, Dean *Wilkins*, Dr. *Henry Leſly*, Mr. *Walkington*, Mr. *Magill*, Mr. *Spencer*, Capt. *Brice* Mr *William Craford* and my ſelf, with two or three other Clergymen, & ſome others whoſe Names I can't remember, were in company; but the Occaſion of the Health happening after Dinner, and ſome of the company going out and in, I cannot ſay they were all preſent at the whole Diſcourſe. The Occaſion of this Meeting was the Diſtribution of the Mony Collected for *Liſburn*, moſt of 'em named being Commiſſioners for that Purpoſe.

'After Dinner, One of the Company and I fell on the two General Topicks, then of Converſation; *viz.* Paſſive Obedience and Non-Reſiſtance, and Hereditary Right; he alledg'd there was no Reſiſtance made to the late King *James*; which oblig'd me to Inſtance the *Glorious Behavior* of our moſt *Gracious Queen*, when the whole Conſtitution was like to be overturn'd; the Biſhop of *London*'s being at the Head of a Troop of Horſe, and Blood-ſhed in Skirmiſhes &c. I deſir'd him to Reconcile Abſolute Paſſive Obedience and Non-Reſiſtance to the *Revolution*, and *Hereditary Right* to our Glorious King *William*, who had no ſuch Right when made King, and to the Succeſſion in the Illuſtrious Houſe of *Hanover* who now has none, and I had done. I alledg'd if the Queen had not a *Parliamentary* Right, her *Hereditary* Right wou'd be much weakned, I alledg'd that if we had not had King *William*, we ſhou'd not have had the Happineſs of our Gracious Queen *Anne*: that 'twas the *People* made King *William*, King, and by the ſame Act Queen *Anne*, Queen; *THEREFORE I drunk to our Sovereign Lord the People*, as the *Original, under God, of Government*; by which Words *I* attributed no more Power to the People, than what the Lords and Commons of *England* have aſſerted in their Vote of the *28th of January* 1688. in theſe Words, '*Reſolved, that King* James II. *having endeavored to Subvert the Conſtitution of this Kingdom, by breaking the* ORIGINAL CONTRACT *between King and People, &c. has* ABDICATED *the Government.*

'As to the Subſtance of the Diſcourſe, I appeal to the whole Company for the truth of it, and for the Innocency of the Expreſſion,

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as it was Connected in my Diſcourſe, I appeal to all the Lovers of our Conſtitution; and let them judge, whether I *inſulted The Monarchy* (as this Author falſly aſſerts) by uſing an Expreſſion, which imported no more than an Approbation of the late *Happy Revolution*, which reſtor'd our *Monarchy to it's Glory* and the *People to their Liberty*; and therefore inſtead of inſulting the Monarchy, I have ſhown an hearty Concern for the Preſervation and Happineſs of it. And I defy Mankind to lay to my Charge, from any thing in my Converſation or Behavior, the leaſt Inclination or Tendency to *Commonwealth-Principles*, as this Author won'd ſeem to inſinuate againſt me. I believe Mr. *Spencer* was the Author's Informer, becauſe ſoon after it happen'd, Mr. *Spencer* ſpoke of it in *Dublin*, which made a great Noiſe; for the Story went then with a groſs Addition, and occaſion'd a Friend of mine then in *Dublin* to ſpeak to Mr. *Spencer* about it, who denied the Addition, but own'd he did ſay, I Drank the Health, which I likewiſe own, in manner above.

'The next place I am Attack'd in is *p.* 84. and here I muſt obſerve, that the Author rather than miſs me, will take up with a *ſecond-hand Informer*, tho' the Original Informer was within ſeven Miles of him. The Paſſage in Mr *Waring's Letter*, I own to be in Subſtance true. I did accoſt Mr *Spencer* at *Carrickfergus* in the Familiar manner therein expreſs'd, by calling him *honeſt Brent* &c. for there was no Reſerv'd Converſation between us for ſeveral Years, we mutually us'd friendly Freedoms with each other of all kinds, he was as Welcome, and free in my houſe as in his own, and I apprehended I was the ſame in his, But now I find I was Miſtaken: I wiſh I had been Undeceiv'd in a more Gentlemanny Manner, than by revealing Private Converſation.

'The whole Paſſage is not worth inſerting; the only Uſe that the Author and his Informers ſeem to deſign it for, is, to inſinuate that I am a *Jacobite*, becauſe I'm a Friend to Mr *McCrackan*, who hath not taken the Abjuration-Oath: To which I anſwer, that my having a very Particular Friendſhip for Mr *McCrackan* (which *I* freely own I have) do's not prove me to be a *Jacobite*: becauſe I am ſo ſure that Mr *McCrackan* himſelf is no *Jacobite*, that I am ready to Oblige my ſelf to the Value of what I am Worth, for his Loyalty to the Queen, his Oppoſition to the *Pretender*, and for his being heartily in the Intereſt of the Proteſtant Subceſſion in the Houſe of

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'*Hanover*. And I offer to find undeniable Security for *forty thou-*
'*sand pounds* for the Loyalty of all the *three Non-Jurants*, whom this
'Author groundlesly Accuseth of *Jacobitism*. And I can say it from
'my own Knowledge, and prove it by others, That that Great and
'Noble Patriot my Lord *Donegal* offer'd to be bound for Mr *Mac-*
'*Bride* to the Value of his Estate, which may answer the last Para-
'graph of Mr *Waring*'s letter *p.* 80.

'Tho' this Letter has exceeded what I at first thought it wou'd,
'yet I must beg your Patience while I make one Observation, *viz.*
'That since this *Word-Catching* Author has been at so much pains
'in examining my Public Actions, and us'd so great Industry as to
'pry into my *Private* Conversation, and after all is Capable to make
'no greater Discovery of my Disloyalty, *Jacobitism* and *Common-*
'*wealth Principles*, this proves me beyond Contradiction a most Loy-
'al Subject, a true *Hanoverian*, and real Lover of our present Hap-
'py Constitution, as Restor'd by our Glorious King *William*, and
'Preserv'd by our Gracious Queen *Anne*, in which Principles I'm
'resolv'd to live and die. *I* am, *Sir*,

Your very Humble Servant, CLOT. UPTON.

In Mr *Spencer*'s Account of the Array, there is a Passage told of Mr *Grainger*, and the Elders and other Presbyterians in *Lisburn*, which plainly insinuates 'em to be *Jacobites* (*p.* 35, 36.) in these Words, 'Upon the Call of the Roll of such Persons, who were judged best 'Qualify'd to serve, one *Richard Grainger*, Merchant at *Lisburn*, at 'the Head of several Ruling Elders, and other Presbyterians, upon 'the said Mr *Spencer*'s tendring the *Oath of Allegiance*, absolutely re-'fus'd to take the said *Oath* to her Majesty; in which they all con-'curred to a Man, saying that there was something in that *Oath* re-'lating to the *Prince of Wales*, and that God forbid, they shou'd 'swear, That he was not King *James*'s Son; upon which they desired 'time to consider of it, and went immediately out of the Court 'and in a short time returned again, and said they had considered 'of it, and finding nothing in it relating to the *Prince of Wales*, were 'willing to take it, and accordingly did.'

To this Mr. *Grainger* hath Reply'd in a Letter to his Friend as follows.

Sir,

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Sir, *Lisburn*, *September 8th.* 1713.

'ACcording to your Deſire, I here ſend you what I can Remember, at ſuch a diſtance of time, with Reſpect to what concerns me in the *Conduct of Diſſenters.* (*p.* 35, 36.) eſpecially conſidering that I never Dream'd the Paſſage ſhou'd be Printed: Upon the calling the Roll in the Market-Houſe of *Lisburn*, I do perfectly remember, *James Whittell* who Lives in this Town and I were call'd, and we deſir'd time to conſider the Oath before we took it, which was eaſily granted by Mr. *Spencer* and Mr. *John Peers*: if there were any Elders while I was in Court, I do not remember that I ſaw them: but this I can ſay as if I were upon Oath, That my Neighbour *James Whittell* and I only *ſought time to conſider the ſaid Oath*, and about half an hour after, we came and pleaſantly took the Oath, and I declare I am as free to take the Oath againſt the *pretended Prince of Wales*, as any: I am,

Sir, *Yours* &c. *RICHARD GRAINGER.*

'*Sir*, I let *James Whittell* ſee the Above, and if neceſſary he will put 'his Hand to it, *R. G.*

Mr. *Spencer* has been Miſinform'd about *John Young*, one of thoſe who refus'd to take the Oath at *Lisburn* upon the Array, when he ſays that the ſaid *Young* was Married to Mr. *Mc. Crackan*'s Siſter; Mr. *Mc. Crackan* having had no Siſter theſe Sixty Years paſt, and the ſaid *John Young* has given it under his Hand in a Certificate which I have in my Cuſtody, that he is neither Married to Mr. *Mc. Crackan*'s Siſter, nor that he refus'd the Oath with the leaſt degree of Inſolence or Impudence, and that he ſpoke to Mr. *Spencer* in theſe Words, *as for to Swear againſt Pope or Popery, I'm very Willing, and to Maintain the Queen & the Proteſtant Religion as far as Life & Ability will go, but as to this Oath, I have never ſeen it before, do not underſtand it, and therefore cannot now take it.* This honeſt Man was juſt offering to Swear all that was in the Oath, which was the Caſe of divers who refus'd it at that time.

Our Author inſinuates that the Presbyterian Miniſters diſcourag'd the People from taking the Oaths, and that they did it from Diſaffection and Diſreſpect to her Majeſty's Service; of this he pretends to Name *but two* Inſtances; and tho' both of 'em be falſe, he draws a *general* Concluſion againſt the whole, which wou'd not follow, even tho'

Part 2. the two Instances had been both true: The first Instance he mentions is (*p.* 39.) that of the Reverend Mr. *Patrick Adair* Presbyterian Minister at *Carrickfergus*, of whom Mr. *Mathews* Curate of that Place tells a Story of Mr. *Adair's* going out of Town on the day of the Array in *Carrickfergus*, tho' the Mayor had desir'd him to stay, and advise the People to take the Oath. This is a mistake in Fact, as will appear by Mr. *Adair's* Letter, and the Certificates he has obtain'd for disproving Mr. *Mathews's* Narrative; which I will insert under the following Head, because the Letter has some things in it relating to that, as well as the *second Head*, which I am now upon. His *second* Instance is of Mr. *Mc. Crakkin* whom he Accuses in these Words (*p.* 41.)

'Mr. *Mc. Crackan* the *Non-Juring* Teacher of *Lisburn*, at a Communion held in the Parish of *Anahilt*, in the County of *Down*, about 2 or 3 Years ago, Preached a Sermon upon a Text out of *Galatians*, Chap. 5. Vers. 1. His Method of speaking to it was, *First*, He Enlarg'd upon the Slavery of the Jewish *Yoke* of Ceremonies; *Next* he descended to the *Popish* Yoke; and then fell to a *Third* Yoke, in the manner following, *viz. There is (says he) another Yoke, as bad as any of the former, I mean the Yoke of Common-Prayer, of Kneeling, of the Sign of the Cross, of the Surplice &c. That is the Devil's Yoke, and they that bear it are in the way to Hell. I see a great many of you here that go that way, I tell you again it is the Devil's Yoke; but Christ's People they say are to be tryed by it; but I say, they that are Christ's People will never submit to it; and for my part I think the Government have no Good in their Eyes.*

Mr *McCrackan* owns that he preach'd at *Anahilt* on *Galatians* 5. 1. and that the Scope of his Discourse was to describe true *Christian Liberty*, & the Obligation the Church lyes under to *maintain* it, & that he took Occasion to discourse of a *six-fold Yoke*, from which Christ hath made us free, *viz.* 1. From the Law as a Covenant of Works, by bringing in a better *Heb.* 8. 6. 2*ly* From the Curse of the Law by being *made a Curse for us Gal.* 3. 13. 3*ly*, From the Dominion of Sin in our Souls and Bodies, *Rom.* 6. 11, 12. 4*ly* From the Tyranny of Satan, 2 *Tim.* 2. 16. *Heb.* 2. 14, 15. 5*ly* From the Ceremonial law injoining Priesty Sacrifices and Levitical Ceremonies, *Acts* 15, 15 *Gal.* 4, 4, 5. *Col.* 2. 14. 6ly. From the whole Train of human Inventions; as parts in, or of the Worship of God: This takes in, 1. The Doctrines of Men, and Church-Traditions brought in as Rules to or

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parts of the Worſhip of God *Matt.* 15: 9. 2*ly*, That High Prieſtly Hierachy, ſupported now by the *Pope and* his *Subordinate* Prelates, he taking on him that of a *Head* to the Church, of which we know of none but our Lord Jeſus, *Eph.* 2. 21, 22. nor are we left to be Subject to a *Lordly Domination*, which he hath not appointed, *Luke* 22. 25. 26. 1 *Pet.* 5. 3, 3*ly*, We are free from the Yoke of Uninſtituted, Significant Rites, and Ceremonies, ſuch as *Bowing*, *Kneeling*, *Croſſing*, *Obſervation of Saints-days &c:* This he owns, but that he ſaid the Common-Prayer, Kneeling, Croſs, Surplice *were the Devil's Yoke*, he denies; and is willing to Appeal to any 4, 6. or 10. Judicious Hearers then preſent, nor doth he believe any ſuch will ſay it. And he declares he was ſo far from ſaying it, that to his Knowledge he had never any ſuch Thought in his mind, nor never remembers to have read or heard of ſuch an Expreſſion, but from this Author. He alſo denies, that he ſaid thoſe *who bear it* (if this be underſtood of *Common Prayer*, *kneeling*, *ſurplice* &c) *are in the way to Hell:* Tho' he do's not deny that he ſaid ſo of *all thoſe who bear the Devil's Yoke indeed*, and who *are under his Tyranny*: which he believes every true *Chriſtian*, and every ſound *divine* do's allow to be true. And he Abſolately denys. that he ſpoke theſe undecent and uncharitable words of the Government, *viz. that they had no good in their Eyes*; and ſays, that the uttering of theſe or any ſuch like words was what he always hated, as being very inconſiſtent with the duty and Gratitude he ows to *them*, for their great *lenity* towards him. Part 2.

A *third* fault our Author finds with Presbyterians during this Reign, is, the Inſolency of their Addreſs to the Queen upon the *Pretender's* deſign'd Invaſion, and the unfair Methods they took to procure addreſſes from others, upon that occaſion. In the beginning of the year 1708, while the Nations were alarm'd with an Invaſion deſign'd by the *Pretender*, The Presbyterian Miniſters of the North of *Ireland* drew up a moſt Dutiful and Loyal Addreſs to Her Majeſty, with *freſh Aſſurances* of their ſteddy Reſolution to adhere to Her Majeſty's Intereſt, and to *that* of the *Proteſtant Succeſſion* againſt the common Enemies of both; This is the Addreſs our Author quarels with for *having moſt exalted Encomiums of their own great Merit from Her Majeſty and the public p.* 3. That part of the Addreſs he referrs to, and ſeems to Cenſure for it's Vanity is in theſe words ' Our un-' tainted Loyalty in *all turns* of Government, our early zeal for the late-

Part 2. fall upon, for want of better reaſons.

Our *Author* falls foul upon Mr *Adair* of *Carrickfergus*, for his unfair practices in procuring ſuch an addreſs in *Carrickfergus*, as had been agreed to by the City of *Dublin*: In anſwer to which, I ſhall here Inſert a true Copy of Mr *Adair's* Letter to his Friend, which is as follows.

SIR, *Carrickfergus* 30*th April* 1713.

'In your laſt to me you deſire to know, how far I am able to 'Vindicate my ſelf from what I am Charged with in that pamph-'let, Called, *the Conduct of the Diſſenters* &c. I ſhall therefore ſet 'what relates to me in ſuch a clear light, as may undeceive thoſe who 'have been Impoſ'd upon, by the Author of the ſaid pamphlet & his 'Correſpondents.

'I am Accuſed by the ſaid *Author* of 2 things, the firſt is repre-'ſented (p, 32) in theſe words "Great art was uſed, and Ap-"plication Made, wherever they had the leaſt Influence to obtain "Addreſſes to Her Majeſty with *Innuendos*, that their Incapacities "by the Teſt-Act was a Grievance to the Nation. Amongſt the "Managers in this Affair there was one *Adair*, the *Presbyterian* "Teacher at *Carrickfergus*, who had Clandeſtinely procur'd an Ad-"dreſs of his own to be ſubſcribed by *ſome few of the Town-jury*, with-"out the privity either of the Mayor, Aldermen, Recorder or "Burgeſſes of that Corporation; which they ſo highly reſented, "that they ſent up the following Advertiſement to *Dublin*, to be "publiſhed in a Printed News-paper, which was accordingly done "in the *Flying-Poſt* for *ſeptember* the 30*th* 1708.

'The true ſtate of the caſe is this: The Grand Jury of the County 'of the Town of *Carrickfergus* drew an Addreſs to the ſame purpoſe 'with that of the City of *Dublin*; and it was preſented to Her 'Majeſty by the Earl of *Pembrook* at St. *James's May* 21 1708, and 'Her Majeſty was pleaſed to receive it graciouſly, as appears from 'the *London-Gazette* Publiſhed by Authority from *thurſday May* 20*th* 'to *Munday May* 24. 1708.

'As to the charge againſt me for mannageing the ſaid addreſs, 'it conſiſts of three parts; one is, that I ſhould have *Clandeſtinely procured an Addreſs of my own*; another is, that it was ſubſcribed *by a few of the Town-jury*, a third is, *without the privity* of the Mayor: Aldermen,

Part 2.

‘ Aldermen, Recorder or Burgeſſes of that Corporation. It is ſurprizing, to think with what *Aſſurance* the Author publiſheth ‘ ſuch *miſtakes*: when they can be ſo *Eaſily diſprov'd*, and my Vindication ſo well atteſted, as appears by the following Certificate.

‘ *WHEREAS, in a late Pamphlet Entitled* the Conduct of the Diſſenters &c. *it is ſet forth, that an Addreſs to Her Majeſty Entituled &c. wherein was ſignified the Grievances the Nation lay under by the Late Teſt-Act* was clandeſtinely procured by one *Adair* (by whom we ſuppoſe ‘ they mean the Reverend Mr *Patrick Adair*) and ſubcribed by ſome ‘ few of the Jury. NOW *therefore we the ſubcribers being all* (*Except one* John Macomb *who is ſince dead*) *that were upon the Grand jury, Enquiring for our Sovereign Lady the Queen, and the Body of the County of the Town of* Carricktergus *at the General Quarter-ſeſſions of the Peace held at the* Tholſel of the *ſaid* Town, *when and Where the ſaid Addreſs was* made, do hereby Certify that the ſaid Addreſs was *done by our order, and by each of us Subſcribed, when we were all together conveened, and upon our Oaths, At ſaid Seſſions Enquiring for our Sovereign Lady the Queen. Witneſs our Hands the 21ſt day of* January 171⅞

William McHendry	*James Irwin*	*James Meriſon*
James Watſon	*David Meriſon*	*John Mathews*
William Fairfoote	*Joſiah Hamilton*	*Daniel Mckirk*
John Brown	*John Campbell*	*William Jafrie*
William Bell	*John Jackſon*	

‘ From which you ſee, the Addreſs was procured by the Grand ‘ Jury, and therefore, not *Clandeſtinely procured by me*, ſubſcribed by every Member of the Jury, therefore not by a few only, and by Mr *John* Brown. Mr *James Irwin*, and Mr *David Hood* Burgeſſes, therefore not without the *privity of all the Burgeſſes*; withal the Addreſs was put into a ſhop in the moſt public part of the Town, and there ſubſcribed by the Gentlemen & Inhabitants of the Town without Diſtinction, as well thoſe of the Eſtabliſh'd Church, as Presbyterians.

‘ This might be done, without the privity of the Mayor, ‘ Aldermen, and Recorder: the Grand-jury whoſe Addreſs it was, ‘ very well knew they were bound by their Oath to do what ‘ might any way Contribute to the Intereſt of their Gracious So-

Part 2.

'vereign and thoſe they repreſented; and therefore concluded, that they might frame an *Addreſs* for theſe ends.

'The ſecond thing Objected againſt me is, with Relation to my Behavior at the time of the Array of the *Militia*, it's contain'd in a part of Mr. *Mathews*'s Letter inſerted by the Author *(p. 39)* in theſe Words; *You know what oppoſition the Commiſſioners of Array met with in the County of* Antrim *upon the Array of the* Militia, *which made our then Mayor Mr.* Horſeman, *apprehenſive of the ſame difficulties in Arraying the* Militia *of this Place; and therefore as the likelieſt way to obviate them, apply'd himſelf to* Mr. Adair *the Presbyterian Teacher of this Town, deſiring that he wou'd with his Preſence and Advice Influence thoſe of his Perſuaſion, Peaceably to take the Oaths offered to them by the Commiſſioners; notwithſtanding which Requeſt, and that the Refuſal of the Oaths in the County of* Antrim *made a great Noiſe, and was Spreading amongſt the Crowds here, whether induſtriouſly or no, I cannot tell, That they muſt all ſwear to be Churchmen*; when the *prefixed day came, Mr* Adair, *to the Mayor's great ſurprize, thought it moſt convenient to Ride out of Town. This, Sir, is the plain matter of Fact, for the truth of which I will be anſwerable.*

'I Communicated this part of my Charge to *Richard Horſeman* Eſq; the only Perſon that could fix it on me, if Guilty, and *clear* me if Innocent; he did not only tell me that he remembred no ſuch thing, but has been pleaſed to favour me with the following Certificate,

'*WHEREAS in a Pamphlet, Entituled,* The Conduct of the Diſſenters &c. *it is ſet forth, that upon Arraying the Militia of* Carrickfergus *at the time when the Pretender Endeavour'd to Invade* North-Britain, *I being then Mayor of the ſaid Town, ſhould have applyed my ſelf to* Mr. Adair *the Presbyterian Teacher, deſiring that he would by his Preſence and Advice Influence thoſe of his Perſuaſion Peaceably to take the Oaths offered them* &c. *I therefore do hereby Declare and Certifie, that I do not remember that I did ſpeak to him upon any ſuch Account. Dated this* 27 April 1713.

Richard Horſeman.

'Which ſhows I might have gone out of Town any time that day the Militia was Arrayed without *ſurprizing, diſappointing* or *diſobliging* the Mayor: And if I had been ſpoke to by the *Mayor*, I gave him

' him no ground to be offended at my going out of Town about ſix ' of the Clock Afternoon, ſeeing the Array was over about Noon the ' ſame day; for which I refer my ſelf to the following Certificate. Part 2.

' I *Do hereby Certifie that the day the Militia of* Carrickfergus *was* ' *Arrayed upon the Pretender's pretending to Invade* Great-Britain, *the* ' *Reverend* Mr. Pat Adair *was in Town in Company with* Richard Horſe- ' man *Eſq; then Mayor, and Others, and did continue in the ſaid Town till* ' *ſix of the Clock in the Afternoin of the ſaid day, long before which time the* ' *Array was over. Dated this* 14*th of* Febr. 1712-3.

Wm. Wilkiſon.

' It had been the Author's Advantage, he had produced his Authori- ' ty for what he advanced againſt me upon Managing the *Addreſs*, as he ' has done againſt me in my behavior upon *Arraying* the *Militia*, That of ' the Addreſs falls upon himſelf, that of the *Array* upon Mr. *Matthews*. ' I hope when the Reverend Mr. *Matthews* hears any thing to my Diſ- ' advantage, he will give me an Opportunity of Confeſſing if Guilty, or ' Vindicating my ſelf if Innocent, this will be according to the Rule of ' the Goſpel, and a kindneſs to himſelf as well as to me. I have ſent ' you the Original Certificates, from which I drew the Copies Inſer- ' ted in my Letter, I am, Sir, Yours *&c.*

PAT. ADAIR.

I have ſeen thoſe *Original* Certificates refer'd to in Mr. *Adair's* Let- ter, and find the Copies he gives of them to be exact. And upon the whole, the Reader will ſee that our Author's Argument againſt *Diſ- ſenters* wou'd be very good, were it no for two things that are wanting in it, *viz.* Truth in Fact, and good Reaſoning in his Conſequences.

The *fourth* Fault our Author finds with Diſſenters in *Ireland*, during this Period, is, Their joining with the Town of *Belfaſt* in defending a Suit againſt the Intereſt of the Church. He expreſſeth himſelf thus, (*p.* 42.) ' About this time the Miniſter of *Belfaſt* was caſt in a Suit, ' which highly concern'd the Intereſt of the Eſtabliſh'd Church of ' *Ireland*; the Judgments and Reaſons upon which it was grounded ' having entirely defeated the Act of Parliament, for *the Proviſion of* ' *Miniſters in Towns Corporate*, and affected moſt if not all the Com- ' miſſions of Valuation which had been, or cou'd be granted by Vir- ' tue of that Act.

He firſt endeavours to make the Cauſe Odious, and then he purpo- ſeth to gain his End, by ſhewing the Diſſenters engaged in it, of whom

Part 2. he says,(p. 43.) 'There never surely was any Suit, which the Dissenters
'in general made more a *Party-Cause*, and which they and their Ad-
'vocates laid more to heart; and indeed(all things being consider'd)
'it is not to be wondred at, being likely to prove of the last Conse-
'quence to the Interest of the *Kirk*, upon several Accounts.

As to the Merits of the Cause, our Author acquaints us that he intends very soon to publish a full Account of it: but I hope it will be a more just one, than what's contain'd in the little Abstract of it, he has given in his Book; the unreasonableness whereof will appear to such as seriously Peruse a Printed half Sheet, with the *State of that Case*, publish'd before Judgment was given in the Queen's-Bench, in favor of the Town. The Town of *Belfast* (tho' a Corporation of an hundred Years Standing) never paid House-Mony to their *Vicar*, who was formerly call'd Vicar of *Schankill*, that being the Ancient Name of the Parish of *Belfast*: The late Incumbent Mr. *Echlin*, and his Successor the present Incumbent Dr. *Tisdall*, carried on a Suit against the Town, and Claim'd the House-Mony by Virtue of the Statute 17. & 18. *Car.* 2*d. Cap.* 7. Entitled, *An Act for Provision of Ministers in Cities, Corporate-Towns* &c. Whereupon, the Corporation of *Belfast*, being advis'd by Council, That they were not included in the *Letter* or *Meaning* of the said Act of Parliament, defended their Rights, and Pleaded from the Preamble of the said Statute, which runs thus, 'That whereas there 'are SMALL OR NO TITHES OR OTHER DUTIES settled 'by Law upon the Incumbents who have Actual Care of Souls in the 'City and Suburbs of *Dublin*, and the Liberties thereunto adjoyning, 'and in other Cities and Towns Corporate of this your Majesty's 'Kingdom of *Ireland*. Therefore be it Enacted &c.' That they were not Affected by it, seeing *Belfast* is a *Vicarage* Endow'd by Law with *Glebe-Land, all the small Tithes, and a third of the great Tithes*; and that by a modest Computation, the Product of these and of the other Dues paid by the Inhabitants of the Town of *Belfast* to their Vicar, will amount *Communibus Annis* to 180 *lb. per Annum*, which they Pleaded from Adjudg'd Cases was a Competency for the *Vicar*; and that therefore the Reason of the Law was not binding in their Case. And they further Pleaded, that tho' the said Sum of 180 *lb. per Annum* shou'd not be look'd upon as a Competency, yet even in that Case, which is the most favorable supposition for the Vicar, he can't legally Recover House-Money from the Inhabitants of the Town, but must

Sue

Sue for an Augmentation to his Maintenance out of the *Rectorial* Tithes, becauſe he that receives the Impropriation of theſe Tithes ought to Endow the *Vicar* with a Competent Maintenance. Part 2.

Theſe were ſome of the Pleas made by the Corporation of *Belfaſt*, and upon which Judgment was given in their Favor, agreeable to the *Intention* of the *Act* of *Parliament*. And the ſame can never be *Prejudicial*, either in *it ſelf* or it's *Conſequences*, to the Eſtabliſh'd Church, becauſe it deprives 'em of no Right to which they have any Legal Title; nor can it affect any *Valuation* that has been made in any Town Corporate, *according to Law*. And ſhou'd our Author be able to produce any Inſtance of a *Valuation*, granted in a Caſe Parallel to that of *Belfaſt*. i. e. where the Miniſter has at leaſt 180 *lb per Annum*, and where there are ſufficient Rectorial Tithes to ſupply the Defects of his maintenance, if there be any, 'twou'd be no Injury to the *Church* that *ſuch a Valuation* were made void, becauſe not Legal. And in the *mighty Noiſe* this Author has made about this matter, he has not been ſo tender of the Reputation of the Church, as he ought to have been. For inſtead of it's being for the *Intereſt* of the *Church*, 'tis rather a *Reflection* upon 'em, to ſeek what is *not their own*, and not to reſt *Contented* with the Proviſion the Laws of the Kingdom have made for the Clergy, which is as handſome and Generous in *Ireland* (eſpecially for the Inferior Clergy) as in any Eſtabliſh'd Proteſtant *Church* in the World; and therefore our Author, if he had thought fit, might have forbore the heavy Complaints he makes of *ſinking the Income of the Eſtabliſh'd Clergy*, Calling it a *Dragonable ſtate*, into which this Judgment wou'd reduce all Miniſters in Towns Corporate in this Kingdom.

That the *Diſſenters in general* made this Law-Suit in *Belfaſt* a *Party-Cauſe*, is utterly denied. And it can be made appear, from thoſe who Collected the Mony for defending the Right of the Corporation, that not *one Penny* was paid towards it by any, but by the Inhabitants of the Town of *Belfaſt*, who were all perſonally concerned it, and were to be affected by the Judgment to be given upon it: And almoſt all the Inhabitants of any Figure and Subſtance, of ALL PERSUASIONS, did with equal Chearfulneſs make their Voluntary Contributions towards it. And the Diſſenters were far from following the Example of the *Convocation*, who indeed made it a *Party Cauſe*, and warmly Recommended it to the Clergy for their Aſſiſtance, as appears from the

Pub-

Part 2. Public Printed Paper of the *Lower-House* of *Convocation*, directly espousing it as the *Cause of the Church*.

The *fifth* Fault our Author finds with Presbyterians, during this Period is, their Insolent Behaviour about the Tithes, instanced in the Case of Arch Deacon *Ford's* Proctor & the People to whom he was setting his Tithes, where he tells a Ridiculous Story (*p.* 46.) in these Words ' it seems during that Struggle, they were Spirited ' up to the same Height, that they had been, when they Petitioned ' the King for the Church-Livings, as before-mentioned. And this ' you may learn from the second Relation, given to me by the Revd. Mr ' *Ford* Archdeacon of *Derry*, with Authority to publish it *viz.* That ' when his Proctor *George Leake* was setting his Tithes in the Diocess ' of *Derry* for the Year 1710, several of the Parishoners demanded of ' the said *Leake*, that he should engage before Witnesses, to *return the* ' *several Sums agreed for, provided that they, who were Dissenters should* ' *be Exempted from Paying their Tithes, before the Terms of their Res-* ' *pective Payments became due.*

Our Author Compares this Instance with another he had Accused 'em of before *viz.* Their *Petitioning the King for the Church-Livings*; wherein I think he is very much in the Right; the Comparison is very apt, & well Chosen: For I have shown [*p.* 406. &c.] that they presented no such Petition. And 'tis probable, this Story of the Archdeacon's Proctor is either a *meer-Jest* of some of these Drolling *Country-Farmers*, or the Height of Folly, if they were in Earnest; which needs nothing else to demonstrate it, but the Terms of their own Proposals, *viz.* That he *should return the several Sums agreed for, provided that they who were Dissenters should be exempted from paying their Tithes, before the Terms of their Respective Payments became due.* For how could the Sums be returned before they were paid, or is it credible, that they wou'd be paid before the Terms of their Respective Payments became due? And if they were not paid before that, in case the Dissenters shou'd be Exempted from paying before the Respective payments became due, in that Case they *needed no Covenant* to secure 'em, because there wou'd be nothing *due by 'em*. And therefore such a *senseless Proposal* could come from no wise man, nor cou'd it be the Effect of any *general Concert* or *Resolution* of the Dissenters.

What he offers about their *Synods*, and *Missionaries* as he calls them, *invading the Conformists Congregations*, and their Manag-

ments

ments in *Drogheda* (all which he touches ſhortly in this Period) ſhall be ſet in a *true Light*, when I come to conſider his more Particular Account of theſe *Facts* in the *laſt Part* of this Book; upon the whole, I muſt ſubmit it to the Judicious Reader, whether our Author has not *induſtriouſly rak'd* into a Parcel of (at beſt) ill Atteſted and groundleſs Stories, unreaſonably ſtrain'd, to *ſully* the Characters of *Loyal*, *Peaceable* and *Sound* Proteſtants. *I* have been obliged (by his Method) to mention ſome *few things*, particularly the *Inſtances* of Charity, under the former Reign, which Properly belong to this Period; which *I* did, to prevent the Trouble of going back to Review his Accounts of 'em, after I had finiſhed what properly belonged to that Reign. Part 2.

PART

Part 3.

PART III.

Wherein the *Second* and *Third* Parts of the Pamphlet Entitled, *The Conduct of the Diſſenters of* Ireland *with reſpect both to Church and State*, are Examin'd.

CHAP. I.

Wherein the firſt Four Facts *Charged upon Presbyterians in the* Second Part of the *Conduct of the Diſſenters* viz, 1ſt. *Their Synods and Aſſemblies.* 2ly, *Their Ruling Elders.* 3ly, *The private Philosophy-School of* Killeleagh, *and* 4thly, *Their Writing and Preaching againſt the Eſtabliſh'd Form of Marriage; Are Set in a true Light, and a Modest Apology offered for them.*

Our Author Undertakes in his ſecond Part of his ſecond Letter to give an *Enumeration of ſome particular Facts well atteſted, illuſtrating and confirming what is affirmed of them in the firſt Part.* And therefore, the natural Method of treating this ſubject will oblige me, *firſt*,

to

to consider the *facts* by him alledged against Presbyterians, & then, 2*ly*, inquire how far they illustrate and confirm what he has affirmed against 'em in his first part. Part 3.

The first of these he sets forth in these terms p: 48.

FACT I.

'The Dissenters of this Kingdom (*says he*) presume so far to exert the inherent Right of *Christ's Kingdom*, (as they phrase *Presbyterian Government*) that they convene *when* and *where* they please, form themselves into *Presbyteries*, *Classical* and Provincial Synods, in which Assemblies, by the principles of their Ecclesiastical Polity, they exercise a jurisdiction *superior* to and *Independant* of the Civil Magistrate, in Many Instances. These Assemblys are *Frequent* and *Numerous* of late, very publick, with an appearance of *Authority*, at some times: as private with doors and Windows shut, at other Times: insomuch that all *Considerate* Men are amaz'd at their Presumption, and Alarmed at the Manner of their proceedings.

Let us hear what the Presbyterian Ministers in the North of *Ireland* offer in their own defence, in their *humble Address and Apology to her Majesty*, with respect to this very fact (Vide *present State of Religion in Ireland* p. 28) 'That we not only meet for the Worship of God, but also in smaller and larger Societies, for preserving of *Order*, purging our *Communion* of *Scandalous* and irregular Persons, & for suppressing *Immorality* and profaneness, is what we freely acknowledge to your Majesty. And those Meetings (as their Lordships observe) are commonly called *Synods* and *Judicatories*, being so termed in these Churches where they have Civil sanction.

'These Judicatories in *North-Britain* being Established by the *British* Parliament, as a FUNDMENTAL of that UNION which your Majesty has in your Gracious speeches from the *Throne* declared to be *One of the greatest Glories of your Reign*: We humbly hope, that your Majesty's *Permission* of them here, to those of the same principles, will not be Prejudicial to your *Prerogative*.

'And we humbly beseech your Majesty to rest Assured, that nothing derogatory to your Majesty's Honor and Safety, nor to the Royal Dignity and Prerogative of the Crown, was ever so much

Part 3.

' as once moved or thought upon in any of theſe Meetings. No
' Civil Affairs were ever under their Conſideration: None but
' thoſe who *voluntarily declared* themſelves to be of their perſuaſion,
' were at any time affected by them. No Coercive power was ever
' exerciſed upon any, nor was there ever any Circumſtance or
' Management in theſe Meetings inconſiſtent with the peace of the
' Kingdom, or with the Liberties, and Properties of your Sub-
' jects.

This Contains a full Anſwer to our Author's *general Charge*, about this *fact*: As to the principles of Presbyterians, about *Church-Government*, and the rules of their *Diſcipline*, and their opinion about the *Inherent* or *Intrinſic* power, I have conſidered them in the firſt part of this book, and Vindicated 'em from our Author's Calumnious Miſrepreſentations of 'em as injurious to the Civil Magiſtrate.

Her Majeſty has been graciouſly pleas'd to allow her Presbyterian ſubjects in *Ireland* the Liberty of Meeting for the Public Worſhip of God, according to their Conſciences: And therefore they Humbly hope, that her Royal *Wiſdom* and *Clemency* will permit them to meet in thoſe Aſſemblies likewiſe, which are neceſſary (in their humble opinion, & according to the principles which their Conſciences dictate to them) for the decent ordering of their *Worſhiping* Aſſemblies, the purging of them of ſcandalous and irregular perſons, for preventing the *ſacred* and *ſolemn ſeals* of the *New Covenant* from being proſtituted to the openly prophane, contrary to the Invariable rules of the Goſpel, and the pious *Conſtitutions* of the *primitive*, & of all the *Reformed Churches* in the world; and for preventing the people from being ſeduced in their principles, and debauched in their Morals, by *Heretical* and *Scandalous* perſons *creeping* into, and *continuing* in the Office of the *holy Miniſtry*.

How can they enjoy the Liberty of public Worſhip, unleſs their *Paſtors* be allowed to Meet and to *Ordain* qualified Perſons, to *preſide* in it? How can they Adminiſter the Sacraments to their People, without Encouraging Scandalous *Enormities*, unleſs they may be allowed a *Liberty of denying them* to Impenitently Scandalous Offenders? and how can they do this without hearing them, and endeavoring to Reform them? Wou'd it not be a *Reproach* to the *Proteſtant* Religion, and tend to the Diſhonor of God, to permit a Man that is an open *Heretick* or lewdly *profane*, to be a *Presbyterian Miniſter*? And how

ſhall

Part 3.

ſhall Presbyterian Miniſters ſhew their Regard to the Honor of Religion, to the Souls of Men whom they have the charge of, and to the Welfare of Civil Society and the Nation, if they ſhou'd not diſcountenance every ſuch Perſon? Might not all Men think them *Partial* and *Baſe*, if they ſhou'd admit any one to be a Miniſter or a Member of any of their Congregations, or to *continue* ſuch, merely becauſe he *profeſſeth* himſelf to be a *Presbyterian*, tho' otherwiſe void of all good Principles and Morality? This wou'd be the *vileſt of Party-Intereſts*, and wou'd ſhow Men to be more Zealous for *Presbytery* than for *Chriſtianity*.

Wou'd it not be an *ungrateful Return* to Her Majeſty's Royal Clemency, in permitting them to enjoy under her Auſpicious Government, the Liberty of their public Worſhip, ſhou'd they allow their Worſhipping Aſſemblies to be the Sanctuaries of Vice and Error, and their Pulpits to Chime the deceitful Notes of *Unſound Doctrine*, inſtead of conveying the *joyful ſound* of the Goſpel to Immortal Souls. Reformation of Manners is not ſo far advanced, as to ſuperſede the neceſſity of a joint vigorous oppoſition, from Proteſtants of all Perſuaſions, to the *Rampant Wickedneſs* and growing Iniquities of the Age. I can't but conclude, that tho' her Majeſty has given all the Proofs which the Church of *England* can deſire, of her being entirely in their Intereſt, it would be very agreeable to a Prince of her Piety, to find that the *Power of Godlineſs* were Thriving and Cheriſh'd in the *Diſſenting*, as well as in the *Eſtabliſh'd* Congregations of her Subjects.

Both Churches, *Epiſcopal* and *Presbyterian*, are agreed, that *Godly Diſcipline* is very neceſſary in every Church; they are agreed, as to the true ends of it too; only they differ as to the Perſons, with whom the Power of it ought to be Lodged. It is not my buſineſs, in this Book, to Debate *which* of their *Schemes* is the *beſt*; but I wou'd fain know, what harm wou'd there be, in a mutual forbearance of one another in this point. There is a great body of ſound Proteſtants in *Ireland*, who, tho' they Love and Honor all good Men of the *Epiſcopal Communion*, yet never had *freedom* and *clearneſs* in their Conſciences to join with *Epiſcopacy*; and who dare not, for fear of Sinning againſt God, forſake their Principles, until they be once *convinc'd* of their being in the wrong: Theſe People are allowed to Worſhip God publickly in their own way; where can the harm be of allowing them to uſe *all the endeavors* thy can, for *Reforming* wicked Men from their *ſinful*

Part 3. Courſes, and for preventing their Congregations from being Infected by the *Contagion* of bad example? 'Tis true, their Brethren of the Epiſcopal Communion do think, that every one ought to ſubmit to their Eſtabliſh'd *Church-Government*, and that this wou'd Anſwer all the ends of Diſcipline; but I muſt obſerve that they are likewiſe of Opinion, that every one ſhou'd Joyn in their Worſhip too, and be *conſtantly* of their *Communion*; and yet conſidering that *Presbyterians* are *ſound Proteſtants*, agreeing with themſelves in *all the Fundamentals* of the *Reform'd* Religion, they muſt think that the difference is *tolerable*, and therefore, that the *Diſſenters* ought not to be *Perſecuted* in that point, meerly for *Conſcience ſake*. I muſt confeſs, I can ſee no reaſon why the ſame forbearance ought not to be ſhown 'em in the matter of their Diſcipline, as in their Worſhip: For in both, the Plea is the ſame. The Presbyterians think that their Worſhip is the *pureſt* and moſt *Scriptural*, and they have the ſame *Sentiments* of their *Diſcipline*. They think the Word of God obliges their *Paſtors* to meet in *Collegiate* and *Aſſociated* Bodies, for their joint Acting in matters merely Eccleſiaſtical; and that they offend God the *Supreme Legiſlator*, if they neglect this Duty: And while they and their People retain this Principle, they muſt Act in Purſuance of it.

Hereupon I wou'd offer to the Conſideration of all *ſober* and *moderate Conformiſts*, whether it were not better for the advancement of Piety and Religion, to permit the Presbyterian Miniſters to Meet Peaceably for the ends abovemention'd, without *Moleſtation*; Whether it be not likely, that a Method which is entirely agreeable to the *Conſciences* of the People ſhou'd do them *moſt good*, for Reſtraining them from Sin, and gaining all the ends of Diſcipline; or, whether a *forcible Compulſion* of Men's Conſcience to ſubmit to what is *Repugnant* to it's Dictates can have that Weight and Influence upon them, in the Exercile of Diſcipline, and for gaining it's valuable Ends.

The Queſtion is ſhortly reducible to theſe terms, Whether ſeeing both *Epiſcopals* and *Presbyterians* are agreed, that for the ſuppreſſing of iniquity and immorality, there ought to be *Diſcipline*, and that it is *a great ſin* to neglect it, and ſeeing Presbyterians declare that in Conſcience they can't conform to the *Scheme* and *Model* of it uſed in the Eſtabliſhed Church; whether (I ſay) in this caſe the Presbyterians ſhall have *no benefit* of *any* Diſcipline; or, whether they ſhou'd be *forced to ſubmit* to one againſt their conſcience; or, whether they ſhall be

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be *permitted* to use it, as they have done above seventy years by past in *Ireland*? With submission, I think the Resolution very easy. For, to deny them the *Benefit* of *all Discipline* is to give *loose reins* to all kind of wickedness; and whether *Presbytery* or open *Immorality* be more tolerable, let the world judge. By forcing any one Scheme upon 'em against their Consciences, the ends of Discipline can never be obtain'd. Fines, Imprisonments, & Banishment may make men Hypocrites, but will never make them Good Christians nor good Church-Men, as Experience abundantly shows. *And* therefore it seems plain to me, that 'tis *better to permit* them the Liberty of their *own Scheme*, than either to *force* another upon 'em that won't reach the End, or to *deny them Discipline altogether*.

This *fact* set thus in a true Light, can never be *Prejudicial* either to *Church* or *State*, and therefore can never confirm what our *Author* has affirmed against Presbyterians in the *first Part of his second Letter*. Let him disprove (if he can) what their Ministers aver to her Majesty, in their above-mentioned *Apology*. And unless the *promoting* of Piety, and the *consulting* of the best *Expedients* they can think of for *opposing* Sin, be thought *Prejudicial* to the Church, I know no Prejudice they receive by such Meetings. Besides, 'tis Evident from the Reverend Mr *Hall*'s Letter, in name of the largest Meeting of them, in the case of Mr *Liston*, which I have inserted *p.* 414. that such Meetings are useful and have been accordingly used, for *correcting* the *Indiscretions* of any of their own Members to the *Established Church*; so far are they from doing any thing, that is *unneighbourly* or *undecent*.

But our Author, from the General Account he gives of this fact, descends to a particular instance of the procedure of a Meeting of Presbyterian Ministers, in the case of Mr *William Gray*; (a Minister of their Persuasion, near the City of *London-Derry*) which he thinks may serve for all: He gives the Narrative of this Case, as (he says) it was read by the Reverend Arch-deacon *Andrew Hamilton*, in his information to the Convocation *August* 1711.

I shall give the Reader a short and true Account of it, from the *Minutes* of those Meetings who considered it, and show wherein the Reverend Doctor *Hamilton* has been *misinformed* in some circumstan-

Part 3. tances; and then *Vindicate* the proceedings of the Miniſters, from the *invidious Reflections* caſt upon 'em by our Author.

Mr *William Gray*, tho' a man of Good ſenſe and a good *Preacher*, finding that he cou'd not obtain the conſent of his Parents, *Marry'd Clandeſtinely*, and conceal'd it for a conſiderable time. As ſoon as it was diſcovered, the Presbytery reproved him, *ſuſpended* him from his *Miniſtry*, and ſent one of their Number to receive his *Penitential Acknowledgment* before his Congregation: which he made very readyly, and very much to the ſatisfaction of all who heard him. In the mean time, they were under ſome difficulty about ſuſtaining his Marriage, becauſe he offered only *one witneſs* to prove it; and refuſed to acquaint them with the name of the Perſon, who Married him, being under ſome Engagement to conceal that, as he affirmed; but upon their Opinion of his *Veracity*, with the *concurrent* Teſtimony of that *one witneſs*, they believed he was really Married. In the mean time, One *Stephenſon* who lived near *London-Derry*, accuſed the ſaid Mr *Gray* of Notorious ſcandalous practiſes, which he with great *Aſſurance* and *Violence* offered to prove againſt him, and this laid the Presbytery under a neceſſity of hearing what the ſaid *Stephenſon* cou'd ſay: The fame of this being ſpread through the Country, *Mr Gray's* Congregation, which is very numerous, came to hear what cou'd be ſaid againſt their *Miniſter*, whom they ſtill believed to be innocent. The Presbytery were obliged, for *their* ſatisfaction, and for the ſatisfaction of many others who were longing to know the iſſue, to inquire into this Matter publickly in the Meeting-houſe of *London-Derry* with *open doors*, where they took an Account of what *Stephenſon's* Evidences cou'd ſay. *Stephenſon* alledging that they were partial in favor of *Mr Gray*, applyed to a *Meeting* of all the other Presbyteries at *Antrim* in *June* 1706, Upon which that Presbytery ſtopt any further proceedings, at that time. The aforeſaid Meeting in *June* 1706, finding *Stephenſon* adhere to his Accuſation againſt *Mr Gray*, and that he pretended he cou'd not bring his Witneſſes ſo far abroad, but that he cou'd prove all, if ſome Miniſters and Elders were allowed by them to hear this Cauſe in ſome *convenient Place*, where they cou'd attend, did therefore concert that *ſixteen Miniſters* and as many Elders ſhou'd meet at *Strabane*, and bring that matter to an iſſue: and that the Presbyterian Miniſter *there* ſhou'd be allowed to ſignifie to *all Perſons of our Perſuaſion*, who either by *Stephenſon* or Mr *Gray* ſhou'd be alledged capable of diſcovering the truth in that affair,

that

that it was *their earneſt deſire*, they might appear and declare it before that *Committee*. Part 3.

When this Committee met, they firſt ſpent ſome time in Prayer for Divine Direction; and there being a great Number of Mr. *Gray's* Congregation preſent, deſiring to be heard in his caſe, and divers Gentlemen and others of the Country, and ſome of 'em of the *Eſtabliſh'd Church*, who deſired the favour of being admitted to be preſent as Auditors, The *Committee* cou'd not, in point of *Diſcretion* and *Civility* hinder them, which was the Cauſe of their Managing ſo publickly. They finding, that Mr. *Holmes*, Preſbyterian Miniſter at *Strabane*, had ſent *Advertiſements* to ſome Perſons who were Members of the Eſtabliſh'd Church, did publickly declare, it was never *their Intention* to give him any Inſtructions to that purpoſe; and he as publickly declared, that he knew not of their being of the Communion of the Church.

After a full Hearing of all that was offer'd by Mr. *Gray's* Accuſer, and his Defences (wherein they ſpent *ſeveral days*) they came to an *Unanimous* reſolution, that there *appear'd nothing* from whence they cou'd conclude Mr. *Gray* Guilty of any of the Particulars laid to his Charge, by the ſaid *Stephenſon*. And Mr *Gray*, to remove all ground of Suſpicion, gave the moſt *ſolemn Declaration* of his Innocence with reſpect to thoſe Facts, which cou'd be given by any Man.

There was one thing more, which this Committee did in Mr. *Grays* Caſe; and that was with Relation to the Proof of his Marriage. Whatever Charity might be due to Mr. *Gray*, from their good Opinion of him; yet they concluded, that he himſelf being a *Party*, and having but *one Witneſs* that affirmed his being Married, it might prove a *bad Precedent*, to look upon the *Teſtimony* of a *ſingle Witneſs* as ſufficient Proof in ſuch a Caſe; and therefore they came to a Reſolution, that they wou'd not take off the *Suſpenſion* under which he lay, until he wou'd either produce the *Certificate* of the *Clergy-man* who Married him, concurring with the *Teſtimony* of that Witneſs; or, make ſome other *good* and *ſufficient* proof that he was married; and gave Inſtructions to ſome of their Number, to remove his Suſpenſion, as ſoon as he did *either*. And accordingly in ſome ſhort time after, Mr *Gray* produc'd a Certificate of the Clergyman who married him, and a Reſolution of the *Official Court*, judging and approving the ſame to be a

Legal

Part 3. Legal and Valid proof of his Marriage; whereupon, without *any further* Cenſure, he was reſtored to the *Exerciſe* of his Miniſtry.

The Reverend Dr. *Hamilton* has been Misinformed in ſome part of his Narrative of this Caſe (and his miſtakes are imputed to nothing elſe) and particularly in what he offers in theſe Words 'The Committee, as I am informed, took an Oath each of them to examine, 'and judge Impartially, Swearing after the manner of *Scotland* with 'their *Right hand* lifted up——The Witneſſes were called, and moſt 'of them Sworn after the ſame manner'. For tho' the Committee made a Declaration to that purpoſe he mentions, they took no Oath, nor were any of the Witneſſes Sworn, but made a *ſolemn Declaration* as in the ſight of God, that what they ſpoke was true. And that this is the general Practice of ſuch Meetings in ſuch Caſes, is plain from the following Paragraph of the *ſecond Apology* of the Presbyterian Miniſters in the *North* of *Ireland* to her Majeſty (vide *Preſent State of Religion in* Ireland *p.* 34.) 'For we Adminiſter no Oath (*ſay they*) to Witneſſes 'examin'd by us, unleſs a ſolemn Voluntary Declaration of the truth 'before us may be accounted as ſuch'. Neither did the Members of that Committee, nor the Witneſſes who appear'd there *lift up their hands* at the making of theſe Declarations, neither was the Diſſenting Miniſter of *Strabane* Clerk to that Committee, nor was there any ſuch Reſolution taken, that the whole expence that ſhou'd attend this Affair ſhou'd be defray'd out of the common Stock.

But there are ſome things in the Dr's Narrative, which are true in Fact, but ſeem to be ſaid (at leaſt quoted by our Author) with an Air of reflection upon the Conduct of that Meeting at *Strabane*, as namely, *firſt*, 'That they continued ſitting with their *doors open*, and vaſt crowds 'of People, and their whole Proceedings were as *public* as any *Court* of 'Judicature poſſibly cou'd be'. But this I have obviated already, and ſhown the reaſons why that was inevitable. 'And *2dly*, That one of 'the Articles of *Stephenſon*'s Libel againſt Mr. *Gray* was, *that the ſaid* '*Gray Converſed much with thoſe of a different Perſuaſion*'. The Anſwer is plain; that was *Stephenſon*'s Impertinence only, for which the Miniſters were not to be blam'd, and they reprov'd him for it; and *3dly*, That they *iſſued out Summons for Witneſſes*. The form whereof the Reverend Dr. ſets down. But let us hear what the Presbyterian Miniſters of the North of *Ireland* affirm to be their conſtant Practice in ſuch Caſes, in their laſt mentioned Apology to her Majeſty (Ibid. p. 35): Nor do

we

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'we iſſue out Summons to any, but *earneſtly deſire* (without any Penalty) ſuch as we ſuppoſe can give us a true account of Scandalous 'Immoralities in any of *our Perſuaſion*, to acquaint us with 'em, in 'order to the ſuppreſſing of Sin, and Convincing and Reforming the 'Guilty: Theſe *earneſt deſires*, in complyance with the *Cuſtomary* way 'of ſpeaking, are *ſometimes call'd Summons*, being all we uſe inſtead of 'them'. And the very Copy of the Paper which the Archdeacon inſerts is a proof of this: for it runs thus, 'Theſe are therefore to '*deſire* and *obteſt* you, as you value the Glory of God, the good of 'Religion, and the Maintaining of Truth, to appear before a Com-'mittee of Miniſters at *Strabane &c.*' What can this be call'd but an *earneſt deſire without any Penalty*?

Our Author paſſeth ſome Invidious Reflections upon this proceeding in Mr. *Gray*'s Caſe, and he can't have patience till he come to the Caſe it ſelf, but muſt prejudice his Reader with a *falſe State* of it, in the Contents prefixt to his Letter, in theſe Words, *p.* 3*d.* 'Fact I. Of 'their Synods and Aſſemblies, in what manner they Exerciſe their Il-'legal Juriſdiction, an inſtance given of their whole procedure in the 'Caſe of *William Gray* a Diſſenting Teacher, *for being Married by a* '*Miniſter of the Eſtabliſh'd Church*'. This is a notorious Miſtake in Fact, for Mr. *Gray* was never Cenſur'd for being Married by a Miniſter of the Eſtabliſh'd Church, but becauſe he *Married Clandeſtinely*, and becauſe for *ſome time* he did not make *ſatisfying Proof* of the Marriage: ſo far was he from being Cenſur'd on the account mentioned by our Author, that it was agreed, that as ſoon as he ſhou'd produce a Certificate of his Marriage, from the Clergyman who Married him, his *Cenſure ſhou'd be taken off*.

He inſinuates grievous reflections in two Queſtions propoſed by him. The firſt is 'if the Presbyterians of this Kingdom dare act 'with ſuch an appearance of Authority in the Exerciſe of an illegal 'Juriſdiction; if they preſume to act in ſo public & avowed manner 'as in the caſe mentioned, what may be reaſonably ſuppoſed to be the 'ſubject of their conſultations, when their aſſemblies are kept with 'the *greateſt privacy*, with their doors and windows ſhut and guard-'ed? if ſuch be their works of light, what may we ſuppoſe to be 'their works of darkneſs?

Our Author is reſolved to find fault with thoſe Meetings, let 'em carry as they will: for if they do their buſineſs publicly in the face of the World, this is reckon'd a *daring* and a *preſuming*. And

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if to prevent any One's taking *Umbrage* from their *appearing publicly*, they manage their affairs in a more retired manner, preſently he is for infuſing jealouſies of there being ſome dangerous thing in theſe works of darkneſs; this is hard treatment.

But to ſatisfie all *ſober Proteſtants*, that there are no bad deſigns hatched amongſt Presbyterians in ſuch *private Aſſemblies*, either againſt *Church* or *State*; I freely publiſh to the World the reaſons of their holding their Meetings more privately upon ſome occaſions. Sometimes ſuch affairs come before them, as they cannot ſhun a more public way of hearing them, for ſuch reaſons as I have Mentioned in the caſe of Mr *Gray*. But then a great deal depends upon the prudent way of *concerting a Method* of treating ſuch Affairs, that precious time be not ſpent by hearing *needleſs Altercations*, and multiplying Buſineſs unneceſsarily. To prevent which, The Miniſters uſually *conſult among themſelves* how to Manage decently and expeditiouſly, and ſometimes fall upon an happy *Expedient* for agreeing the Matter, and preventing trouble to themſelves and others; and where is the fault of all this?

Frequently Vacant Congregations apply to ſuch Meetings, for their Advice & concurrence, about fit Perſons to be recommended to their Choice for Paſtors: In ſuch caſes, Miniſters think it prudent to conſult privately amongſt themſelves, that they may uſe their own *neceſſary freedom* about the *Characters* of men; and it wou'd be *imprudent* and *uncharitable* to uſe that neceſſary freedom *openly* before the World; what needs, or why ſhou'd the World know, what every Miniſter *freely diſcourſes* about the *gifts*, *temper*, and *fitneſs* or *unfitneſs*, *of ſuch* and *ſuch* a man for *ſuch* a Congregation? is not this a very Innocent ſecret?

The public *Gazettes* and other News-Papers ſhow, that the Presbyterian Miniſters in the North of *Ireland*, have oft preſented to her Majeſty and her Royal Predeceſſors, moſt *Loyal* and *Dutiful Addreſſes*; and that when troubles were brought on them, upon account of their *Non-Conformity*, they have been obliged by humble Petitions to apply for Relief: And it being the *Right of the Subject*, to have a Liberty of Petitioning and Addreſſing the Civil Magiſtrate both *ſupreme* and *ſubordinate*; I know no Law, to hinder Presbyterian Miniſters to meet for that purpoſe. If they have a Right to Petition, muſt not they have a Right alſo to *meet*, in order to *prepare* and *Sign* their Petition;

and

and to consult of prudent Methods for Managing it? To deny them the *latter*, is to deny them the *former*, which is the *Right of every Subject*. Now the Presbyterian Ministers can't be blam'd, if they retire and consult amongst themselves upon these points; what Right has any man to be present with them? or what injury is done to any man by their being together without his presence, when they deliberate upon such matters? What reason has any man to take it ill, that the Presbyterian Ministers do not think fit, to let him in to their business with the Government? I'm sure the more *peaceable* and *modest* they are in their applications, not only in the *matter*, but the *manner* of 'em, they are the more Commendable; and the way to show themselves to be of that Temper, is not to make a noise with open doors about their Grievances, and their *Representations* of 'em to their *Superiors*. Part 3.

I hope this *Ingenuous* and *Candid* account of what the Presbyterian Ministers Transact in their more private *Concerts* and *Assemblies*, will satisfie all the *Charitable* and *judicious* of *another* Persuasion, that there is no harm in them; tho' our Author has done what he cou'd to *foment uncharitable* jealousies, when he can prove nothing.

His *second* Question is of a piece with the first ' Since (*says he*) by ' these Synodical Meetings, as well as by their Monthly and quarter- ' ly Communions, the Dissenters take occasion of calling their Mem- ' bers together, *when* and *where* they please: whether this device ' seems not more *Political* than *Religious*, and whether this Liberty ' of Numbring their people, at such times and places as they shall ' judge convenient, may not prove of dangerous consequence?

Hardly can any thing be more uncharitable than these insinuations. For all Protestants look upon the *Lord's Supper* to be the most *solemn Act of devotion*, and Covenanting with their Blessed Redeemer; and to insinuate that Presbyterians *call their Members together*, and take a liberty of *numbring* their people at such times, and places, more from a *political* device than from Religion, is to call them *abominable Hypocrites*: They can appeal to the searcher of Hearts, that they never had, nor have such a design in Meeting for the service of God, nor yet in (what he calls) their *Synodical Meetings*, the true ends whereof have been described above.

As to the business of *Pentland-hills* and *Bothwell-Bridge*, and the Sanguinary Laws which occasion'd 'em, and the tumults in King

Part 3. *Charles* 1*ſt's* time, which, he ſays, *were concerted at theſe Aſſemblies*, they have been conſidered already in their proper place. All I ſhall ſay of 'em here, is, that what he calls Tumults in King *Charles* 1*ſt's* Reign in *Scotland*, were (in their opinion) nothing but the People's juſt defence of their Liberties, if he underſtands this of their aſſiſting the Parliament of *England* in the Civil War: but he is wretchedly miſtaken, if he thinks that either the Inſurrection at *Pentland hills*, or at *Bothwell-Bridge* was concerted in any *Synodical* Meeting; for it's known, that before *either* of them, the Miniſters were under ſuch hot *perſecution*, that they could have no *Synodical* Meetings at all. *And* if they had been allowed to keep ſuch Meetings, 'tis highly probable that they might have *uſed* ſuch means for preſerving the peace of the Country, as wou'd have *prevented* theſe Inſurrections.

But it's time now to come to the *ſecond Fact*, objected to the Presbyterians, in our Author's 2*d* Letter p. 51. in theſe Words,

FACT II.

'In the ſeveral pariſhes of this Kingdom, where the Presbyterian 'Congregations are fixed, their Teachers have a conſiderable num- 'ber of Anxiliaries, called *Ruling Elders*; a kind of Eccleſiaſtical Vo- 'lunteers of the *Kirk Militant*, who act as their Teachers aſſiſtants 'in propogating their Schiſm amongſt the Common people.

'The eminent danger of theſe Eccleſiaſtical Officers to the Eſtabliſh'd 'Church will appear, *Firſt*, by the Deſcription of them taken from 'their Books of Diſcipline, Acts of Aſſemblies and moſt Authentick 'Writers. *Secondly*, from ſome Practices in their Eccleſiaſtical Capa- 'cities amongſt the People.'

The Presbyterian Miniſters judge it agreeable to the Word of God, and for *Edification*, to have ſome of the more *knowing* and *diſcreet* People of their Congregations, to join in Conſultation with them, for the better Ordering their Affairs, and advancing the Ends of Diſcipline; theſe are called *Ruling Elders*, and repreſented by our Author, as *dangerous Auxiliaries*; but if the *Miniſters themſelves* cannot be proved *dangerous*, then their *Auxiliaries* may paſs without this Reflection.

In our Author's Deſcription of the *Ruling Elder*, he ſets forth his *Inherent Power in Church-Aſſemblies, to excommunicate Magiſtrates, Intermeddle in Peace & War, Abrogate all Laws, which are found Noiſome and*

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Unprofitable, and agree not with the times, or are abuſed by the People, having *an appeal* to himſelf in *thoſe Aſſemblies*, from the Parliament, with a Power according to their Diſcipline *to declare a Law void*, when he's Over-rul'd in Parliament. But I have fully Anſwered all this in the firſt part of this Book *p.* 56 *&c*; whether I refer my Reader.

Our Author having Deſcrib'd an imaginary *Formidable Power* in theſe *Ruling Elders*, with Relation to the Prince and Laws, he adds *p.* 53. 'Nor is this Power leſs exorbitant with reſpect to the People. 'It is plain to any Perſon acquainted with their Diſcipline, that the 'Common-people are *perfect Slaves* and *Vaſſals* to theſe Elders, eſpeci- 'ally when theſe Elders have a good underſtanding & Act in Conſort 'with their Miniſter, they command not only the mind and bodies 'but the very *Subſtance* of the *poor people*, whom I take to be Actually in 'a *State of Perſecution*, when ever their Elders pleaſe to be Tyranni- 'cal.

Here is a *bundle* of *uncharitable* and *unprov'd* Aſſertions. Theſe Elders are all choſen by the People, are commonly of the *diſcreeteſt* and *wiſeſt* among them, and neither have nor can have any *ſeparate Intereſt* from them. Wherein then and by what poſſible Means, can they exerciſe this Tyranny over them? have they any Compulſory Power? they *can't Command* their Subſtance, nor do they ask them to employ it *any way*, but as they do themſelves employ *their* own. He muſt have a very diſcerning Judgment, who can find *Perſecution* in this.

He's Alarm'd *(Ibid)* at the Kirk of *Ireland*'s endeavors for ſome Years, to *ſingle out the moſt Conſiderable and Active Men, and who have the moſt Numerous Dependance in point of Trade*, to be Elders; and this in the Courſe of their Hiſtory *(ſays he)* will be *generally found to Preſage ſome Attempt towards the Erection of Chriſt's Kingdom.* I cou'd heartily wiſh our Author had forbore, and that for the future he wou'd forbear, the ſcoffing Jears with which he Treats the *Kingdom of Chriſt*. But however that be, I can ſee no force in his application: For his meaning is, that whenever the better ſort of the people are made Elders, then they muſt have ſome attempt for a Legal Eſtabliſhment in View; as if none but Legal Eſtabliſh'd Churches were to have any rich or wiſe Men to be of their *Officers*; and all others muſt content themſelves with *fools* and *poor* folks.

He makes theſe Elders Powerful Labourers *in Building up the Kirk*, (p. 54.) *taking for their Materials all the looſe Stones and Rubbiſh they can pick up in the Church.* No Church can be the worſe to want her Rubbiſh;

Part 3. biſh: And for her *looſe Stones*, the Church has more advantage to *Cement* them, than the Elders have to pick them out. And if any of them be ſo *looſe*, as to fall by their own weight, and never ſtop till they get into a *Meeting-Houſe*, I know no reaſon why the *Miniſter* and his *Elders* ſhou'd *caſt* 'em out again. As for any Induſtrious Practiſing upon the Members of the Church, to draw them from her Communion; 'tis utterly deny'd, that the ſaid Elders make that their buſineſs. The *Presbyterians* do generally in all mixt Companies forbear the *raiſing* of any *Debates* about their *Perſuaſion*; when they have been attaqu'd by others, they frequently have declin'd to engage 'em, for Peace ſake: When they have been much *provok'd*, they have given a modeſt Account of the reaſons of their *Diſſenting* from the Church, but are ſeldom or never the Aggreſſors. And if any of 'em have at any time from *Indiſcretion* begun ſuch *Diſputes*, or Maintain'd them with too much *Acrimony*, the Body of Presbyterians don't approve ſuch Practices, and are not Chargeable with them.

But Our Author has found out the *Artifices* of thoſe *intriguing* Elders, when he tells us (*ibid*) 'They level and adapt themſelves to 'the failings of the Common-People, they *ſigh* and *groan* to *ſeduce* 'the Melancholy; ſmile in the face of thoſe *ſtubborn* and undutiful 'Children, at whom the Church *frowns*; and are ready, with open 'arms, to embrace thoſe whom ſhe *Excommunicates*.' I can't but call this *mere Calumny*, I'm ſure it deſerves *no better name*. For I neither know nor believe, that there is any Elder ſo *profligate* and void of *Conſcience*, as to be guilty of this: If a man be excommunicated for meer *Non conformity*, for an *Eſther-groat* or a *Triſle*, The Diſſenters are not ſo very *ſcrupulous*, as to refuſe to join in Communion with him: If the Excommunicated perſon has been a member of the Eſtabliſhed Church, and Excommunicated by them for *notorious ſcandalous* ſin Impenitently perſiſted in, tho' the Presbyterians *can't ſhut* their Meeting-houſe doors upon ſuch an one, more than they can do upon a *Papiſt*, a *Jew* or an *Heathen*, yet they *never admit* ſuch a perſon to fellowſhip in the Lords-ſupper with them, before he repent of his ſin and become a new man. And our Author is *put to his defiance*, to ſhow an inſtance to the contrary, unleſs it has happen'd thro' *Inadvertency* and *Ignorance*, and without *any deſign*.

Seeing Presbyterians neither confine *trade* nor *Charity* to themſelves, nor are ſo *baſe* as to make quitting the Eſtabliſhed Church and going to Meeting, the Condition of any perſon's ſubſiſtance among them;

as

as I have ſhown p. 433, 440 &c. the Author's pretending to *fix* theſe things upon their *Elders*, is a *groundleſs* aſperſion. Part 3.

He is either mightily under the dominion of a *pannick fear*, or of a ſtrong *propenſity* to pretend it, when he tells his Reader 'that if 'ſome effectual care be not taken to protect the common-people 'from *theſe perverters* (i. e. *the Elders*) the *whole maſs* muſt be in dan-'ger of being ſeduced from their *Conformity* to the Eſtabliſh'd Church, 'to which end, that part of their Diſcipline ſeems principally calcu-'lated'.

He wonders great numbers are not drawn over, and he gives this reaſon 'For it muſt be conſidered, in the Conflict between the *Church* 'and the *Kirk*, in the preſervation and enlargement of their reſpect-'ive Flocks, the Diſſenting Teacher with his 18 or perhaps 36 *volun-'teers*, is permitted to engage with *one* Eſtabliſh'd Miniſter, and his 2 'Church-Wardens (both perhaps *preſt men*); and then it is eaſie to 'ſee, what may be expected of this unequal Engagement; neither is it 'conſiſtent with the *Character* of a *true Miniſter* of Chriſt, to *amuſe* 'the people by *pious frauds* and ſuch *tricks*, as I am firmly perſuaded 'many of the *Lay-Elders* do.

He muſt be *very Ignorant* of *Hiſtory*, that thinks that part of the *Presbyterian Diſcipline* concerning *Elders*, to be calculated for the purpoſe mention'd by our Author. For there are Elders in many of the *Reform'd Churches* abroad, where neither the Eſtabliſh'd Churches of *England* or *Ireland* ever had Footing, and the Elders in *Ireland* were calculated for the *ſame* and *no other* ends, than theſe deſign'd by Elders in *France*, *Holland*, *Geneva*, and other places.

Our Author ſpeaks as if he were drawing out the Forces of the two Parties into the *Line of Battle*; and indeed as he marſhalls 'em the Engagement is very unequal, if they were going to blows in Earneſt: But he may reſt aſſur'd, the Diſſenting Miniſter and his 36 or 18 Volunteers (which, by the way, is a *greater number* than I ever heard of in any Congregation in *Ireland*) will take no Advantage of his Brother, with his *two preſt men*. And for amuſing the people with *pious Frauds* and *Tricks*, they leave it to him either to prove the guilt *in them*, or to confeſs it *for himſelf*. Let him take his choice.

And upon the whole, I wou'd recommend it to the Author to review this *ſecond Fact*. and conſider what he has proved. Why, he has juſt prov'd, that, amongſt the Presbyterians in *Ireland*, there are

Part 3. are ſuch Officers, as are in many excellent *Reformed Churches abroad*, called *Elders:* But that theſe Elders are dangerous either to *Church* or *State*, he has ſtoutly averr'd, and left it unprov'd as he found it, with many *Calumnies* and *groundleſs Jealouſies* rais'd by him againſt an *harmleſs people*. I thought this ſecond part of his Letter was to have given an *Enumeration of Facts well atteſted*; but if his bare Teſtimony be enough to do the work, he has got a *cheap* and *eaſie* way of atteſting all he advances.

He cloſes his Narrative of this *Fact* with a grave Propoſal, which ſeems to be his Principal Aim *p.* 55. 'Wou'd it not become the Wiſ-'dom of the Legiſlature, to preſerve the Common People from the 'Contagion of that *Schiſm*, which is thus Induſtriouſly ſpread, with a 'deſign to Corrupt the whole Maſs of the Common people, to take the 'Firebrands from theſe Foxes Tails, and make any baſe Methods of 'perverting the People Penal, as they muſt be allowed Criminal.

This Gentleman not Content with the Penal Laws already in being againſt his *Diſſenting* Brethren, wou'd have theſe *wholeſome ſeveritie* encreas'd. But we have too Gracious a Queen, and too wiſe a Nobility and Gentry, to liſten to ſuch *peeviſh unſeaſonable* Counſels.

The Application he makes of the *Foxes* and *Fire-brands* had been more Judicious, had it pointed at the Jeſuitical cunning of Popiſh Foxes, & their ſubſervient Tools, who blow the Coal of Fierce *Contention* and *Perſecution* amongſt Proteſtants; the Reſtraining of whoſe Fury, were indeed a Work worthy of our Noble Legiſlature. But if the Preſbyterian Miniſters and their Elders muſt paſs for *Foxes* and *Firebrands*; I hope they will be only ſuch Foxes and Firebrands, as *Sampſon* made uſe of againſt the *Philiſtines*: and that our Gracious Queen, and after Her, the Illuſtrious Houſe of *Hanover*, will prove *Britiſh Sampſons* in uſing them in Conjunction with all other good Proteſtants, for *extinguiſhing Popery* and all its Devices.

But I come next to conſider what our Author Advances, with reſpect to

FACT III.

'The Diſſenters of *Ireland* (ſays he *p.* 55) in order to perpetuate 'their Schiſm by a Succeſſion of *Planters* and *Waterers*, (as they uſu-'ally Phraſe their Teachers) have Erected a Seminary in the *North* of *Ireland*

Part 3.

'*Ireland*, at a place call'd *Killileagh*, where Students are Taught their
'Courſe of *Philoſophy*, and afterwards have been ſent to be inſtructed
'in their Divinity Lectures by the great Profeſſor Mr. *Mc. Bride* at
'*Belfaſt*.

The Presbyterian Miniſters in the North of *Ireland* Anſwer to the firſt part of this charge in their *ſecond Apology* (vide *Preſent State of Religion in Ireland* p. 35) 'We own (ſay they) there is one of our Perſuaſion, who teacheth a Philoſophy-School by Licence from the '*Chancellor* of the *Dioceſs*, under the Seal of the Court, and who hath 'taken the Oaths by Law required. And as there is *no other Seminary* 'amongſt us to our Knowledge, ſo we are aſſured that *no Anti-monarchical Principle* is Taught either *there*, or by *any* of our Communion; 'who are all according to our known Principles and Practice, *unanimouſly* for the Monarchy of *Great-Britain* and *Ireland*, as an happy 'Conſtitution, which ought to be Inviolably preſerv'd in theſe King-'doms.

If the Author's deſign be, that when any Presbyterian Miniſter Dies, he ſhall have *no Succeſſor*, let him ſpeak out. But if Presbyterians be permitted to have a Succeſſion of Miniſters, they muſt either have unlearned and unqualified Men; or, they muſt go abroad for their Education, which, beſides the carrying of ſo much Mony out of the Kingdom and putting *hardſhips* upon Loyal Subjects, won't be very Serviceable for the Intereſt of the Eſtabliſh'd Church, unleſs they Imagine that *Scotch* Presbyterian Education will make 'em leſs dangerous to the Church of *England*, than *Iriſh* Education wou'd; or, they muſt be allowed ſome Philoſophy-School at home, which is no ſingular thing in *Ireland*: For the Reverend Mr. *Thomas Gowan*, a Man of bright Parts and Learning, for many Years Taught both *Divinity* and *Philoſophy* in *Antrim* in King *Charles* 2*d*'s Reign, without diſturbance, & with great dexterity and ſucceſs. And his printed Works are juſtly valu'd, even in a time when Philoſophy is much improv'd ſince they were publiſh'd. He had a peculiar faculty of Managing a great Variety of buſineſs both in the exerciſe of his Miniſtry, and his public Prelections; and acquit himſelf in every part with ſuch Accuracy, as if each Branch of his employment had engroſs'd the Studies of his Life. And Mr. *John Hutchiſon*, an Ingenious Man, and one not only of a very Philoſophical Head, but of Univerſal Learning, Taught Philoſophy for divers years at *Newtown* in the County of *Down*.

Part 3. The Revd Mr. *James Macalpine*, who has for many Years Taught a Philoſophy-School at *Killileagh*, hath given ſuch Proof of his Abilities and fitneſs for ſuch an employment, as giveshis friends good ground for believing, that he is able to ſtand the Teſt of the moſt *Critical* and *ſevere examen* that his Adverſaries are capable of trying his Qualifications by. He is cordially ſatisfied, that the moſt narrow Scrutiny poſſible be made by his Accuſers into the *Loyalty* and *Peaceableneſs* of his Conduct, and is perſuaded that it wou'd iſſue in his Advantage.

Our Author is much concern'd for the Number of Presbyterian Expectants, which he imputes to the *Philoſophy-School at Killileagh*. But let him ſhow any Diſloyalty or Miſdemeanor in theſe Expectants; & if he can't, I think he may make himſelf eaſie, if he pleaſes. But he's afraid that if they *be not employ'd, they'll quickly find Work for themſelves.* I do not know what *Work* he means, but if he thinks they'll fall about any *evil Work*, he ought to give a better reaſon for it than his own Suſpicion.

He's impos'd upon by his Informers, when he aſſerts that theſe expectants not only eat up a conſiderable proportion out of the 1200 *lb.* allow'd upon the Eſtabliſhment, but alſo of the *Sacrament-Mony collected at their quarterly Communions*; for he may aſſure himſelf, that they never received *one farthing*, out of either of theſe funds. As to the firſt, the Presbyterian Miniſters (who have better reaſon to know that matter, than the *Author* or his *Informers*) do in their *ſecond Apology* (p. 36) *humbly take leave to acquaint her Majeſty, that no part of her Royal Bounty is given to their Probationers, as the Convocation Alledges*; and they do all averr the ſame concerning the *Sacrament-Mony*, and are ready to Certify it under their hands, if it were worth while. But I come to the conſideration of

FACT IV.

'The Diſſenting Teachers (*ſays he p.* 56) do avowedly and publickly, both from the Preſs and Pulpit, aſſert the Unlawfulneſs of 'Marrying according to the form of the Church of *Ireland*.'

I never heard before, that they *managed* or ever *mention'd* this Controverſie in their Pulpits; and I believe, there can be very few Inſtances given of it, if *any* at all. And there was but *one* inſtance of going

going to the *press* upon it, by a Pamphlet Entituled a *Vindication of Marriage as Solemnized among Presbyterians in the North of Ireland*, printed *Anno* 1702 And that had not been publisht neither, but upon extreme provocation given (about that time) by numerous and violent prosecutions, in the *spiritual Courts* of many of untainted reputation, who were libel'd and prosecuted as *Fornicators*, meerly for *cohabiting with their own wives*, whom they had marryed according to the Presbyterian way. The Presbyterian Ministers in the *North* of *Ireland* represent this case in their *first Apology p.* 26. Tho' 'it has been our *constant custom* since our first Settlement in this 'Kingdom, to solemnize the Marriage of those of our Communi-'on, who scruple that office in the Liturgie, (for which the Papists 'are seldom troubled) yet several of our Ministers and people have 'been prosecuted in the *Ecclesiastical Courts* for this cause, and some 'of 'em Excommunicated. Part 3.

It is not my business, in this Book, to debate whether the scruples of the Presbyterians against the *Office of Marriage* in the Liturgy, be *sufficient* and *justifiable*, or not. But I can see no Prejudice to Church or State, that the Consciences of People who have these Scruples be indulg'd so far, as to allow them to be be married by their own Ministers; and there is a clause in the Toleration-Bill allowing the like Liberty to the Episcopal Dissenters in *Scotland*, whereas there is much more reason to allow it to the Dissenters of *Ireland*. For besides, that many more of the Episcopal Persuasion there marryed with the Establish'd Church before the said Act, than there are Dissenters in *Ireland* who now marry according to the *Liturgie*; The Presbyterian *form of Marriage* is exactly the same with the *form* that was practis'd by those of the *Episcopal Persuasion* in *Scotland*, when they were Establish'd themselves; and therefore, 'tis not possible that they can pretend any Scruple of Conscience against the practice of it now. And I am perswaded the Presbyterians in *Ireland* wou'd Chearfully comply with the terms upon which the Episcopal Dissenters in *Scotland* enjoy that Liberty, i. e. that they wou'd be all willing, that the Banns of *Matrimony* shou'd be proclaim'd in their parish Churches.

And as there is (at least) a parity of Reason, from the nature of the thing, for extending Her Majesty's gracious connivance to the same Liberty to her protestant Dissenting Subjects in *Ireland*, as there can be for the above-mentioned Clause of the Toleration-Bill in *Scotland*;

Part 3. ſo it is evident to the world, that the Diſſenters in *Ireland* being faithful Subjects, and true *Hanoverians*, have far better pretenſions, on that ſcore, to ſuch a privilege.

And they can't but think it an hardſhip, that they ſhou'd be *libel'd* in the Eccleſiaſtical Courts as *fornicators*, and (by that means) their children declar'd *Spurious*, when their Marriages have all the *eſſentials* of Marriage. They enter into a ſolemn vow in theſe words, I *A. take thee B. to be my lawful Married wife, and I Covenant and vow in the ſight of God, and before theſe Witneſſes, to be a Faithful and an Affectionate Husband to thee, until God ſhall ſeparate us by death*; and the Woman vows in the ſame words, *Mutatis Mutandis*; theſe marriages thus ſolemniz'd, and afterwards conſummated are *indiſſoluble*, except for the cauſes of *Adultery* and *wilful Deſertion*. And therefore, it is a trifling diſtinction, to ſay, that the perſons cohabiting upon ſuch marriages, tho' not guilty of *Fornication before God*, are guilty of Fornication in the *eye of the Law*; for that places an high reflection upon the Law, as if it declar'd *that* to be Fornication, which the Law of God declares to be *none*. Nothing can be *Fornication*, but what is *declar'd* by the Law of God to be Fornication; and all that humane Laws can do with reſpect to that crime, is to *detect* and *puniſh* it, but they can't *jure* make a *new Species* of Fornication, which is not ſo in it ſelf by the Divine Law, Antecedent to any *Humane Conſtitution*. And it were in all reſpects as rational, to ſay, that ſuch and ſuch a practice is *Idolatry*, or *Murther*, or *Robbery*, or *Sabbath-breaking*, in the *eye of the Law*, tho' not before God (which every one muſt acknowledge to be abſurd); as to *ſay ſo* of Fornication.

Upon the whole, it wou'd exceedingly become the *Charity* and *Moderation* of good Proteſtants, to be more cautious and tender of the *Reputation* of their Brethren, and of the *eaſe* of their *Conſciences*, even in *thoſe points* wherein they judge them to be *needleſly Scrupulous*; while the Peace both of *Church* and *State* may be very *well preſerv'd*, notwithſtanding of ſuch a Condeſcenſion. In a word, the Presbyterians are not only willing to be proclaim'd in their Pariſh-Churches, but to make proof of their being married by what number of unexceptionable witneſſes the *Legiſlature* ſhall require, to be at the expence of having ſuch *witneſſes ſworn*, and ſuch examinations *Regiſtred* in *what manner* and before *what Court* ſhall be thought moſt proper, and to do every thing that can be reaſonably requir'd of 'em in this matter,

matter, to procure a *Liberty of Conſcience* to thoſe, who ſcruple being married according to the Liturgy; and therefore, humbly plead upon the great Law of *Charity* and Brotherly Compaſſion, and upon their Right by the *Law of Nature*, that they may not be depriv'd of the benefit of Marriage (which is one of the Rights of Mankind) meerly for their ſcrupling to comply with the Eſtabliſh'd Form of it; and that themſelves and their poſterity may not be *declar'd Infamous*, nor troubled with *Vexatious Proſecutions*, for a point of *meer Non-Conformity*. Part 3.

CHAP.

Part 3.

CHAP. II

Wherein the laſt four Facts *Charged upon Presbyterians in the* ſecond part *of the* Conduct of the Diſſenters, *&c.* viz. 1ſt, *Their erecting New Congregations, and particularly one in* Drogheda. 2dly, *Their diſturbing the Eſtabliſh'd Clergy in the Burial of the Dead.* 3dly, *Their Printing Books of bad Principles, againſt the Government, and,* 4thly, *Their Entertaining ſome Miniſters amongſt them who have not taken the Abjuration-Oath; are examin'd, and anſwer'd.*

The Author of the *Conduct of the Diſſenters* &c. gives the following Repreſentation of the 5*th* Fact, charg'd upon them *p.* 57.

FACT V.

'FOrmerly the Seeds of *Non-Conformity* were ſcattered, and 'ſown through the conforming Congregations of this King-'dom; and grew under ground by imperceptible degrees, till num-'bers of the people were perverted, ſufficient to ſupport a Labor-'er in their Vineyard, and then they gave their Teachers *regular* 'Call, as their Diſcipline requir'd. There ſtill remain'd ſeveral Towns

in

Part 3.

'in this Kingdom, in which by the pious care of the Eſtabliſh'd Miniſters, with the concurrence of the Civil Magiſtrates of ſuch 'places, the Conforming Congregations, were preſerv'd entire, 'without *any mixture* of Diſſenters. Theſe Congregations had long 'ſtood proof againſt all their ſecret Attempts, and therefore thus 'finding themſelves oblig'd to alter the nature of their attacks from 'a conſciouſneſs of their growing power and Intereſt, they reſolved 'upon an experiment *never before tryed* that we know of, which 'was, to ſend their *Miſſionaries* to pervert the Conforming Congregations, without any call from ſuch places, which they had formerly expected.

'This was done *generally through the Nation*; new Miſſions were 'ordered every day, by their Presbyteries and Synods, to unſettle 'and divide ſuch of the Conforming Congregations of this Kingdom, 'as were hitherto preſerved.

The Presbyterian Miniſters in the North of *Ireland* utterly deny this to be Fact, in their *firſt Apology* to the Queen *p.* 26, 27. 'The ſaid 'Presbyteries never ſent any Miniſter to *any place*, but *at the deſire* 'and *Invitation* of People of their Perſuaſion there. The Principal Occaſion of their Preaching in ſeveral Places, where there were no 'Meetings before, is, that many parts of the Country were laid Deſolate by the late War; whereupon, ſeveral Proteſtant Landlords '(and even *ſome of the Eſtabliſh'd* Church) encouraged thoſe of our 'Perſuaſion to ſettle themſelves and their Families on their Eſtates, 'formerly occupied by *Iriſh* Papiſts: And to draw 'em to ſuch New 'Settlements, have *aſſiſted them* in Entertaining Miniſters of their 'own to Preach amongſt them; and they hope it can neither appear 'reaſonable, that ſuch Proteſtant Diſſenters ſhou'd be *deprived* of the 'ſame *Liberty* of Worſhipping God in their own way, which their 'Brethren *every where elſe* enjoy, nor that it will be thought dangerous to *Church* or *State*, that *Britiſh* and *Proteſtant* Inhabitants, tho' '*Diſſenters*; ſhou'd be ſettled in Places, that before *had ſcarce any but* '*Papiſts*.

The Proteſtant Diſſenting Miniſters in the City of *Dublin* and South of *Ireland*, aſſert the ſame thing with their Brethren in the North, in their Humble Addreſs to her Majeſty *p.* 44. 'We beg leave to aſſure your 'Majeſty, that no Miniſters were ever ſent by us where there were 'not a Competent Number of thoſe of our Perſuaſion, who gave 'em an Invitation and Call.

From

Part 3. From all which the Reader may Judge, that if all the Presbyterian Miniſters in *Ireland* have any Truth and Veracity in them; Our Author aſſerts that which was *never done in any part of the Nation*, to be *done generally thro' the Nation*, and *every day* too. This is ſo *bold a miſtake*, that *nothing but* Credulity and Ignorance can give it the *extenuating* Circumſtances of an *involuntary* Error; and he muſt be allowed the benefit of his *Weakneſs*, to defend his *honeſty*.

From his general Charge of this Fact, he deſcends to an inſtance of it in *Drogheda*; The true State of which caſe I ſhall give the Reader, as it is repreſented in the *firſt Apology* of the Presbyterian Miniſters in the North of *Ireland* to Her Majeſty p. 21.

'In the Reign of King *Charles* the ſecond, Dr. *Daniel Williams* (now 'in *London*) was Diſſenting Miniſter to a ſettled Congregation in '*Drogheda*, and was ſucceeded by one Mr. *Toy*, who continued in the 'exerciſe of his Miniſtry there till about the time of the *Late Happy* '*Revolution*: the *Remains* of that Congregation have ſeveral times, 'at their own deſire, enjoyed the occaſional Labors of divers Mini'ſters of our Perſuaſion while they wanted a *fixed Paſtor* of their 'own. And upon *their Invitation* and *earneſt Requeſt* in the Year 1708. 'Several of our Brethren Preach'd among them, of whom Mr. *Fleming* 'mention'd by their Lordſhips was one, who, for *no other Cauſe* pre'tended or objected againſt him, but that of Preaching, was bound 'over to the next Aſſizes at *Drogheda*: tho' there is a vaſt Number of 'Papiſts there, much ſuperior to the whole Proteſtant Inhabitants o'penly going to *Maſs*, undiſturbed, while ſome of our Perſwaſion 'were obliged to pay *Twelve-pence* a piece, to prevent their being *ſet* '*in the Stocks* as they were Peaceably going home from their Meeting, 'upon pretence of Travelling upon the Lord's Day; and yet others 'at the very ſame time were really Guilty of Profaning it by carry'ing Loads openly, with Impunity.

'Another of our Brethren Mr. *William Biggar*, who ſucceeded Mr. 'F*leming* in Preaching to that Congregation, was on the ſame Ac'count, committed by the Mayor of *Drogheda* to Priſon, and after 'his Impriſonment for ſix Weeks, was Releaſed by the Mayor with'out any farther Proſecution. Whereupon we had aſſurances given 'us, that the Proſecution againſt Mr. *Fleming* ſhou'd be Dropt. And 'tho' Mr. *Biggar* was adviſ'd that he might have had an Action for 'falſe Impriſonment againſt the Mayor, and the whole Proceedings

againſt

Part 3.

'against us in *Drogheda* seem'd to Thwart your Majesty's Royal Intention of Protecting us in the free exercise of our Religion, signified in your Gracious Answers to our humble Addresses; yet we were so far, from a complaining Temper, or from charging the Members of the Establish'd Church with Oppression and Persecution, that we were Patient and Silent; when we humbly conceive we had some *just ground* for Representing to the Government, the hardships put upon us.

'Mr. *Fleming*'s Prosecution being Reviv'd, and three Members of the Presbyterian Congregation in *Drogheda* being Indicted only for 'Hearing him Preach, after Amicable and private Measures taken on our part for preventing any further trouble had prov'd unsuccessful, we were Constrain'd in our own Defence to apply to the Earl of *Wharton* then Lord Lieutenant of this Kingdom, who, by your Majesty's Direction wrote to the *Lords-Justices* to Order *Noli-Prosequi's* for our Relief; upon which Account, we Crave leave to express our Dutiful and grateful Sense of Your Majesty's Princely Favor and Goodness.

Let the Reader be pleased to take a farther Account of this matter from the Reverend Mr *James Fleming* (who was particularly concern'd to know it) in his Letter to his Friend, the true Copy whereof is, as follows,

SIR, *Lurgan 1st January* 1712.13

'Upon my Perusal of a late book Entitul'd *the Conduct of the Dissenters of* Ireland *with respect both to* Church *and* State, I was surprized to find a relation of my Conduct and Management at *Drogheda*, in the year 1708, which to me seemed either *Misconstrued* or *not fully* given; which has obliged me (according to my promise when last with you) to set that affair in a true light, and give you this *short* and *impartial* account of *matter of Fact*.

'On Friday the 27*th* of *August* 1708. I went to *Drogheda* with a design to preach to those of our Persuasion there, upon the REPEATED INVITATIONS of severals of them, whom I had occasion to converse with, and hear from; who then again at that time *pressingly renew'd* their former Requests to me. And accordingly I did preach the Lord's-day following to a considerable number of people; most of them *Inhabitants* of the Town, some of the Country

Part 3.

about it, and *two* or *three* ſtrangers, that were travelling that road, either to or from *Dublin*.

'And I was ſo far from taking ſuch a number of ſtrangers with me, as is alledged, that I had not the advantage of any company from the time I left *Lurgan*, till I came to *Drogheda*, but that of my ſervant only, ſo that it either muſt be a *Miſinformation*, or a deſign to make the world believe, that there was not the face of a Congregation, without the addition of ſeveral ſtrangers to make it up.

'But ſeeing they were giving the *number* and *Characters* of my hearers, I admire how they came to omit ſo many of them (unleſs willing induſtriouſly to avoid making their relation too bulky and tedious) being well aſſured, they might have inſerted a *far greater* number; who, tho' they were not of the *Rulers*, yet *honeſt* and I hope, *well inclin'd*, whoſe Souls are as precious to God (and ſhou'd be to us) as the greateſt; And therefore tho' *Coopers* and *Shoemakers* and *Taylors* &c, (As they are at large diſtinguiſhed, for what end, I ſhan't pretend to determine) yet no reaſon why the Goſpel ſhou'd not be preach'd to them, nor why they ſhou'd be aſhamed, theſe being lawful & neceſſary Callings; tho' they are reproached with 'em.

'On *Munday* the 30*th* of *Auguſt* I was ſent for by the *Major*, & *Town Council* then ſitting in the *Tholſel*, I immediately waited upon them, was ſtrictly examin'd, and the ſeveral *Queſtions* propos'd to me, with my *anſwers* to them, are as follows:

'The Major ſpeaks;

Queſt. I ſuppoſe you are Mr *Fleming*, the Preſbyterian Miniſter of *Lurgan*?

'Anſw. *Yes, Sir, I am.*

'*Q.* We are inform'd that you preach'd yeſterday in this Town?

'A. *Yes, Sir, I did.*

'The Dean ſpeaks;

'*Q.* Had you any call to come to this place, by the People of the Town?

'A. *I had no formal call from them, but had their frequent and earneſt Invitations and deſires to come, with aſſurances of their readineſs to entertain me: And therefore to oblige them and ſeverals of our Perſuaſion, who frequently travel this road, I came here to preach, and accordingly did.*

Q. By

Part 3

'*Q.* By what Authority did you come here to preach?

'*A. Sir, I am an ordain'd Miniſter, and ſo Authorized to preach the Goſpel, wherever Providence may open a door for me.*

'*Q.* I am not in this place to diſpute your Ordination, but were you ſent or appointed by any to preach here?

'*A. Yes, Sir, I was.*

'*Q.* By whom?

'*A.* By the *Presbytery of* Ardmagh, *of which I am a Member.*

'*Q.* Have you any written Orders or Commiſſion from that Presbytery?

'*A. No, Sir, I have not, nor did I require any from them, that not being uſual with us in ſuch caſes.*

'*Q.* Who was Chair-man, when you were appointed?

'*A. I was Chair-man at that time my ſelf.*

'*Q.* Oh! then you ſent your ſelf here?

'*A. No, Sir, I ſuppoſe it is proper for a Chair-man to hear, and receive the judgments of others; rather than give his own, and tho' I had not a Vote in my coming here, yet I readily obeyed the appointment of my Presbytery.*

'*Q.* Did the *Presbytery* promiſe, or give you for your encouragement in coming here, any of the *twelve hundred pounds*, allow'd by the Queen?

'*A. They neither did promiſe nor give me any, nor do I ſeek or expect the leaſt reward from any perſon whatſoever, it was not gain nor advantage that I propos'd to my ſelf in coming here.*

'*Q.* Have you any licence or orders from the Government to preach here; I am told by ſome that you have?

'*A. I wou'd look upon it as my honor and happineſs, to have ſo much countenance and encouragement from the Government; but I aſſure you, I have no ſuch Licence as you ſpeak of; tho', Bleſſed be God, by their Mildneſs and Moderation we peaceably enjoy the Liberty of our Conſciences.*

'*Q.* Why did not you upon your coming here, apply to the Magiſtracy of the Town, or come to me, and ask my leave to Preach, this being my Pariſh?

'*A. I never knew hitherto, what it was to ask leave from any* Man to Preach, wherever I have been; and ſo look'd upon it no more ne-

'ceſſary here than in other Places, and withal I am perſuaded that 'any Application to you or them would have been unſucceſsful.

'You came in here amongſt us (ſaid the Dean) to Create di'viſion and diſturbance, where is nothing but Unity and Love, not 'as it is with you in *Lurgan*, where are *Quakers*, *Preſbyterians*, and '*Papiſts*, and all ſorts.

'A. *My deſign and buſineſs is not to Create diviſion, nor diſturbance 'amongſt any, but to Preach Unity and Love to all, and in* Lurgan *tho' 'there are theſe ſeveral Perſuaſions, yet no diſturbance; but Peace and a 'good Underſtanding among them, and I'm ſorry it is not ſo here too.*

'Q. If you trouble us no more, we ſhall not trouble you; ſo you 'had beſt make off with what you have done, and there ſhall be no 'more of it; be plain, Sir, do you reſolve to ſettle here?

'A. *No; Bleſſed be God, I have a more comfortable Settlement elſewhere, 'but I told my Hearers yeſterday, that I did reſolve to Preach to them next 'Lord's-Day, and ſo God willing I intend to do.*

'Q. I Sir, You had a parcel of ſad fellows Hearing you, ſuch as J. 'T. &c. and it is no great Honour for you to have ſuch?

'A. *We look upon it as no Honour to have ſuch of our Communion, 'but it it our Grief and Trouble that there are any ſuch, of our Communion, and we do therefore Pray for them, and Preach to them, in Order 'to their Reformation and Amendment.*

'Q. What! do you think by your Preaching to do any good to 'ſuch Men as theſe; No, you need not expect it!

'A. *I deſign good to them and all to whom I Preach, by the bleſſing of 'God, without which the Preaching of Men and Angels will be to no pur'poſe; and* withal our Savior came not to call the Righteous but Sin'ners to Repentance, *ſo that ſuch are to be Preached to as well as others.*

'Q. Were you appointed to Preach here three Sabbath-Days?

'A. *No, only Two.*

'Q. And will you Preach here again next Lord's-day?

'A. *As I ſaid before, I told my Hearers that I would, and I reſolve 'God-willing ſo to do.*

'Q. It is great Aſſurance in you to come here to Preach, and 'to promiſe to Preach again; but you *may depend upon it*, 'that I will oppoſe you with *all my might*; I will complain you to the '*Government*, and will put the Laws in Execution againſt you; ſo 'that I ſhall prevent your Preaching here any more.

A. I

Part 3.

'A. *I can't but return you thanks, for ſo mild an Expreſſion as* Aſſurance; *I am Subject to the Law and Government; & if they think fit to Puniſh me for what I have done or prevent my preaching here any more, I muſt ſubmit;* tho' I hope by the *Queen's Repeated promiſes of her Protection, and their own Mildneſs and Moderation, they will be loth to do otherwiſe.*'

This is what then paſt betwixt us. And I don't doubt but theſe Gentlemen will readily acknowledge it, tho' they have much abridg'd theſe *Queſtions* and *Anſwers*, probably for brevity's ſake: and with all the Reverend Dean *Cox* Miniſter of *Drogheda* may remember, that when he was with his Grace the *Primate* (then one of the Lord's Juſtices) tabling this matter before him, that theſe *Queſtions and Anſwers as here inſerted*, were Read to him; And being asked by his Grace whether this was Matter of Fact, he acknowledged it was; and made not the leaſt Objection againſt any part of 'em, except only to that of the Word (*formal*) in my *Anſwer* to his *firſt* Queſtion, alledging that I did not ſay I had *no formal Call*, but that I had *no Call*; yet the latter part of the Anſwer ſhews that this cou'd be no otherwiſe meant than that I had *no Call to be their Miniſter*, ſeeing I plainly aſſerted that I *had the Peoples Deſires and Invitations* to come and Preach to them; And if this has eſcaped the Dean's Memory, there are ſome Gentlemen who were then preſent, who might confirm this paſſage.

'But now after all this Buſtle, one might have expected that the Reverend Dean with a *Gamaliel-like* Mild and Moderate Diſpoſition, wou'd really have given the Advice of that Grave and Learned Doctor, *to refrain from theſe Men and let them alone, for if this Council or this Work be of Men, it will come to nought, but if it be of God we cannot overthrow it, leaſt happily we be found even to fight againſt God*; but inſtead of this, he *complains* me to the Government, *diſcharges* me to Preach there any more, and threatens me with the Execution of the Law if I did; but I willing to do my Duty, and in this to *obey God rather than Men*, Preached the next Lord's-day, upon which I was again ſent for on *Monday* Morning the *6th* of *September* by the *Mayor* and *Town Council*, and when I appeared before them the Mayor ſpoke to me as follows:

Mr. *Mayor*. Seeing you have Preached here again, notwithſtanding of the fair offers we made you before, we have ſent for you in order to *Bind you Over* to the next General Aſſizes, to be held for this Town and County.

Fleming

Part 3.

' *Fleming.* Pray Sir, what is my Crime for which I am to be bound over ?

' Mr *Mayor.* It is for your preaching in this place.

' *Flem.* That is what I hope I ſhall never be aſhamed of, either before God or Man ; But, pray, *Gentlemen*, do you charge me with preaching any *Doctrine* that is *Heterodox* or *Unſound*, or any thing againſt the *Queen* or *Government* ? if ſo, I think you have juſt reaſon to bind me over.

' Mr *Mayor.* No we don't charge you with any thing of that Nature.

' *Flem.* Then I think ſtrange, that you will *bind any man over* for *preaching the Truths of the Goſpel.*

' *Mr Dean.* No, Sir, it is not for that, but for *preaching to*, and *aſſembling* people together, *contrary to Law.*

' *Flem.* As it is *not contrary* to the *Law* of *God*, ſo I hope it can't be contrary to the Laws of theſe Nations, nor do I know any Law that this is a breach of.

' Mr *Dean.* Come, Sir, let us have *no further reaſoning* upon it, you muſt be bound over (and ſo accordingly I was) and the Dean ſpeaking thus ſo bitterly, as I apprehended ; I ſaid, Mr Dean, *I admire to ſee you ſo eager in this matter, the Queen (may Her Reign be long and Glorious) hath given us ſo many gracious promiſes of her protection, which with the Clemency and Mildneſs of a very good Government in this Kingdom, might encourage to Moderation and Brotherly love.*

' *Mr Dean.* We have as well as you the promiſes of the Queen's protection, and the protection of the Laws too, which you have not.

' *Flem.* Sir, you have ; and I hope while we behave our ſelves as good and Loyal Subjects, we ſhall have both too ; which as we have *always hitherto done*, by the help of God we ſhall *ſtill continue* to do.

' I thought not to have been farther tedious, but I can't omit ſome few remarks upon *their* relation of this affair.

' 1*ſt*, It is obſervable, that they Endeavour to perſuade the world, that it is our *great deſign* to pervert the Conforming Congregations: But whatever Credit may be given to this, our Conſciences can *bear us witneſs*, that our ſtudy is to inſtruct and take care of our own.

Part 3.

'own. And I know not, with what juſtice ſuch a conſequence can 'be drawn from our practice, Unleſs they hold it for a *Maxim*, that 'men can't mind their own Buſineſs, without being prejudicial to 'the Intereſt of Others; nor take care of Inſtructing *their own* Con-'gregations, without (what they reckon) perverting *the Conforming* 'ones.

'2*dly*, They aſſert that we had *no Call* i. e. *no Invitations* from the 'people of *Drogheda*. And yet it is *poſitive*, that we had, which 'I doubt not the people themſelves will own, And if need were, it 'might be inſtructed under their hands; and therefore there was 'no ground for that Charge againſt us, *of reſolving upon an Experi-'ment never before try'd*; it being our *known conſtant* practice, that 'upon the Invitation & deſire of any number of our people, we have 'ſent Miniſters to preach to them from time to time, before there 'has been any regular Call given to any one of them to be their Mi-'niſter.

'3*dly*, They ſay the Congregation there, was *partly made up of 'ſtrangers* which I brought with me, which indeed was not ſo: and 'this can be confirm'd by the Oaths of ſeveral perſons, if there were 'any thing in ſuch a Circumſtance to make it neceſſary.

'4*thly*, They tell us there was a *cauſe inſtituted againſt me and ſome 'of my hearers*, & might as well have been *plain* in *this*, as in *other* things, 'and inform'd the World, that *I was Indicted, and three or four of my 'hearers for a Riot and an unlawful Aſſembly*: while in truth we *only met 'together to Worſhip God*, according to the rules of the Goſpel, on the 'Lord's day; And behaved our ſelves *peaceably* towards all Men, *du-'tifully* towards our Superiors, praying heartily for the Queen and Go-'vernment, and endeavouring to have *Conſciences void of Offence towards 'God and Man*.

'Thus, Sir, I have given you a true Account of this affair; which if 'it may be ſerviceable to you or the public, I ſhall be heartily pleas'd; '& if I have uſed any freedom that any may take offence at, I do Declare 'it was far from my deſign to give it. I am

Your Affectionate humble Servant

JAS. FLEMING

As to the Diſcourſe and Conference of Mr. *Boyſe* and Mr. *Fredel* with my Lord *Primate* upon the Affair of *Drogheda*, I ſhall here inſert the True Copy of a Letter which Contains Mr. *Boyſe* and Mr. *Fredels* Sen-

timents,

Part 3. timents of that Affair, with a Vindication of Mr. *Boyſe* in ſome other particulars laid to his Charge by our Author, it runs thus:

SIR,

'Since you deſire my thoughts on what the *Author* of the *Conduct of the Diſſenters* &c. has mentioned in that Book relating to Mr. *Boyſe*, 'I have in Complyance with your Requeſt, ſent you all the Animadverſions I can think needful, in Reference to thoſe Paſſages wherein Mr. *Boyſe* is concern'd.

'For what he ſpeaks *p.* 39. of Mr. *Boyſe's Traducing the Eſtabliſh'd Eccleſiaſtical Conſtitution, in an Uncharitable and Scurrilous Manner*, for which he appeals to Mr. *Boyſe's Works*, the Charge is too general, to deſerve any other Notice than that he has offer'd nothing in Proof of it.

'That Mr. *Boyſe* has *Miſrepreſented* the *Biſhops* of the Eſtabliſh'd Church as Idle or Scandalous (as this Author inſinuates) is utterly groundleſs, as may ſufficiently appear to any that conſult the Printed Sermons he refers to in his Margin, and the *Poſtſcript* in Defence of 'em, and the *Appendix* to a late *Account of the Ancient Epiſcopacy*.

'For the *Vindication* of the *Diſſenting Proteſtants Caſe*, which he ſaith was evidently confuted by the Biſhop of *Dromore*, *p.* 65. The Reader is referr'd to the Papers themſelves that paſs'd on that occaſion. And if they do, perhaps what he is pleas'd to call an *evident Confutation* will appear but a *Lame Anſwer* to more Unbyaſs'd Judges. The only reaſon why the Author of the *Vindication* did not Anſwer the Biſhop's laſt Paper was, becauſe there was no farther occaſion to Proſecute that Debate.

'That Mr. *Boyſe* ever Aſſaulted the Doctrine of the Eſtabliſh'd Church (as he Inſinuates) is utterly falſe. What he has ſaid in his *Sermon* of the *Scriptural Biſhop* againſt the *Claim* of a *Divine Right* for *Diocеſan Epiſcopacy*, was only in Order to the neceſſary defence of our own *Ordinations* as *valid*, in oppoſition to ſuch as declar'd 'em *null* and *void*.

'For the Affair of *Drogheda*, and the Account this Author gives of what paſs'd between my Lord Primate and Mr. *Fredell* and Mr. *Boyſe* on that occaſion, he has run into ſome *groſs Miſtakes* as well as *Omiſſions* in matter of Fact, of which I ſhall mention the following particulars.

1ſt. 'Tis

Part 3.

'Tis utterly false, that any such Condition of Mr. *Biggar*'s Enlargement was ever agreed ..., as that *there shou'd be no more Preaching at Drogheda* ... insinuates *p.* 96. The *Lord-Primate* himself proposing, that they shou'd Live Amicably for the future. And they never consented to any other Condition of that kind, than that Mr. *William* Biggar shou'd not Preach there for some time after his Discharge, so that Mr. *Ramsey*'s Preaching there was no breach of any Agreement they had come to with the Lord Primate.

'2*dly*, There was no such thing propos'd by Mr. *Iredel* and Mr. *Boyse* to his Grace, as that he shou'd by any public *Instrument* signifie his dislike of the *Presentment* at *Drogheda*, but only that he shou'd use his Endeavors with the Magistrates of *Drogheda*, to get the Indictment against Mr. *Fleming* and others (mentioned therein) quash'd, and to promote an Amicable Understanding between them and the Dissenters for the future. And the *Lord Primate* never signify'd to them, that he thought their *Proposals Insolent* or *Unreasonable*.

'The first Application by 'em to my Lord Primate was upon Mr. *Dawson's* Suggestion, that it wou'd not be unacceptable.

'Again this Author has been Guilty of Two Material Omissions in his Account.

'The first is, he do's not tell his Reader, how ill my Lord Primate Resented it that the *Dean* and the *Mayor* of *Drogheda* shou'd make use of his Certificate without his Knowledge or consent, in Order to Mr. *Biggar's* Imprisonment. And that he declar'd such *Severity* to his Dissenting Brethren, to be both against his *Principle* and his *Inclination*.

The second is, That he has not told his Reader, That one Condition insisted on by my *Lord Primate*, and agreed to by Mr. *Iredel* and Mr. *Boyse* was, that Mr. *Biggar* shou'd not Prosecute the *Mayor* for false Imprisonment, which he had all Advantage to have done, because the Clause in the *Act of Uniformity* on which he was Imprison'd, does not concern the *Protestant Dissenting Teachers* at all, of which I need only alledge this Demonstrative Proof, That that Clause is not Repealed in the *English* Act of *Indulgence*; And therefore if it extended to them, the *Act of Indulgence* in *England* cou'd not be Security for their Religious Liberty there.

'I shall only add, that the Prosecution of Mr. *Fleming* upon the *first Indictment*, was a real Breach of the Agreement made with the *Lord Primate*.

Part 3. ‘For the Passages this Author has quoted out of Mr. *Boyse*'s Writings themselves *p.* 113, 114. for which he refers us to Mr. *French*'s Collection; He need only consult the Answer given to Mr. *French* in a *Letter to a Member of Parliament*, wherein Mr. French's Insincerity and Prevarication were so fully discover'd, and Mr. *French* in his Reply made so Lame a Defence of himself, as shou'd have discourag'd this Author from Copying after him. And if this Author will undertake to refute those Passages, as they lie in Mr. *Boyse*'s Writings themselves, what he offers of that kind shall be Impartially consider'd.

‘This is all I have thought needful to suggest in Reference to what concerns Mr. *Boyse* in that Book: if what he has said of others be with as little *Sincerity* and *Truth*, he will not much recommend himself to the World by Writings, that have so little of Candor or Charity in 'em. I am,

Sir, Yours &c.

I conclude upon the whole, that our Author's Representations of this Fact being false & groundless, the pretended *Fact* it self can neither be Prejudicial to Church nor State; And therefore is so far from confirming what he has offer'd in the *first part* of his *second* Letter against Presbyterians, that it effectually refutes it, by showing that he has *built* upon a *Sandy Foundation*.

FACT VI.

But I come to consider the 6th Fact charg'd upon Presbyterians, which our Author represents thus *p.* 65. ‘The frequent Disturbances given ‘to the Establish'd Ministers of this Kingdom in their Burial of the ‘Dead, is so well known, that I presume it may pass for a received ‘Truth without Descending to particular Proofs.

‘With respect to this point, the Presbyterian Ministers in the North of *Ireland* Vindicate themselves in their *first Apology* p. 25. ‘We beg ‘leave to assure your Majesty, that we do not know any Instances ‘whereever the Ministers of the Establish'd Church were *openly* and ‘*violently* assaulted by us in the Discharge of their Sacred Office, unless this be understood of some Acts of *Indiscretion*, whereof some ‘*few* of the meaner sort were Guilty; while the Clergy were performing

'ing the *Office* for the *Burial of the Dead*, which Practice, as 'tis not 'approv'd by us, ſo we believe it has ſtill been Puniſh'd by the Ci- 'vil Magiſtrate upon Conviction. Part 3.

Now this Fact being the Practice but *of a few*, and Diſclaim'd and Diſapprov'd by the Body of theſe of their own Perſuaſion, can never tend to any prejudice to either *Church* or *State*; and therefore 'tis not worth while, to trouble the World with a Tedious Narrative of the True State of theſe few particular Inſtances, mentioned by our Author under this Head: But I come to examine the Account he gives of the 7th Fact, which he expreſſeth thus *p.* 67.

FACT VII.

'The next Fact I ſhall mention, which I take to be of the moſt 'Diffuſive and dangerous conſequence, is their Printing and Publiſh- 'ing Books, to Corrupt the Principles of the People, and prepare 'them for the old Work of Popular and Tumultuous Reformation; 'ſome of which are attended with ſuch particular Circumſtances, as 'may better diſcover the Artifice and deſign of theſe *Incendiaries*, 'who intend to ferment the Diſſenters of this Kingdom.

The particular Inſtances he gives of theſe Books are the *Hind let looſe*, *Milton's Works*, the Solemn *League* and *Covenant*, Mr. *Stewart's* Collections concerning the *Worſhip*, *and Diſcipline and Government of the Church of Scotland*. Mr. *Mc. Bride's* Writings, The *Parallel* by *Daniel DeFoe*, and Mr. *Boyſe's* Writings. Out of all theſe (except *Milton*) he quotes Paſſages, to prove what he alledges. But the Anſwer is very obvious, *viz.* that no Church is Accountable for any Writings, but for thoſe which are Written in *their Name* and with *their* Approbation, both as to *matter* and *expreſſion*, and therefore ſuppoſing all that he ſays of theſe books to be true (which yet I don't grant) I can't ſee how the Presbyterians either in the North or South of *Ireland* are bound to Anſwer for them. Were it fair to make the Church of *England* anſwer for every Book written, printed, and publiſh'd by any of her Sons? No ſure; muſt ſhe anſwer for *Dodwel's* Impugning the Immortality of the Soul? for Dr *Brett's* popiſh Doctrine in his Sermon about the *Remiſſion of Sins*, and for *hundreds more* that contain vile Errors and dangerous poſitions both to *Church* and *State*?

Part 3.

If any body wou'd charge her with theſe Books, ſhe wou'd no doubt reply, that ſhe is accountable for nothing in them but what is agreeable to her *Articles*, and what has been eſpous'd by ſome publick Act or deed of the Church. That theſe Gentlemen's writings were not the *deed of a Convocation* or *Collective body* of Churchmen; and that they leave their Authors to make their own defence for themſelves. If our Anthor has a mind to take theſe Authors he quotes to task, he may do it if he pleaſes; and let *him* and *them* deal it amongſt them; but then I think as the Church is not to Anſwer for what he ſays, neither are the Body of *Diſſenters* accountable for *them*. It were eaſie to ſhow, that he has Wreſted both Mr *Boyſe's* & Mr. *McBride's* Writings; but the doing it wou'd lead me quite off the Subject of this *Hiſtorical Eſſay*, and therefore I Wave it.

There are ſome few Circumſtances in his *Reflections* upon theſe Authors and Books, which ſeem to be mention'd by him, with a deſign to prove that what he quotes from 'em is approv'd by the Presbyterians or Diſſenters in General; and I am only concern'd in *theſe*. And firſt with reſpect to the *Hind let looſe*, after he had produc'd a Certificate from a *Clergy man* ſhewing that a Parcel of theſe Books were ſent over to *Belfaſt*, and there ſeiz'd in the Cuſtom-houſe, he concludes *p.* 71. That *this precious Cargo* (as he calls 'em) *cou'd not be ſent over by ſome Hair-brain'd Covenanters*, for which he gives this reaſon *p.* 72. 'When we conſider, that Mr. *Shields* the famous Author of the *Hind* 'let looſe, was made Chaplain to a Regiment in *Flanders*, and admit-'ted a Member of the General *Aſſembly* of *Scotland* ſince the late Re-'volution, and that neither the Book nor the Author underwent any 'Cenſure by a Synodical Act of that Aſſembly, it gives us juſt grounds 'to ſuſpect that ſome Project of popular Reformation, to promote 'which this Book was Writ and Publiſh'd, muſt have been concerted 'by a more conſiderable Number, than that *poor Remnant*.

But this reaſoning is very inconſequential, being grounded upon this falſe Maxim, viz. *that a Church approves every book which ſhe doth not expreſly paſs ſome cenſure upon, by ſome ſpecial decree or deciſion*: Was it not mov'd in the lower houſe of Convocation, that Dr *Brett's* popiſh Doctrine in his printed ſermon upon the *forgiveneſs of Sins*, ſhou'd be Cenſur'd; and yet it was not cenſured: but ſhall any man conclude from thence, that the Houſe approv'd his Doctrine? Multitudes of Examples can be given of Books wrote by Clergy-

Clergy-men in *England*, and Members of the Convocation too, which can't be ſaid to be the *ſenſe of the Eſtabliſh'd Church* there, tho' ſhe never paſs'd any decree againſt 'em. But in this Caſe of Mr *Shields's*, there was a ſpecial reaſon which juſtified the Conduct of the Aſſembly. For he and two more had embrac'd too narrow principles, and headed that Faction which are commonly known in *Scotland* by the name of *Mountain-people*: The Aſſembly wiſely concluded, that the beſt way to heal the Rent was to take off the Leaders, and therefore receiv'd thoſe Miniſters upon terms of Submiſſion to them, and as a prudent expedient to *gain* the *people* as well as *them* Entred no judicial proceſs againſt 'em, for what had been formerly amiſs in them; which had a good effect, for many of the people quit their *Schiſm*; and Mr *Shields* himſelf wrote an accurate refutation of the principles of thoſe who continu'd in it. He ſhow'd a peculiar *bravery* of Mind, and Loyalty in *Flanders* amongſt the Soldiers, which King *William* took particular notice off. But tho' the Aſſembly (for the Reaſons mention'd) did not Record any Cenſure of that book wrote by Mr *Shields*; yet, I am credibly inform'd, they teſtify'd their diſlike of it to himſelf. Part 3.

As to the *Solemn League* and *Covenant*, I refer the Reader to what I ſhall offer upon it in Anſwer to his firſt *Preſumptive Fact*, in the next Chapter; and tho' the printing of it in *Belfaſt* was not the deed of the Presbyterians, yet *I* don't know how *many Hiſtories* and debates that *refer* to it will be very intelligible, unleſs men may ſee and read it. And tho' it be againſt Epiſcopacy, I don't think it ſo ill, as our Author and many more repreſent it; it's but fair, that the World ſee what ſort of thing this is, about which ſo much buſtle is made, and for that end it muſt be *publiſh'd ſomewhere*.

The Clergy man, who informs Our Author of the ſeizing of a parcel of Copys of the Book, entitul'd the *Hinderers looſe*, tells a ſtory about *Milton's* works, with ſome air of reflection upon Diſſenters as if they had been induſtriouſly ſpreading them: For his Letter begins thus, *ſince you deſire an account of what I formerly told you, concerning the method, which the Diſſenters take, to propagate their Republican principles, by diſperſing up & down the Kingdom ſuch books as manifeſtly avow the ſame*, & as one inſtance of this, he tells the following ſtory, in theſe words p. 68. 'I further Certifie that about the ſame time the Right Hono-'rable the Earl of *Donegal*, meeting me in the ſtreet of *Belfaſt* aſk'd

me

Part 3.

me if I had seen all Mr *Milton*'s works; I answer'd his Lordship, I had seen some but not all, His Lordship said he had them bound up in one *folio Volume*, and wou'd send it me to read, which he did: And sometime after meeting his Lordship, he was pleas'd to ask my Opinion of it: I told his Lordship, that *Milton* still stuck to his *King-Deposing and King-Killing Doctrine*, that I hoped his Lordship wou'd not spend his time so ill as to read so dangerous a Book: That I plainly perceiv'd one of the Methods taken by *Antimonarchical Men*, to debauch the Young Nobility and Gentry of these Kingdoms, was to Print, Publish and Industriously disperse those sort of Books among them; upon which his Lordship told me with a smile, that Mr *McBride* (the Dissenting Teacher of *Belfast*) had sent him that Book, and he doubted not but that other Gentlemen in the Country had received the like present.

Mr *McBride* do's positively averr, that he got *Milton's* Works from My Lord *Donegal* and not My Lord from him, and that his Lordship told him he had the Book sent him from *London*; which Mr *McBride* did return to My Lord's Brother. And therefore I believe, the Clergy-man who asserts this, has either misapprehended that Noble Lord's words to him and their Meaning; or, if his Memory be so exact as to remember them and be positive in them, that my Lord has only spoke the thing in jest; for he said it *with a Smile*, as the Clergyman himself observes. But 'tis certain, that the getting or giving of a book, which is Mr *McBride's* Case, can be easilier remembred than words past about it can be, 14 or 15 Years after they were said, which is the Case of the Author of this Certificate. But however that be, no Presbyterian will industriously propagate *Milton's works*; because he rails so much at them, and justifies the Regicide and Usurpation, which they condemned with all their might, as I have prov'd p. 240 &c. and 'tis a meer aspersion, to alledge they are men of *Republican Principles*: there being no party of men, who made a braver stand against the Republican Sectarian Usurpers, than they did, as I have shown from p. 284 to p. 304.

I come next to examine the *eight Fact* charg'd by our Author upon the Presbyterians in these words p. 79.

FACT

FACT. VIII. Part 3.

'When the Oath of Abjuration was enjoined by *Act* of Parliament, 'The Dissenting Teachers of the North had it under Deliberation, 'whether they might safely Qualifie themselves by taking that Oath. 'Mr *Mc Bride* the most Celebrated amongst them, both for his 'great abilities and Authority amongst the people, first advised 'them to abjure the *Pretender*, but was in some short time after taken 'with such Qualms of Conscience, that he cou'd not digest that Oath 'himself, which he had so lately advised his Brethren to take; this 'occasioned no small Contention amongst them, and provoked Mr '*Malcom* a Dissenting Teacher to tell him very freely, *That he was no 'better than a knave to advise them to take that Oath, and then refuse it 'himself.*

To support this Charge, our Author publisheth a long Letter from *Westenra Warring* Esquire, containing an Account of three Presbyterian Ministers in the North of *Ireland*, who have not taken the Oath of Abjuration, viz Mr *McBride*, Mr *McCrackan*, and Mr *Riddal*, and of many passages relating to them and their Conduct: upon this Letter our Author builds his Argument both against these 3 Ministers, and the rest of their Brethren for countenancing them. I shall first lay before the Reader that part of the first Apology of the Presbyterian Ministers of the North of *Ireland*, which relates to the matter in hand, and then shew the weakness of our Author's *reasoning* upon this Head. The Apology runs thus:

'What their Lordships observe concerning a very few of our Number, who have not taken the Oath of Abjuration, is occasion'd by 'their Scrupling some Expressions only, and not the substance of that 'Oath. They have several years ago at our desire, *solemnly declar'd* 'before us their *inviolable Affection* and Loyalty to your Majesty, their '*Opposition* to the *Pretender*, and to all *Jacobitish* Principles, and their 'steady Adherence to the Protestant Succession in the Illustrious House 'of *Hanover*. They daily Pray for your Majesty and the said Succession, and observe all publick Fasts and Thanksgivings with respect 'to the Success of the present War. From which it appears how unreasonable it is, that we and our Persuasion in General shou'd be 'loaded with Reproaches upon that Account by some (we don't

mean

Part 3. ‘ mean their Lordships) who Improve it as an handle against us upon ‘ all occasions.

To Justify the above Apology, I shall trace our Author [illegible] he proposes viz. 1st, in *his reflections upon the Reasons which induc'd those three Dissenting Teachers to Refuse the Oath of Abjuration.* 2dly, *upon the Countenance and protection given them by the Northern Dissenters of all degrees.*

The design of the first, is to prove them to be in the Interest of the *Pretender*; and *first*, he gives Mr *McBride's* reasons, and tells two stories of him; first a Conference between Dr Ferguson in *Belfast* & Mr *McBride* about the *Oath*, this he relates from Mr *Waring's* Letter, who says p, 80. About the time when Mr *McBride*, first scrupled ‘ the Oath of Abjuration, I happened to travel between *Carrickfergus* ‘ and *Belfast* with one Dr *Ferguson* a Physician and an Eminent Elder, ‘ on the road we fell into Discourse of Mr *Macbride*, the Doctor told ‘ me that he had talked with Mr *Macbride*, and asked him the rea- ‘ sons of his refusal of the said Oath of Abjuration; which as I cou'd ‘ gather from him were, that he thought it oblidged Men to swear ‘ that the *Pretender* was not King *James's* Son, and that he had ‘ no Title whatsoever to the Crown of these Realms, and that he ‘ the said Mr. *Mc. Bride* was not a *Judge of Titles*, and also obliged ‘ them, as he conceiv'd to endeavor to support the Episcopal Church ‘ as by Law Establish'd, which he said he cou'd not in Conscience do: ‘ These were the *Principal* of his reasons, but he said he was advised ‘ by Friends not to Publish his Reasons against a Law in force. After ‘ I had Answer'd these Reasons, I asked the Doctor if Mr. *Mc. Bride* ‘ had not advised his Brethren to take the Oath? The Doctor own'd ‘ he heard he had. I further ask'd the Doctor if he did not think Mr ‘ *Mc Bride* had seen and Read the Oath, before he advised his ‘ Brethren to take it? He said he believ'd he had. And also whe- ‘ ther he did not hear that Mr. *McBride* had met Mr. *McCracken* at ‘ his return from *Scotland*, before he declar'd his scruple against the ‘ Oath? The Doctor said he believed he might. The Doctor blamed ‘ Mr. mc*Bride*, said he endeavor'd to convince him, but to no pur- ‘ pose, and that it was an Unfortunate Business.

‘ The Improvement our Author makes of this Story is *p.* 86. ‘The ‘ Reasons with respect to Mr. Mc. *Bride* as appear by Mr. *Waring's* ‘ Letter, are *first*, he own'd to Dr. *Ferguson* he refused that Oath, he-

Part 3.

'because he was *no Judge of Titles*, and that he apprehended the Oath 'obliged him to Swear that the *Pretender* was *not King* James's *Son*. 'which muſt amount at leaſt to this, he did not know but the *Pre-* 'tender might be King *James*'s Son; and if he were, he might have 'a *good Title* to the Crown, and therefore wou'd not Abjure him. 'This it ſeems was one of the Reaſons which he was *Adviſed* by his 'Friends not to Publiſh; and how far he followed their Directions, 'you may judge from what he told a *Reverend* Clergyman in the 'Dioceſs of *Down*, expoſtulating with him about his Refuſal of the 'Oath *viz.* that he wou'd tell him a Story, the Sum Total whereof 'was, *That once upon a Time there was a Bearn, that cou'd not be perſua-* 'ded to bann the De'el, *becauſe he did not know but he might ſoon come* 'into his Clutches. By all which it ſeems, that Mr. *Mc Bride* has a par- 'ticular Regard, not only for the *Hereditary*, but for the Indefeaſeable 'Right of the *Pretender*, and is in expectation of being ſoon in his 'Power.

Let us hear Dr *Ferguſon* upon this Head, in a Letter to his Friend, the true Copy whereof I ſhall here Inſert;

SIR, *Belfaſt June* 8. 1713.

'Had I dream't that my two Neighbours and Acquaintance wou'd, 'ſo *ungentleman-like*, have made uſe of my name in print, on a pri- 'vate accidental diſcourſe in a mile or two's riding, I had rectify'd 'both their judgments, when I was inform'd this Author was pen- 'ning the *Conduct of the Diſſenters of Ireland*. And now I do aſſure 'you, I did not tell Mr *Waring* that I had diſcourſed Mr *McBride* 'concerning the Abjuration Oath, or the reaſons of his refuſal; but 'told him, others had; and that Mr *McBride* was adviſed not to 'vent his reaſons, leaſt he ſhou'd give offence. And thus Mr *Waring* 'unjuſtly places on Mr *Mc Bride* theſe things which *he and* I in diſ- 'courſe told each other, were the *common fame*, And ſhoves it in as 'my *Opinion too*. And this Author groundleſly deſcants upon it: for Mr 'Waring ſeem'd to me to believe, Mr *McBride* was as firm for the late 'Glorious Revolution againſt the *Pretender* & all his Abettors as my 'ſelf. They muſt alſo find other Vouchers for that ſtory of Mr *Mc-* 'Bride's and Mr *Mc Crackan*'s meeting, which I *know nothing of*, & ne- 'ver heard till I peruſed Mr *Waring*'s Letter. But O! that men wou'd

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'look into their own state, and infirmities, and lay aside all this *Bigotry* and *unchristian Calumny*, and attempt more the Conversion of Souls by the *Gospel Rules*; which is the far better method to *unite Protestants*, and make them *truly Loyal*, than by these uncharitable aspersions. I am

Sir, *Your Humble Servant*

VICTOR FERGUSON.

There is hardly any Gentleman in the North of *Ireland*, whose *veracity*, *probity* and *moderation* are more universally known and allowed of, than Dr *Ferguson*'s; and whose testimony will gain more Credit, than his.

Upon which the Reader is desired to observe 3 things, 1*st*. That Mr *Waring*'s Evidence is but a single Testimony. 2. That it was not from his *own knowledge*, but only upon *hear-say*, as Dr *Ferguson* told him. 3*dly*. That Dr *Ferguson*, from whom he pretends to have heard it, contradicts him. As to the other story about *banning the Deel*, all men who know Mr *Mc Bride*, know him to be of a *pleasant temper*, and that he *can't baulk his jest*. He declares this story was no more than a *jocular entertainment* in Conversation, and that he told it meerly to divert the Subject, and avoid *entring seriously* upon the *Debate*, and that he was not influenced by any fear of, or regard to the *Pretender*, or any pretended *Title* of his.

Now it will be pretty hard to give a good reason, why these storys, the *first* whereof has no evidence to support it, and the *second* but a Comical jesting story, shou'd be allowed as good Arguments to prove him a *Jacobite*, contrary to his solemn Declaration before his Brethren and on many other Occasions, and contrary to his public prayers and constant profession. Our Author professeth, that he lays a greater stress upon what Mr *McBride* has owned in this point, from the opinion he has not only of his Veracity, but courage to own his principles p. 86. I think this Observation of our Author's, which is very just, is an *undeniable* Argument to prove Mr *McBride* to be no *Jacobite*; for he himself *frequently*, *publickly*, and *solemnly* has denyed himself to be a *Jacobite*; and therefore if he be a Man of *Veracity* and *courage*, they Mistake him egregiously, who take him for a *Jacobite*.

He Offers 3 things to prove Mr *Mc Crackan a Jacobite* p. 87. the *first* is, *that he was the person* that influenced Mr *McBride*, in their conference held upon Mr *McCrackan's* return from *Scotland*. Our Author

speakes

speakes as if he had been at that Conference, & heard all that past, tho' he cannot prove anything of what he asserts of it; & if it cou'd be prov'd that Mr *Macrakan* did influence Mr *McBride*, 'tis nothing to the purpose, unless he can prove that Mr *Mc Crakan* dissuaded him upon *Jacobitish* principles: Cou'd our Author prove, that Mr *McCrackan* advis'd Mr *McBride* not to abjure the *Pretender*, because he shou'd *rather bring him in to be King*, and not to swear to maintain the *Hanover*-Succession, because he shou'd rather oppose *that succession as wrong* and unjust; cou'd he (I say) prove any such thing, I shou'd be as ready as any man to conclude Mr *Mc Crackan* a *Jacobite*, but Mr *Mc Crackan* is so far from being guilty of any such absurd and Disloyal practice, that he desires it may be publish'd to the world in his name, that he joins with his Non-juring Brethren of the Establish'd Church of *Scotland*, in the Loyal Declaration they have made, for the Queen, the House of *Hanover*, and against the *Pretender*. The Reader will find this Declaration inserted afterwards in this Chapter; and will be satisfyed, that words can't be contriv'd more significant and expres against *Jacobitism*. And seeing Mr *Mc Crackan* approves all they have said (which is for substance the same with the Declaration made formerly by the 3 Non-juring Ministers in *Ireland* before their Brethren, to which they still adhere) Charity obligeth us to believe him to be no *Jacobite*. Part 3.

But Our Author proceeds thus (*Ibid*) 'it must be remembred '(*says he*) that the reason given by the Dissenters of *Lisburn* for the 'refusal of the Oath was the same with that given by Mr *McBride* 'to Dr *Ferguson*, God forbid *that they shou'd swear that the Pretender was not King James's son*; by which it is plain, they were influenc'd by the same person *viz.* Mr *McCrackan*, he being Teacher 'in that Dissenting Congregation.

How Inconclusive this Argument is, will appear if we consider. 1st, That the Dissenters of *Lisburn* deny they gave any such reason for refusing the Oath, as I have shew'd p. 475 from Mr *Grainger*'s Letter, and the rest of the Dissenters in *Lisburn* do all say the same thing for themselves, as Mr *Grainger* has said for himself. 2*dly*, If they had given that very reason, it won'd not conclude them *Jacobites*: for a man may be a stout asserter of the interest of the *Hanover*-Succession, and yet be unresolved and doubtful whether the Pretender be King *James's* son or not, and therefore cannot swear that he is not his son, but are ready to abjure him, whoever be his Father. 3*dly*, It is no necessary

Part 3.

conſequence, that the people were in fluenc'd to give this reaſon by Mr. *Mc Crackan*; becauſe he is their Teacher; the moſt that can be made of it is that 'tis probable, and ſo it may be, or may not be, for any thing our Author knows, and conſequently is not ſufficient, to impeach any man's reputation upon, contrary to his own ſolemn Declaration, as above, but eſpecially ſeeing 'tis not true in fact.

'But it ſeems (ſays our Author) he has given another reaſon for 'himſelf for his Refuſal of the Oath which concludes againſt him as 'directly as the former, viz. he *won'd not Abjure the Pretender, leſt 'he ſhou'd Abjure Divine Providence.* This I can prove by a Certificate 'Sign'd by the Reverend Mr. *Ratcliff*, a Perſon of Credit and Vera-'city, who undertakes to make it good, ſhou'd Mr. *Mc Crackan* de-'ny it.

To this Mr. Mc *Crackan* Anſwers, that he wrote a Letter to the Reverend Mr. *Rateliff*, deſiring him to favour him with an Account of the Time, Place and Witneſſes, *when*, *where*, and *before* whom he had uſed the above Expreſſion; and that he never remembred to have been in his Company, but once or twice; and does not in the leaſt remember, that he ever ſpoke with him or in his Company, upon that Subject; but Mr. *Ratcliff* gave no written Anſwer to this Letter; but ſent him a Meſſage, by a Gentlewoman of the Communion of the Church who deliver'd his Letter, in theſe Words, or Words to this purpoſe (as that Gentlewoman ſaid); *that as for what he* (i. e. *Mr.* Ratcliff) *had ſaid of Mr.* Mc. Crackan, *it was ſo far from an Accuſation of him, that it was the moſt to his Advantage of any thing that had been ſaid.*

And therefore Mr. *Mc Crackan* thinks, that Mr. *Ratcliff* never ſaid any thing of him which cou'd fairly imply his being a *Jacobite*, becauſe he has ſaid, that *what he ſaid of him was the moſt to his advantage of any thing that had been ſaid*; and that Mr. *Ratcliff*'s Teſtimony ought not to be turn'd into an Accuſation, contrary to his own Intention. And Mr. *Mc Crackan* farther offers in his own Defence, that it is unfair in our Author or any one elſe, to bring in any broken expreſſion of his, without ſhewing the Connection or occaſion of it, and to make uſe of ſuch an Expreſſion as an *Innuendo* of his being a *Jacobite*, contrary to Mr *Mc Crackan*'s deliberate, plain and full Declarations againſt the *Pretender*, and on behalf of the Queen and Houſe of *Hanover*.

As to Mr. *Riddall*, our Author is ſo modeſt as to deliver his thoughts of his Principles, only as what he ſuſpects *p.* 87, 88, 'I have never yet heard

Part 3.

'heard the reaſons *(ſays he)* given by Mr. *Riddall* for his not taking 'the *Oath of Abjuration*, but I here offer one Fact with reſpect to him, 'which may give us grounds to ſuſpect that he alſo Acts upon the ve-'ry ſame Principles with his *non-juring Brethren*. The Fact Certified 'by *Brent Spencer* Eſq; is as follows *viz.* that Mr. *Riddal* came to 'the Houſe of Mrs. *Jackſon* of *Waterfoot* (as ſhe aſſur'd the ſaid Mr. 'Spencer) with Piſtols before him; whereupon, ſhe being Surpriz'd 'deſir'd to know what was the Matter; to this *his Anſwer* was, that 'on the *Pretender*'s Landing all Non-Jurors were to be taken up, and 'that he wou'd Defend himſelf, but that he kept out of all public 'Roads to prevent his being taken. *As* Mr. *Riddal* followed the exam-'ple of Mr. *Mc. Crackan* in his Refuſal of the Oath, ſo do's *Mc Crackan* 'at this time follow the example of *Riddal*, in Riding *Arm'd* through 'the Country in an unuſual Manner. This occaſions no ſmall Specu-'lations *&c.*

The Strength of the Evidence runs thus, *he ſaid, that ſhe ſaid, that Riddal ſaid* &c. I ſhall envy no Man the Satisfaction (if he can find any) of Chaſing thoſe *diverting Tales*, and of finding out the Monſtrous *Jacobitiſm* of Mr. *Riddal*'s Piſtols, and Mr. *Mc Crackan*'s Sword; upon which our *Author* beſtows a Paragraph, with many fine Speculations *p.* 88.

Before I leave this Head, I muſt make a Remark upon Mr *Waring*'s *Anſwer* to an Objection he Repreſents againſt his own Uncharitable Opinion of theſe 3 Miniſters. He repreſents 'em all as friends to the *Pretender*, and Anſwers this Argument advanc'd for them *p.* 85. 'I 'have heard that ſome Diſſenters of ſubſtance and of no mean Con-'dition, do take upon them to Anſwer for the Loyalty of theſe Men, 'by offering to enter into *Recognizance* of *Twenty Thouſand Pounds* 'for their Fidelity to her Majeſty, and their Adherence to the Pro-'teſtant Succeſſion in the Houſe of *Hanover*, as now ſettled by Act of 'Parliament, and preſume that by this Method, they have anſwer'd 'all Objections againſt them, on account of their refuſing the *Oath* 'of *Abjuration*.

'Many ſubſtantial Reaſons may be offered to ſhew the weakneſs of 'this Argument; to inſtance but one, Thoſe *Recognizancers* for the 'Loyalty of the ſaid *Non-Jurors* are pretty well aſſured, knowing 'their Craft, that they will not by any Overt-Act in favour of the 'Pretender, however ſly their Inſinuations may be, incur the Forfeiture

of

'of their *Recognizances*, unless the *Pretender*'s Interest shou'd be Pow-
'erful enough to prevail in these Kingdoms (which God forbid);
'and in that case, there cou'd be no danger to those who enter'd in-
'to *Recognizance* for the *Non-Jurors*; on the contrary it's Rationally
'to be suppos'd, the *Non-Jurors* Interest wou'd be sufficient to recom-
'mend their Bail to his *Pretendership*'s Favour.

The Weakness of this Reply will appear, if we consider, that if these Men be suppos'd to be *Jacobites*, no body can have an assurance that they won't Forfeit such a *Recognizance*; If ever the *Pretender* shou'd make an attempt (which God forbid) upon these Nations, may not his Friends think that Attempt hopeful, when it may prove unsuccessful; & upon that hope, declare for him? And why may not these three Men (if they were *Jacobites*) be flatter'd into *such* an hope, and *such* a Declaration in that case, as well as others? do's any Man believe that ever he will or dare make such an Attempt, without Encouragement from his Friends in these Nations? And will they encourage a thing to their own Ruin, which they don't look upon as Feasible? And won't they endeavor to engage as many as they can into their Measures? And therefore, those Gentlemen who offer to enter into *Recognizance* for 20000 *lb.* for the Loyalty of those 3 Men, neither can nor wou'd be easie in their Minds, unless they were firmly persuaded, that they were Loyal in their Principles, and quite opposite to the *Pretender*.

But 2*dly*, Let us consider what our Author alledges, of these Non-juring Teachers being *Countenanc'd and Protected by the Northern Dissenters of all Degrees, and other Persons of Eminent Station.*

Seeing our Author goes upon a Mistake, as if these 3 Ministers were *Jacobites*, and had refus'd the Oath upon that Account, the *Odium* he endeavours to cast upon those who countenance them, has no *just* Foundation. For their being true Friends to her Majestie's Person and Government, and to the Protestant Succession in the Illustrious House of *Hanover*, do's Plead for Compassion, and that a difference shou'd be made *between them* and *other Non-Jurors*, whose Refusal of the Abjuration-Oath proceeds from a Zeal for the *Pretender*. And all the Countenance given 'em by the Northern Dissenters says no more. If we consider the Intention of the *Legislature* in imposing the Oath, which was to Defeat the *Designs of the Pretender*, we can't suppose that they ever mean'd to discourage those who were true friends to the *Protestant* and Enemies to a *Popish* Succession: But that the Penalties of this

Act

Act were intended to Reach *Jacobites*, as dangerous Enemies to the Government. And therefore, tho' those who scruple the Oath upon *another Account*, may be so unhappy as to fall under the Penalties, if the *Letter* of the Law be consider'd *abstractly* from the *Reason* and ground, upon which it was fram'd; yet it can't be deny'd, that the Case of such Persons Renders them fit Objects for Her Majesty's *Princely Clemency*, and consequently for the *Compassion* of their Protestant Neighbours, who know them to be Trusty Friends to her *Title* and Government. And this Remark seems to me to be a just Inference from what our Author observes as a *Seventh Instance* of the Countenance given them, which he finds fault with in these Words, *p.* 89. Part 3.

'*Seventhly*, the whole proceedings of the Judges in Mr *McBride*'s 'prosecution, Tryal and acquittal seems (from what account Mr '*Waring* gives) to be so very extraordinary, that I purposely decline 'animadverting upon it, fearing that my Excursions might carry me 'too far, both with respect to *them* and my self; however, thus 'far I will Venture to affirm, that had not those non-jurors met 'with that countenance, Protection and support from all *Degrees* 'of People both *Dissenters* and *others*, they wou'd never have insulted 'the Laws as they did; nor have influenc'd such numbers of the 'Common people to follow their examples, in refusing the Oaths 'upon the *expected Invasion* of the Pretender.

I believe the proceedings of her Majestie's Judges in the above case can be very well defended, against those *undecent Insinuations* of our Author. And it is no great wonder, that *Presbyterians* should meet with his Censure, seeing the *Judges on the Bench* must not escape it, But I hope it will be allowed, that the Judges and other *worthy Gentlemen* of the *Establish'd* Church, don't deserve to be accounted friends to the *Pretender* and his *abettors*; and therefore, the *Northern Dissenters* who are reputed guilty of a *pretended* joint crime with them, are in less hazard.

And this will yet further appear, if we consider wherein the Countenance those 3 Ministers have met with, do's consist. No man that has any knowledge of the practice of the Presbyterians in the North of *Ireland* can affirm, that they in the least influenced these three Ministers to refuse the Oath. On the Contrary, all the Gentlemen of their persuasion, who being then in *Civil* and *Military* Employments were obliged to qualifie themselves, *cheerfully* took it; and so did their Bre-

Part 3. Brethren in the holy Ministry, conceiving it to be their duty so to do. This was as great a discountenanceing & discourageing of those who refus'd it, as they thought was required, and as Christian Charity cou'd allow. But seeing those 3 Ministers who scrupled it, did well approve of the Substance of it, and their Scruples were founded only upon some little expressions, which neither cou'd conclude them to be *unsound* in the Faith, nor *immoral* in practice, nor *disloyal* in principle, their Brethren cou'd not think that their differing from them in Judgment about so *small a point* was any just ground (according to the *Rules* of Christian *Discipline*) for casting them out of *Ministerial* Communion: notwithstanding whereof, they resolved in a general Meeting of all the Presbyterian Ministers in the North of *Ireland*, that they wou'd Censure any of them who shou'd be found guilty of *practicing upon people*, either in *preaching*, *writing*, *private* conversation, or *otherwise*, in favour of their *own opinion* and *scruples*.

The present practice of the Church of *Scotland* is a Confirmation of this point; for those of their Ministers who have scrupled the same Oath have given a most *ample declaration* of their Loyalty, almost in the *very words* of it; and their Brethren have entred their Declaration in their Records; and both *they* who have *taken*, and *they* who have *refus'd* it, have join'd in a very strong and Express Act against the *Pretender*, and for the Queen, and House of *Hanover*: And I hope the Reader won't take it amiss that I present him with a true Copy of the said Declaration (the Act of the Commission having been inserted p. 456); the Declaration runs thus:

'We under Subscribers Ministers of the Gospel in the Synod of '*Lothian* and *Tweddale*, considering that by an Act of the last Session 'of Parliament, the Ministers of this Church are required to swear '& Subscribe the Oath of Abjuration, concerning which as it '& stands, especially as relating to two *Acts* of the *English* Parliament '& we were not clear, but that it might import a Consent unto and '& Approbation of some qualifications requir'd of the Successor to the '& Crown, not agreeable to our Principles.

'Wherefore to prevent all *Misconstructions* which may possibly be '& entertain'd of our not taking the said Oath, We hereby declare '& our *firm Allegiance* and *stedfast Loyalty*, in all Duties, and upon all '& Occasions Incumbent on us, to her Majesty Queen *ANNE*, as our '& only Lawful and Rightful Sovereign. We do also in the Sincerity

of

Part 3.

'of our Hearts, Declare and Believe that the Person pretended to 'be the *Prince* of *Wales* during the Life of the late King *James*, and 'since his Decease pretending to be, and taking upon himself the Stile 'and Title of King of *Scotland* by the Name of *James* viii, or of *Eng-* 'land by the Name of *James* III. or the Stile and Title of King of 'Great-Britain, hath no Right to the Crown of *Great-Britain*, 'or any Dominions thereunto belonging: Therefore we disown 'and refuse any manner of Allegiance or Obedience to him; 'as also we firmly resolve, through Grace, in our Stations to 'Maintain, Defend and Support the Succession to the Crown in the 'Illustrious Family of *Hanover*, for which we *MOST HEARTILY* 'PRAY, reckoning it next to the Preservation of Her Majesty, the on- 'ly Support under God, of our Religion, Laws and Liberties.

'And seeing we are heartily agreed upon all that's contain'd in the 'said Oath, which may be thought any real Security to the Govern- 'ment and Protestant Succession, which we judge to be a strong Bul- 'wark against Popery and Tyranny: We earnestly desire and firmly 'hope, That our not taking the said Oath, shall not be thought to 'proceed from any Principles of Disloyalty and Disobedience to Au- 'thority, but entirely from fear of Counteracting our known Principles, 'and Crave that this our Declaration may be inserted in the Records 'of the Synod. Written and Subscrib'd at *Edinburgh* the 5*th* of *No-* 'vember 1712.

This is a Demonstration, that a Presbyterian may be a Non-Juror, and no *Jacobite*; And that it may be neither prejudicial to Church nor State, to give *such* all the Countenance *that has been given 'em*, either in *Scotland* or *Ireland*, in that Case. And this fully answers all that's advanc'd by our Author upon this Head, so far as his Assertions are true in Fact. But there are some of 'em which indeed deserve another Answer, and particularly his *second* Instance of the Countenance given 'em p. 88. '2*dly*, Mr. *Mc. Bride* having taken Sanctuary in *Scotland* upon a 'Legal Prosecution in this Kingdom, was recall'd to his Congrega- 'tion by *Mr. Smith* a Ruling Elder Merchant in *Belfast*, Pursuant (as 'I am inform'd) to an Act of Presbytery, and conducted into *Belfast* 'in great Triumph, attended by numbers of People of all Degrees, 'and this while the Suit was Actually depending, all which appears 'by *Mr. Waring*'s Letter.

Mr. Waring has been strangely impos'd upon in his Narrative of this Matter, as will appear by the following Certificates.

Part 3. 'WE do hereby Certify, That when the Reverend *Mr. John Mc-*
'*Bride* came to *Belfast*, after Mr. *Samuel Smith* Merchant
'had gone to *Glasgow*, to invite the said Mr. *McBride* (who was then
'at *Glasgow*) to return to his Congregation, the said Mr. *McBride* Lan-
'ded in the Dock of *Belfast* about three of the Clock in the Morning,
'and walked straight to the House of Mr. *John McMun* Merchant in
'*Belfast*, being Accompanied by none but Sir *James Agnew* Heretable
'Sheriff of *Galloway*, our selves and some Servants: and all this we
'Certify from our own Knowledge, having been Passengers in the same
'Boat and Voyage with Mr *Mc. Bride*, alongst with the said Sir *James*;
'and we are ready to confirm this our Certificate upon Oath, if requir'd.
'Given under Our Hands at *Belfast*, *September* the 25th. 1713.

James Adair.
William Mitchel.

'I do hereby Certify when the Reverend Mr *John McBride* Lan-
'ded in *Belfast*, at the time mention'd in the above Certificate, he
'came to my House, while I and my whole Family were lying in Bed,
'& that I was waken'd by one of my Servants who acquainted me with
'it; and that I Arose & Entertain'd the said Mr *McBride*, and found no
'Company with him but one of my Servants. Given under my Hand
'at *Belfast September* 25. 1713. *John Mc Mun.*

I shou'd not have thought it worth while to have taken notice of this *small Circumstance*, were it not necessary to caution the Reader against that *excessive Credulity*, which is the *visible Infirmity* of our *Author* and his *Informers*; who are so unaccountably mistaken, in their History of the very Facts done in the places of their own residence, and in their own time, that it procures 'em no great Credit when they speake of things done *before they were born*, and in *other places* of the World.

While Mr *Smith* was in *Glasgow* waiting upon Mr *McBride*, the *Pretender* and his *French* Forces came upon the *Scots* Coast; upon which Occasion, Mr *McBride* gave as plain a Demonstration of his being no *Jacobite*, as any man in his Station. The Presbytery of *Glasgow* (of which he was then Moderator) drew a most Loyal Address to Her Majesty, expressing their *Abhorrence* of that Traiterous *Attempt* of the *Pretender* and his *Abetters*, and their Zealous Disposition and Resolution to *Oppose it* with their utmost might, and to adhere to Her Majesty's Title. This Address was amongst the very *first* that was sign'd upon that Occasion, and Mr *McBride* was the

first

Part 3.

firſt man who ſign'd it; and the Man, to whom Mr *Nairn*, (ſubſecretary at that time) return'd Her Majeſty's Anſwer, wherein ſhe expreſs'd a particular Satisfaction with their Loyalty.

The Miniſters of that City at the ſame time, made a Propoſal to the Privy Council of *Scotland*, that they would raiſe men for her Majeſty's Service, and the Defence of their Country againſt the *Pretender*, and furniſh 'em with *Arms* and *Ammunition*, and pay each of 'em 8*d. per diem*, for 40 days, *all upon their own proper Charge*. Each Miniſter propos'd to raiſe, arm and pay 5 men; and Mr *McBride* offer'd his Proportion as chearfully as any of 'em, & over & above his Proportion, offer'd to ſend one of his own Sons into that Service. This *Loyal Propoſal* of the Miniſters *animated* the People, And the *Magiſtrates*, *Univerſity* and *Miniſters* of the City, were every day in *Conſultation*, ſending *Expreſſes* and uſing their *utmoſt Intereſt* for the Queen, and againſt the *Pretender*. And in all the meaſures taken, Mr *McBride* was as Active as any man of his Station. And it had been Rational, to have expected, that thoſe who are Accuſers of Mr *McBride* for Diſloyalty, ſhould have firſt ſhown ſuch ſeaſonable and clear Demonſtrations of their Zeal againſt the *Pretender* upon that Occaſion, as he did, before they had laid *Jacobitiſm* to his Charge. If any one Conteſt theſe Particulars of his Behavior at *Glaſgow*, he is ready to prove 'em from the Authentic Teſtimonies of the Magiſtrates and Miniſters of that City; and the *Privy-Counſellors*, and Subſecretary of *Scotland*.

His 5*th* Inſtance of the Countenance given 'em ſeems to me to be very confus'd ' Mr *McBride* (*ſays he p.* 89) is continued a Truſtee ' alſo in the patent for receiving the Royal-bounty of 1200 *lib. per annum*, as was prov'd by *Weſtenra Waring* Eſq: before a Committee ' of the Right Honorable Houſe of Lords' What Mr *Waring* offer'd to that Honorable Committee, I can't tell, but I am ſure, all that's true in the matter is this, that in her Majeſtie's patent for that penſion, which is dated *March* 11*th* 1702, and conſequently before the Oath of Abjuration was impoſed upon *Ireland*, Mr *McBride* is named as one of the Truſtees, but that ſince he ſcrupled the Oath, has never acted as a Truſtee, and that all the other Truſtees have taken the Oath. Wherein this can be a juſt ground of reflection either upon Her Majeſty, or the Presbyterian Miniſters in the North of *Ireland*, I can't diſcern. And I am apt to believe, that if Mr *Waring*'s Evidence was given to the Committee that prepar'd a *Repreſentation* with relation to the Presbyterian Miniſters, their Lordſhips wou'd

Part 3. have taken ſome notice of the matter of it in their *Repreſentation*, had they found it any thing to the purpoſe.

That Mr *Malcom* told Mr *McBride*, that he was a knave &c. (which our Author aſſerts *p.* 79) is what both of 'em abſolutely deny, and aver it to be a meer fiction.

CHAP. III.

Wherein the four Preſumptive Facts *charg'd upon Presbyterians in the* Third Part *of the* Conduct of Diſſenters *&c.* viz. 1. *Their taking the Solemn League &c.* 2*dly*, *Their Common Funds againſt the Church.* 3*dly*, *Their Enſlaving People by their Certificates*; *And* 4*thly*, *The many Dreadful things, prevented by the Teſt-Clauſe*, are Examin'd.

The *firſt* of theſe *four* Facts is Repreſented by our Author *p.* 91. in the following Words.

FACT I.

'THE firſt Preſumptive Fact I will mention ſhall be, that we have 'ſeveral Reaſons, which may give us ſufficient grounds for a 'violent Suſpicion, that the Diſſenting Teachers, if not their Ruling 'Elders are oblig'd to take the Solemn League and Covenant, before they

'they are admitted to Teach and Govern the Northern Congrega- Part 3.
'tions.

The Presbyterian Ministers in the North of *Ireland* in their *Second. Apology* to Her Majest. *p.* 33. give a full Answer to this Accusation 'We are surpriz'd (say they) that the Convocation shou'd Insinuate 'any cause of Fear, that our Ministers shou'd be obliged at their Or- 'dinations to take the *Solemn League* and *Covenant*; seeing they can't 'but know that all our Ordinations are solemnly perform'd in the 'face of public and numerous Congregations, where generally divers 'of the Establish'd Church are present: And yet we are assur'd, that '*not any one* Instance of that kind can be given, nor is it done either 'in the Establish'd Church of *Scotland*, or amongst us.

And the Protestant Dissenting Ministers of the City of *Dublin*, and South of *Ireland* agree with their Brethren in the North, in giving the *same Assurance* to her Majesty, as appears by their Printed Address in Answer to the Representation of the Convocation. And tho' neither the Address from the *North* nor *South* makes mention of the *Ruling Elders*, because the Convocation don't express the least Suspicion of their taking the Covenant; yet 'tis plain, from our Author's Reasoning upon this *Presumptive Fact* (as he calls it) that his greatest Suspicion is of the Ministers, for he speaks of a violent Suspicion that the Dissenting Teachers, *if not their Ruling Elders*, are oblig'd &c. And therefore seeing all reasonable ground is given for removing his Suspicion of the *former*, I think he needs not be in pain about the *Latter*. But to show that there is no design to Wave a positive Answer about it; I do here for the Satisfaction of all persons whatsoever, who desire it, declare that *no Ruling Elder* amongst the Presbyterians, is *ever* oblig'd to take the *Solemn League* and *Covenant*, either *before*, *at*, or *after* their Ordination; and that all the Presbyterian *Ministers* and *Elders* in the Kingdom of *Ireland* are ready to Certify the Truth of this Assertion under their Hands.

But our Author perhaps won't be Satisfied with this Account, for if they assure him, they don't take the *Covenant*, he has another fear, that they *do something like it*. 'Wou'd it not be highly expedient (*says* '*he p.* 94.) to require some public Assurance (which they never yet 'wou'd give) that they do not in their secret Assemblies bind their 'Elders with some such solemn Oaths as formerly &c. for my part 'I think it Prudent in them to give such assurance (if they be Innocent) 'and necessary for us to demand them.

What

art 3. What he means by *ſome ſuch ſolemn Oaths as formerly*, is very hard to gueſs, until he explain himſelf. But I ſhall inform the Reader faithfully of the *promiſes* made by the *Elders*, when they are ſet a part to their Office. They promiſe in *one word*, that they will be faithful in the Execution of the Office of an Elder. *i. e.* that they will be *Impartial* and *Diligent* in *enquiring* into, and Cenſuring the Scandalous behaviour of ſuch Members of the Congregation, as ſhall be *known* to be *Guilty*; and for that purpoſe, they ſhall meet in the Aſſociated Aſſemblies of *Miniſters* and *Elders*, and therein *Act*, *Speak* and give their *Voices*, according to the *beſt* of their *Knowledge* for the Glory of God, the Honour of Religion, and the good of the Church of Chriſt, according to the Word of God, and the Methods of Chriſtian Diſcipline *Conformable* thereunto, and *Practis'd* amongſt Presbyterians. The Presbyterians have not an Invariable *Set Form* of Words, in which they take theſe promiſes: But what I have Repreſented, is a juſt Account of the *Subſtance* and *matter* of them. If the fault of this be; that they have *Diſcipline* at all, or ſuch People as *Elders* at all, that belongs to another Head, & has been conſider'd in the former Two Chapters. But if they be allowed to have any *Elders* or *Diſcipline*, no body can reaſonably find fault with them, that they take *ſome Engagement* of the Perſons choſen to that Office, and entruſted with that Power, to be *faithful* and honeſt.

But Our Author has calculated ſome of the reaſons of this *Violent Suſpicion* about the Covenant, to ſerve *his turn* equally, whether the Presbyterian Miniſters take the Covenant or not. And therefore I muſt Conſider what he offers in his *1ſt* and *4th* reaſons ‘ Firſt (ſays ‘ he p. 91) Becauſe it muſt be allowed that they are from their prin‘ ciples obliged (when able) to extirpate Epiſcopacy, as a human Inſti‘ tution; and to enter into all Methods for a farther Reformation, ‘ and the Erection of the Presbyterian Government, as a *Divine Or‘ dinance*, ſo that abſtracted from any ſuch Covenant *actually enjoyn'd* ‘ to be taken, they are *Antecedently* obliged to the thing it ſelf; ‘ from the Stated principles of the *Presbyterian* Kirk, and their ‘ obligation to prefer a Divine to a humane Ordinance.

In his *fourth* Reaſon he complains that Mr *Mc Bride*, the reputed Author of the *Animadverſions* upon a paper of the Biſhop of *Dromore*'s, wherein the Biſhop expreſſeth his apprehenſions of the Presbyterian Miniſters taking the Covenant, pretends to reſolve the Biſhop's doubt

in

in such a manner, that he plainly appears rather to allow than deny the Fact. He quotes the following words of the Author of the said *Animadversions* 'We suppose he (i. e. the Bishop) intends the *Solemn League* and *Covenant*, and here we believe he may be mistaken 'of their zeal for that, as it is a League with *England* and *Ireland*, obliging them to a Reformation; seeing as a League it can have no 'greater obligation upon them than those Leagues formerly made 'with *France* oblige *England*, since the *French* have violated them. Upon which our Author Reasons thus p. 93. 'It was Impossible but 'he must know that the Bishop's fears were, that they were *Zealous* 'for a Covenant to extirpate Episcopacy &c. instead of denying 'which, he says he believes *he may be mistaken*; for their Zeal for that 'Covenant as a League with *England* &c. Which does not infer, but 'they may be Zealous for it, as a solemn Oath to, and Covenant 'with God, to extirpate Episcopacy; but he seems to me rather to 'Imply it, when he pretends to Explain the matter more fully, and 'tells us, that as a League it can have no farther obligation on them 'than Leagues formerly had with *France*, oblig'd *England*, since the '*French* violated them. Now, I desire to be resolv'd by this Gentleman, whether when the matter of any Covenant be of it self necessary, and Obligatory by the Command of God, and for the more 'effectual Obedience to that Command, several Countries should enter into a League, to promote an Universal Observation thereof; 'I say, I desire to be resolved, whether upon the Failure of one Party in that League, the Obligation upon the other party ceases? this 'I presume he is not so Ignorant to assert, and yet he answers the Bishop by drawing a Parallel, betwixt the Ancient Leagues with '*France* and *England*, which were purely Conditional, and no farther 'Obligatory then as they were mutually kept, whereas the Covenants entered into to *extirpate* Episcopacy *root* and *branch*, and *erect* Presbytery, and further a Reformation, are all of Eternal 'Obligation to all Presbyterians, from their *Principles*, *Antecedent to* 'and *Abstracted from*, any Conditional Leagues, or breach of them 'which can be made.

Part 3.

The Scope of all this reasoning, is to prove that the Presbyterian Ministers and People are a Society of Intolerable Men, and that the Magistrate shou'd neither Tolerate nor connive at their Religious Liberty, because their Principles make 'em dangerous to the Establish'd

Church

Part 3. Church. That I may give a full and ſatisfactory Anſwer, I ſhall 1*ſt*, give a true Repreſentation of the Principles of Presbyterians with Reſpect to a *Reformation*, and the *Extirpation* of *Epiſcopacy*, and how far their Principles bind them to it, *Abſtracting* from, and *Antecedent* to any Covenant for that purpoſe, and 2*dly*, Show that their Principles in theſe Matters, do not render them *Intolerable* by the Civil Magiſtrate.

As to the *firſt*, I ſhall recommend to the Reader a paragraph of the *firſt Apology* of the Presbyterian Miniſters in the North of *Ireland*, to Her Majeſty *p.* 24. 'That our Conſciences do not allow us a freedom 'of Conforming to the preſent Model of Epiſcopacy in the Eſtabliſh'd 'Church, nor to Her Liturgy; and that we found our Diſſent upon 'the Holy Scriptures, is as well known as that we are Presbyterians, under which Denomination we have always Humbly Addreſſed 'Your Majeſty and your Royal Predeceſſors. But we humbly beg 'leave to be excus'd from giving your Majeſty the Trouble of any De'bate from us, upon points controverted among Proteſtants: A Mu'tual forbearance in thoſe Matters, and a Chriſtian Management, 'with a Spirit of *Moderation*, free of all bitter Invectives is what we 'highly approve; being Cordially agreed with all the *Reformed* 'Churches at home and abroad, in *all the Doctrines held by them in Com'mon*, and in all that's Eſſential to the Reformation.

And let us conſider what the Proteſtant Diſſenting Miniſters of the City of *Dublin* and South of *Ireland* deliver as their Sentiments upon this Head in their Addreſs *p.* 43. 'Tis indeed our known Judgment, 'that the Holy Scriptures, make not *Biſhops* and *Presbyters* two *diſtinct* 'Orders; and our Opinion herein we humbly conceive, is conform'able to that of *moſt* of the *Reform'd Churches*, declared in their *pub'lick Confeſſions* of Faith, and 'tis no more than what many Learned 'Divines of the Eſtabliſh'd Church, and even ſeveral of thoſe that 'were Eminent Inſtruments in the *Engliſh* Reformation, have Aſſerted 'and Maintain'd.

From theſe Accounts it is plain, that they look Upon Epiſcopacy (as it is now model'd) to be an *Human* Ordinance; and ſo far our Author do's them Juſtice. There is a Conſequence which follows Natively from this Principle, *viz.* That they think a *Divine* Ordinance *better* than a *human* one, and another from that, *viz.* That they cannot but heartily wiſh that all other People were of their Opinion too. Nay, it muſt be own'd, that their *Principle inclines* and *obliges*

obliges them to wish seriously, that the Queen and all the Peers and Commons of *Great-Britain* and *Ireland* were Zealous and Good Presbyterians: For he that thinks Presbytery the *best Government* of the Church, Condemns himself and acts uncharitably, if he do's not desire every one to *partake* of the *benefit* of it, as well as himself. If his Principle be good, he ought to wish that the Archbishop of *Canterbury*, and all the Archbishops and Bishops in *Christendom* wou'd be contented to be Presbyterian Ministers; and in all this, he do's no more than to wish *every Man's Soul as well as he does his own*, which no body can take ill. He can't help believing that the Presbyterian Church is the best Reform'd of all Churches: and therefore he must sin against the light of his own Conscience, if he wou'd not Desire and Rejoyce in the *Reformation* of *other* Churches, and fain have 'em *all* to embrace the *same* Discipline and Worship as well as Doctrine in *common with her*. He must say to them all as the Apostle *Paul* said to *Agrippa*. *Acts* 26. 29. *I wou'd to God, that not only thou, but also all that hear me this day, were almost and altogether such as I am, except these Bonds.* If this be reckon'd an *Extirpation of Episcopacy*, I won't contend about Words, the Presbyterians are oblig'd from their *Principle* to desire it, in the Sense I have explain'd. Part 3.

But there is *another* Sense wherein the Reforming or Extirpating of Episcopacy may be taken, wherein I *don't think* the *Principles* of Presbyterians oblige 'em to wish and endeavor it. And that is, by *Tumultuous*, *Oppressive*, *Persecuting* and other *Illegal* Methods. I don't see any thing in the Principles of Presbyterians, which oblige them by Force to *Invade Churches*, to possess themselves of *Church Livings* by *Violence* against the Laws of the State, to Rob the Clergy of their *Temporalities*, to ruine any Man for being *Episcopal in his Judgment*; and to Depose the *Prince*, and *insult the Legislature* unless they'll Establish Presbytery and lay aside Episcopacy. These are all unwarrantable Methods of Reformation, which no Presbyterian Principle gives any Countenance to. The Reader may perceive by Mr. *Hall*'s Letter in Name of all the Presbyterian Ministers in the North of *Ireland* (inserted *p.* 414.) that they allow of no such things, and that they Reprov'd Mr. *Liston* for going into a Church to Preach contrary to Law. What is Objected against Presbyterians, as Counteracting this Principle, by Tumultuary Reformations and Persecution, is abundantly Answer'd in divers Books, written in their *Defence*; and belongs not to

Part 3. my *Province* in this place, nor will I *undertake* the *Defence* of any who are Guilty of it.

But I come *2dly*, to show that the Principles of Presbyterians, notwithstanding of their carrying them so far as to desire and endeavor by Lawful Methods, to have a *Reformation* and *Reduction* of Episcopacy in the Manner Explain'd, do not render 'em *intolerable* by the Civil Magistrate. And this must either be allow'd, or else *all Toleration* under a Protestant Government of any sort of Protestants, who for *Conscience sake* dissent from the Establish'd Church, must be Refus'd and Condemn'd. This is so narrow and uncharitable a Principle, that it won'd be an Abuse put upon the Reader, to tire his Patience with the Refutation of it. In a *Calvinist* Country, shall all *Lutherans* be Abridg'd of the Liberty of serving God, according to their Consciences? In a *Lutheran* Country shall the *Calvinists* be Treated the same way? In a *Presbyterian* Country, shall none that are *Episcopal* or *Independent* be allowed Liberty of Conscience? The very Naming of these things, is Argument enough against 'em to the Moderate and Sober of all Persuasions. And therefore I shall take it for granted, that *no such* Principle is *good*, as won'd *exclude all Toleration* and mutual forbearance amongst Protestants: And yet without Maintaining that unwarrantable Principle, Presbyterians must be allow'd to be as Tolerable as other People.

For I wou'd fain know what Argument can any *Establish'd Episcopal* Church give against the Toleration of *Presbyterians*, but what will *serve a turn*, and prove as strong an Argument to any *Establish'd* Protestant Church whatsoever, for denying a *Toleration* to any of her *fellow Protestants* who dissent from her. Is it, because Presbyterians think their Persuasion the *best*; and because their Principles oblige 'em to *wish*, and by *all peaceable* and *lawful* methods endeavour, to have all others to be of their mind? This very reason wou'd infer, that those of the *Episcopal* Communion ought not to be tolerated in *Scotland*: For the Established Church there may say, that the Episcopal Dissenters look upon Episcopacy as the only *Apostolical* Government of the Church, and that therefore *Abstracting from* and *Antecedent to* any Covenant or Oath, their *Principles oblige* 'em to *Extirpate Presbytery*, and to ruine the Church Established, and therefore being Dangerous people they Must not be Tolerated. And 'tis certain, the Argument can be managed there with more *colorable* pre-

pretences againſt the *Toleration* of *their* Diſſenters, than the Churches of *England* and *Ireland* can do againſt the Toleration of *theirs*. For, beſides that a conſcientious *Epiſcopal* Diſſenter in *Scotland* is obliged from his own Principle to uſe the ſame Efforts for Prelacy in *Scotland*, as the Presbyterian Diſſenters are, for Presbytery in *England* and *Ireland*, they are more dangerous in another reſpect; becauſe the Presbyterians in *England* and *Ireland* are not ſuch *High-flyers* in their Principle about Epiſcopal Ordination, as, the *Epiſcopal Diſſenters* are about Presbyterian-Ordination. The *former*, tho' they *can't in Conſcience Comply* with Epiſcopal Ordination, yet they do not deny the Validity of it, nor of the ſacred Miniſtrations of thoſe who receive it; but *many* of the *latter* look upon Presbyterian Ordination to be null and Void, and therefore are more oblig'd from *their principle* to endeavour the *ſubverſion* of Presbytery, than the Others are to endeavour the *ſubverſion* of Epiſcopacy. And may not the Eſtabliſhed Church of *Holland* argue the ſame way againſt tolerating Epiſcopal Congregations there? The *Lutherans* may tell the *Calviniſts*, that they muſt not be tolerated, becauſe they i. e. the *Calviniſts* look upon their own Doctrine and Worſhip to be grounded upon the word of God, and that the *Peculiar Points* of *Lutheraniſm* are erroneous *Tenets*, contradictory to the Scriptures, and therefore ought to be *extirpated Root and Branch*, and all this is realy true; For the *Calviniſts* are firmly of that Opinion; and yet it would be unreaſonable to infer from thence, that they ſhou'd not be tolerated in a *Lutheran* Country. Part 3.

This kind of Argument is ſo far from being ſtrong enough for refuſing a *Toleration* or *Connivance* to any Party of Proteſtants; that on the Contrary, it is one of the neceſſary qualifications, which any party that demands a *Toleration* or *Connivance* ought to have. For thoſe who think an Eſtabliſh'd Church ſo well *conſtituted*, as they may join ſafely in *Conſtant Communion* with her without ſin, *diſſent from her, not from principle but Humour*, & therefore have no *plea* from *Conſcience* to entitle them to the Protection of the Magiſtrate, in their *ſeparation* from ſuch a Church. In a word, No party ought to be *tolerated* except they think their own *Communion better* than that of the Eſtabliſhed Church, and except they wiſh all other people whatſoever may approve of, embrace, and profeſs the *ſame* principles, and join in the *ſame* Communion with them. And therefore the Presbyterians having ſuch a Principle, can never render them intolerable, of which her Sacred Majeſty and the *Engliſh* and *Britiſh* Parliaments were ſo fully convinc'd,

Part 3. that they have declar'd, that the Toleration in *England* ought to be *inviolably* Maintain'd, & yet the *Principles* of thoſe comprehended in it are *exactly the ſame* with thoſe of Their Brethren in *Ireland.*

But to return to the ſubject, that gave occaſion for theſe obſervations, viz. the *ſolemn League* and *Covenant*, all I ſhall ſay for it is, that it was full of Loyalty to the King, and was a *particular Means* of the Reſtauration of the Royal Family, tho' it was againſt Epiſcopacy. The Presbyterians always *pleaded the Covenant*, as an unanſwerable Argument to prove the Diſloyalty of thoſe who beheaded King *Charles* 1ſt, and oppoſed Monarchy. They thought they were obliged by it, to ſtand by the Royal Family; to *inſiſt* upon the *Reſtauration* thereof, and to *deny* and *refuſe* all allegiance and compliance with the *Uſurper:* this abundantly appears from the Repreſentations, Remonſtrances, Reaſonings and Actings of the Presbyterians, and particularly from Mr *Drysdail's* defences to Col. *Venables*, & the other Papers of the Presbytery which I have inſerted p. 285. &c. They were ſworn in the Covenant to ſupport His Majeſtie's Perſon and Authority, and that *they wou'd not diminiſh his juſt greatneſs and power*; and therefore their Loyal principles and affections were cheriſhed by the Additional obligation of their Covenant; which they improv'd upon all occaſions as an Argument for Monarchy, and the Right of King *Charles* 2d to the Crown, and for preſſing all that had taken it, to do the ſame as they wou'd avoid the *horrid ſin* of *Perjury.*

As for its being againſt Epiſcopacy, it being Foreign to the Deſign of this Book to enter into that Debate, I ſhall neither offer any thing for Juſtifying or Condemning it on *that* Head. Theſe who look upon *Engliſh* Epiſcopacy to be a Divine Ordinance, cannot but according to their own Principle, condemn the Covenant for having any thing in it that tends to the *Extirpation* of a *Divine* Inſtitution, and therefore muſt look upon it to have been an Oath ſinful in it ſelf. On the other hand, thoſe who are for the *Divine Right* of Presbytery, are not convinced that it was ſinful in it ſelf, becauſe their Principle leads them to approve of the Matter of it as good and Lawful; they are all againſt Epiſcopacy, and they wiſh heartily that every Man in *England* were of their Opinion; But they don't think themſelves oblig'd by the Solemn *League* and *Covenant* to do any thing more for the Extirpation of Epiſcopacy, than if there had not been ſuch a Covenant. Our

Author

Author himself puts a Case in the Passage I last quoted from him, which is indeed the true State of the Case of those who were the first promoters of this *League*, and a very *Charitable Construction*, if he had stuck to it: For he says *p.* 93. 'I desire to be resolv'd, when the matter of any Covenant be of it self necessary, and obligatory by the command of God, and for the more effectual obedience to that command, several Countries shou'd enter into a *League* to promote an universal Observation thereof: I say, I desire to be resolv'd whether upon the failure of one Party in that League, the Obligation upon the other Party ceases.' This was indeed the case. For the Presbyterians thought it necessary, that there shou'd be a Reformation and Reduction of Episcopacy, and that the same was necessary by the command of God, and their *Covenant* was design'd for nothing else, but to *bind* Men to what they thought God had *bound* them to by his *Authority*, *Antecedent* to their Covenant. I think it wou'd exceedingly contribute to the promoting of Christian *Charity* and *Peace* among Protestants, to put no other Construction upon the design of the *Covenanters* than this, which shows that they Acted upon a *Conscientious* Principle; and that they shou'd not upon all occasions be reproach'd, for following the light of their Consciences. Part 3.

There are *two* Objections more against the Covenant made by our Author, in both which he is Mistaken. The *first* is contain'd in his *second* part of the *Conduct of the Dissenters &c.* p. 73, where (after he had given the Abstract of the Covenant) he calls it *that accurs'd Instrument of all our National Calamities in the former Rebellion.* But if he will be at the pains to look into the History of those times, he will find that there were many National Calamities during the time which he calls the *time of Rebellion*, (by which I suppose, he means the *Civil War* between the King and the Parliament) before ever the Covenant was fram'd. For it was not receiv'd by the Parliament of *England* before the Year 1643, whereas the Civil War had broke out a Year before that, and he must be very *little acquainted* with History and reason, who will say that there were *no National* Calamities while the Nation was groaning under the *Miseries of* an *Intestine War*; or, that the Covenant was the Instrument of those Calamities before it self had a being: & yet one of these two must be true, or otherwise his Objection is groundless. The true Instruments of all these National Calamities have been laid open in my discourse upon that unhappy Civil war, Part 2d. Chap. 1. Where the Reader will see that those who put the King upon Arbitrary Government, that was destructive to Religion and Liberty

Part 3.

berty were Instruments of all those Miseries, and by engaging *Laud* and the *High-Flying* Episcopal Clergy into the *Measures of the Court against the Interest of the Kingdom*, ruin'd Episcopacy it self, and brought on those Calamities on the Episcopal Church, of which the Covenant was the *Effect* and not the *Cause*.

His second Objection against the Covenant is set down in the close of his Reflections upon his *first Presumptive Fact* p. 94 where he affirms that the Covenant *makes it a Religious Duty to resist the Supreme Magistrate in his Defence of any other Church Government, but that of Presbytery*, he delivers this naked Assertion without any shadow of Proof, and I don't see that any *one* Article or *all* the Articles of the Covenant compared, give any ground for such an Inference.

But I come to consider his *second Presumptive Fact*, which he expresses thus *p.* 94.

FACT II.

'The second Presumptive Fact is, that, they have common Funds 'rais'd among the People and kept in Bank to defend any Advances 'they can make upon the Rights of the Establish'd Clergy.

This Fact supposes that the Presbyterians do attempt to *make advances upon the Rights of the Establish'd Clergy*, which is utterly deny'd, unless their mere Non-Conformity be reckon'd such. I suppose the Clergy will pretend to *no Right*, but what the *Law has given* them, such as the *Tithes*, *the Churches*, and the *Execution* of their Office; and therefore what Right of theirs do the Presbyterians deprive them of? Perhaps our Author may say, that it is the Right of their Clergy, that there shou'd be *no separate Congregations*, nor *no other* Ministers, nor *Discipline*, nor *Worship* allow'd but *their own*; if this be all his Meaning, he has just told the World that there are such a People as *Non-Conformists*, which is no great discovery, and need not be call'd a *Presumptive Fact*, being known to the whole Kingdom. But then they must reckon it a great hardship, that they can't obtain Liberty of Conscience, but it must be call'd an invading of the Rights of the Clergy.

It is known to the World, that the Presbyterian Ministers in *Ireland* have no other way of subsistance to their families, than by Her Majesty's Royal Bounty, & the Voluntary Contributions of their Hearers.

And

And therefore, there are Methods laid down in their ſeveral Congregations for their ſupport; and becauſe ſome poorer Congregations are not able of themſelves to *Maintain* a *Miniſter*, thoſe whom God hath bleſſed with more worldly ſubſtance in other Congregations *contribute* towards their aſſiſtance, and think it their duty to do ſo: For Alms-deeds are not *confin'd* to the *bodies* of Men, but ought to be *extended* to the benefit of their *ſouls* too. And this is not done to *new erected Congregations only*, but to *ſome* of the *Oldeſt* Congregations in *Ulſter*, and it ſeems a little *unneighbourly* and *unkind*, to envy poor People's getting a little Aſſiſtance from their friends, in order to their enjoying the benefit of the *free Exerciſe* of their *Religion*. Part 3.

But Our Author inſinuates ſeveral Reflections in theſe words p. 95. 'It is evident that no private Clergy-man whoſe rights they 'invade, is able to bear up againſt ſuch public frauds; one ſuit gain-'ed in her Majeſty's *Courts* here, is made a *Precedent* through the 'Nation, and concludes all in the like caſe, who are not able to 'carry their appeal to the Houſe of Lords of *Ireland*, or to the Queen's 'Bench in *England*' All this is groundleſs, if they never join'd in any Law-ſuit for invading the right of any Clergy-man. When ſome Presbyterians have been violently proſecuted for *meer Non-Conformity*, at the Inſtance or by the Inſtigation of ſome *Clergy-men*, they have made all the *legal defences* they cou'd, to prevent the *ruin of* their *families*, and for ſecuring the *peaceable Enjoyment* of their Religious Liberties; and who can blame them for it? and becauſe ſome who have been thus proſecuted are not *able* to Maintain a *defenſive ſuit*, and becauſe the Conſequence of their being caſt in ſuch a ſuit directly affects the whole Body of Presbyterians, therefore in ſuch a caſe, if the *reſt* of their *Perſuaſion* give ſome voluntary Contribution, to enable them to make the *beſt legal defence* they can, and to prevent the proſecution of themſelves, I wou'd fain know where the harm of this lies? It is the right of every ſubject to be heard before he be condemn'd, and to be allowed a full Liberty of making his beſt defences; and if one man be proſecuted merely for being a Presbyterian, and for acting as a Presbyterian, it is conſequently a proſecuting of all Presbyterians: and therefore if the *whole* ſhou'd contribute to ſupport that *one*, they do no more than *defend themſelves*; a priviledge which can't in juſtice be deny'd 'em.

But I can't ſee, how the Aſſiſting of *any one* that may be *thus proſecu-*

Part 3

ſecuted can help him to gain his Suit, unleſs he has a *juſt cauſe*, & in that caſe it were *unjuſt* he ſhould *loſe* it. His having mony to defend the ſuit can enable him to *employ* Agents, and *fee* Council, but can it prevail with the Judges aud the Courts to pervert Juſtice? and therefore I can't comprehend his Meaning, when he inſinuates the Neceſſity of carrying an *Appeal* to the *Houſe of Lords*, or to the *Queen's Bench* in *England*. I'm ſure he has no reaſon to ſuſpect the Judges of *Ireland* of *Parliality* in favour of Presbyterians, againſt the Eſtabliſh'd Church; or, that all the public funds the Presbyterians are capable of raiſing, ſhou'd be able to *corrupt* their *Judgment*, and make 'em give a *wrong Decree* againſt a Clergy-Man.

Our Author comes next to vent the frightful Ideas he has got of the Royal Penſion of 1200 *lib. per annum*, to the Presbyterian Miniſters in the North of *Ireland*; he ſpeaks of their miſapplying it, and the ſubſtance of what he ſays is fully anſwer'd in the following Paragraph of their *firſt Apology* to Her Majeſty, *p*: 27. 'That any 'even the leaſt part of your Majeſty's Royal Bounty was ever ap-'ply'd either to the ſending out ſuch *Miſſionaries* (as they are called) 'or *Employing* any Agents, or ſupporting any Law ſuits, or Forming 'and Maintaining any Seminaries for the inſtruction of Youth, is what 'we can by no means Aſſent to, believing their Lordſhips opini-'on in this Matter to be entirely owing to Miſinformation; for 'that Fund has been *always divided* amongſt the Presbyterian Mini-'ſters *Purſuant to Your Royal Letters*; as may be fully prov'd when-'ever it is deſir'd, with all the Demonſtrative evidence that any 'Matter of Fact is capable of.

He inſinuates, that Mr. *Hugh Henry* Presbyterian Miniſter at *Drogheda* (whom he calls the *Preſent Miſſionary*, how properly let any Man Judge) was Order'd 18 *lb. per Annum* out of this Fund by a Synodical Act, the contrary whereof will appear by the following Certificate: 'Being Intruſted by the Presbyterian Miniſters of *Ulſter* to receive and 'diſtribute her Majeſties Royal Bounty to them, which I have done e-'ver ſince *June* 1708. I hereby Certify that Mr. *Hugh Henry* Presby-'terian Miniſter of *Drogheda* receiv'd no larger ſhare (nor was he ap-'pointed to my Knowledge to receive any more of ſaid Bounty) than 'any other Presbyterian Miniſter of *Ulſter* ſince his being Ordained 'Miniſter of *Drogheda*. And I further Certify that the ſaid Mr. *Henry* 'received none of the ſaid Bounty before he was Ordained. All which

I

'I am ready to make Oath of, if needful. As witneſs my Hand at *Belfaſt* the 30*th* day of *September* 1713. Part 3

Bryce Blair.

The numbers of Meeting Houſes built and new *Conventicles* (as he calls 'em) Erected in *Ireland* ſince the late Revolution, is not owing to this Royal Bounty, as he alledges, but to other Cauſes. In divers places the Presbyterian *Meeting-Houſes* were *Old* and *Ruinous*, and for that reaſon were Rebuilt; In ſome places the Leaſes of their Meeting-Houſes cou'd not be renewed, becauſe of the *Bigotry* of ſome *Landlords* who wou'd *not ſuffer them to be Built on their Eſtates*, and therefore the People (to their great Damage) were forc'd to Build them elſewhere. In ſome places there are *Britiſh* Inhabitants where there were ſcarce any but *Papiſts*, and many Families having come from *Scotland* that were Educated Presbyterians there, and continue to be of the ſame Perſuaſion in *Ireland* (as our Author himſelf has allow'd in his firſt part of the *Conduct of Diſſenters*) and ſettled themſelves within the Bounds of Presbyterian Congregations of an old ſtanding, did ſo encreaſe them, as they became *too great* a *Charge* for *one* Paſtor, and *too numerous* to meet in *one* place of Public Worſhip; and in ſuch caſes the Congregation has been divided, and a new one ſet up; And no Man who conſiders truly the Intereſt of *Ireland* can reaſonably deny that it's for the Public Good, both of Religion and Liberty, that the Number of Proteſtants be Multiply'd there. The Presbyterian Miniſters in the North of *Ireland* make an Obſervation in their firſt Apology, which ought to have great weight with all true *Proteſtants*. *p.* 29.

'We Crave leave with all Humility to obſerve to your Majeſty, 'that ſince our firſt Settlement in *Ulſter*, an hundred Years ago, by 'Encouragement from the Crown, The *Britiſh* and *Proteſtant* Intereſt which was very weak before, has been conſiderably ſtrengthen'd by our Means, to that Degree as to have a great Influence 'on the Safety and Peace of the whole Kingdom, of which your 'Royal *Predeceſſors* have been very Senſible.

He concludes his Reflections upon the danger of this Royal Penſion, with this ſurprizing Remark p; 96 'It is Manifeſt that 1200 *lb.* per *Annum* in the hands of the *Leaders* of Any Faction, wherein No par-

Part 3. ticular perſon has a peculiar Property, is likely to promote the Intereſt of that Faction, more than 12000 *lib. per Annum*, divided amongſt and appropriated to different perſons.' According to this Argument 'twou'd be ſafer for the Church, that the Presbyterian Miniſters (whom he ſuppoſeth to be the Leaders of a Faction) had 12000 *lib*, provided it be *appropriated* to them diſtinctly, and *divided* ſo as every Man have his own peculiar property, than to have 1200 *lib*: in Common: And if the Church be *content* with this *Motion*, and think it for *her Intereſt*, I will Adventure to ſay, that the Presbyterian Miniſters *nemine Contradicente* will thankfully accept of it. And if it ſhall please Her Moſt Excellent Majeſty to be of the ſame opinion with our Author, they had rather have 12000 *lib*, *per annum* divided amongſt and appropriated diſtinctly to them, ſo as the whole ſhall have no power to touch one farthing of any Man's property; than to have only 1200 *lib* with the *utmoſt imaginable latitude* of *Diſcretionary* power to themſelves, to divide it and apply it as they ſhall think fit.

His 3*d* Preſumptive Fact is expreſſed *p*: 96. in theſe words;

FACT III.

'The Presbyterian Miniſters of the North of *Ireland* have in my 'Opinion made the whole body of their common People, ſo Dependent upon them, that they are intirely in their Power, to 'move and direct them as they pleaſe, and one main Spring which 'ſeems to influence all the leſſer Wheels in their Political Machine, 'is the Certificates of their Miniſters, and the manner of Managing 'them: For it is ſo contriv'd that there is not one of their Common 'People who dare change his Maſter, or remove from one place to 'another, but he muſt apply to the *Diſſenting* Miniſter for a Certificate, and that under ſuch ſevere *Penalties*, which neither the Laws 'of God, or Man do juſtify; for if they produce not ſuch Credentials, they are given to underſtand by their Teachers in their public '*Examens*, (as they call it) that they will not be received into Preſbyterian Families, that they are to be Proſecuted as Vagabonds, and 'ſent to the Houſe of Correction; for the proof of which I here inſert an Affidavit, taken before two Juſtices of the Peace in the Coun-

County of *Antrim*, the Original whereof I have in my Hands. Part 3.

Our Author says *p.* 99. *It must be allow'd the Original and use of Certificates is very Antient and Commendable.* Now the Question will turn upon this single point, whether *P*resbyterians pervert the *Original Design* of that Ancient and *Commendable* Practice of *Certificates*, which they humbly conceive they do not. They believe that every *Pastor* ought carefully to *watch over the Flock*, and acquaint himself with the Spiritual State of every Soul under his care, so far as he can; that as a faithful *and wise Steward of the Lord's Houshold*, he may give them their *Portion of Meat in due Season*, and may not give the *Children's Meat to the Dogs*. And they believe, That the Original design and use of Certificates was, to enable the Minister to observe the Rules of the Gospel. For when a Man that has Liv'd in *another place* of the World, comes to demand the *P*riviledges of *Christian Communion* from a Minister to whom he is a perfect stranger, that Minister must be persuaded that the Person has a *Title* (so far as Men can judge of such Titles) to Christian Communion, *before* he can in Conscience *admit him* to it: how shall he know whether he was *Baptized*, or whether he was not *justly suspended*, or *excommunicated* from the priviledges of *Christian Communion*, in and by the Church, whereof he was formerly a Member? And in *either* of these cases, he ought not to be admitted to the Lord's Supper any where. For a Man that is *justly* deny'd the *Communion* in any *one* Congregation, ought not to be admitted to partake of it in *any other*, because the *reason is the same* in all places of the World; Now all these doubts are resolv'd by the Person's bringing alongst with him a *Certificate* of his good *Behavior*; if he deserves such a Certificate, 'tis a *kindness* done *himself* to bring it; if he do's not deserve it, why shou'd he Claim *Church-Priviledges*, in a place where he is *not known*, when they have been justly refus'd him by those who know him best. All this being a *Consequence* from the *Institutions* of the Gospel, there can be no Hardship put upon any Man; and this is all the *Intention* the Presbyterian Ministers have in *granting* and *demanding* such *Certificates*.

Our Author Much Misrepresents this *Fact*. For a man may change as *many* Masters as are Members of any one Congregation, and never be ask'd for such a Certificate at all, and the Reason is plain, because the person is still under the Inspection of the *same* Minister. The Law indeed requires such Certificates from their respective Masters,

Part 3. but the Miniſters do not, except when they leave *one* Congregation and come to be members of *another*, and that for the reaſons above-mention'd.

It is utterly deny'd, that perſons wanting ſuch Certificates are threatned to be proſecuted as *Vagabonds*, and to be ſent to the *Houſe of Correction* merely for wanting ſuch Certificates, but the caſe often happens, that ſuch perſons of the Presbyterian perſuaſion as want theſe Certificates, are *proſligate* and *ſcandalous*; and that, upon the want of them, Presbyterians make ſearch into their former Converſation, and find them guilty of ſuch *Crimes* as occaſion'd them either to *fly from Juſtice*, or to remove becauſe of the *juſt diſgrace* their ſcandals had brought them under, in the former places of their abode; And for theſe reaſons, they have refus'd to ſhelter them in their Houſes, & have proſecuted 'em as vagabonds & public Nuſances to the Country; which, inſtead of being *criminal*, is very *Commendable*, as being *good ſervice* to their Country, and ſhows an *Impartiality* amongſt Presbyterians, in not Countenancing Men that are a reproach to Religion, tho' they profeſs to be of *their perſuaſion*.

That this practice of requiring Certificates, is ſo managed as to *make the Common people entirely dependent on the Presbyterian Teachers, in all things both Temporal and ſpiritual* (as our Author Aſſerts p. 99) is calumnious and falſe. Indeed if the Presbyterian Miniſters made *their granting* Certificates, to ſuch as deſerve them, an *Arbitrary* thing, ſo as to grant or refuſe 'em at pleaſure without being *accountable* to *one another* for the reaſons of their Practice; and at the ſame time refuſed to admit Men to Chriſtian Communion who want them, this wou'd go a great way to prove them Guilty of enſlaving the People; and of rendring *Chriſtian Communion* a very *precarious* Thing, but their Practice is quite otherwiſe. They give ſuch Certificates *ex debito* to all who deſerve them; and if any Man be unjuſtly refus'd one, he has a Remedy according to their Diſcipline. And they are ſo *nicely exact* and *accurate* in this Matter, that in many Years there will ſcarce occur one inſtance of any Perſon's complaining of their being injur'd that way, whereas it were impoſſible to make the People bear ſuch an *Intolerable* Yoke at their hands, as our Author repreſents it to be, when he Uncharitably calls it the *moſt refin'd Arcanum of all their Political Schemes*, to gain an Abſolute Power over the Common people. And they are as ſure as they can be of their own Hearts and Actions, that what they deſign.

design by it, is nothing else but to bring Men into Obedience to the *Scheme* of the *Gospel*, leaving the *Refined Arcana* and *Political Schemes* to those who may have *more occasion* for 'em, and who Love to deal more in *that sort* of Trading. Part 3.

Our Author guesses at a great deal of *terrible things*, that may be the Consequence of this Presbyterian way of *Certificates*. 'This way (says 'he) effectually Terrifies Ignorant People who are *Conformists* from 'Settling amongst them". Pray how can it? Do the Presbyterian Ministers ever go to Conformists, to ask such Certificates from them? No, they leave their *own Ministers* to Treat them as they see Cause, without concerning themselves with them any further than as one Neighbour may do by another. 'This may (says he, *Ibid.*) be the great 'reason why amongst so many thousand Families who have come o-'over from *Scotland*, since the late Revolution; so few of them have 'Conformed to the Establish'd Church'. I can't well comprehend this way of Arguing; nor can I see any reason, why demanding Certificates from Presbyterians coming from another Kingdom shou'd hinder them from Conforming; they like the *Presbyterian* way better than that of the *Conformists*, and that hinders them from Conforming: But that *Certificates* shou'd do the Business, is pretty hard to Account for, especially, if those Certificates make them such slaves; for their Conformity will deliver them from that piece of slavery, if it be any: and 'tis rather a wonder that when they come to *Ireland*, they wou'd not desire to Breath in a *free Air*, and go to Church, if they had been made such *Arrant Slaves* at home.

'These may also (*says he, Ibid.*) put many of the poor Tradesmen, 'and Labourers, who live in Towns where the *Presbyterians* prevail, 'under a necessity of procuring such Credentials, to which they cannot 'be Entitled but by frequenting the Meeting, in Order to get their 'Subsistance amongst them, so that in such places, where there are 'more Conforming Tradesmen and Servants than they of the Church 'Establish'd are able to employ, such poor People are Actually in a 'State of Persecution, for their Conformity to the Church.

The Presbyterians are ill Treated by our Author in this Account; for they disown it, that they Persecute any Man for his Conformity, or lay any under Temptations to *Non-Conformity* against his Conscience: They entertain Servants that are Conformists in their Families, without any such *Certificates*, and employ Conformist Labourers and Tradesmen.

Part 3. men without them, of which Multitudes of Inſtances can be given, were it needful. How theſe Certificates ſhou'd be the *reaſon of ſinking and depreſſing ſuch Numbers of the Old Conformiſts in the North of* Ireland, *of worming them out of their Leaſes, and obliging them to quit their Farms*, (all which he greatly ſuſpects *p.* 100) is ſuch a *Reſin'd Arcanum* indeed, as I believe no body will be able to find out.

But I muſt not neglect the Affidavit inſerted by our Author *p.* 97. It was made by one *John White*, and has a paſſage in it, wherein the Reverend Mr. *Samuel Shannon* Presbyterian Miniſter at *Portaferry* is concern'd, and therefore I ſhall here inſert the true Copy of Mr. *Shannon's* Letter to his friend, upon that Subject.

SIR,

'I AM Surpriz'd to find in a late Pamphlet Entitled the *Conduct of the Diſſenters in Ireland*, my ſelf Miſrepreſented in what is 'pretended to have been ſaid upon Oath againſt me by one *John White* in theſe Words, (*p.* 97.) *This Deponent farther ſaith, that at the Examining, at which time the Servants generally ſhew theſe Notes, one Samuel Shannon the Presbyterian Miniſter in Portaferry, did openly declare to the People, that except they had their Certificates Signed by him upon their leaving the Pariſh, they wou'd not only be deny'd Admittance into any other Congregation, and to the Sacrament, but be turned out of ſuch Pariſhes where they went, when it was known that they wanted ſuch Certificates.* To which I anſwer, my conſtant Method at ſuch occaſions is this, if any Servants or others have lately come into the Bounds of my Congregation, profeſſing themſelves of our Communion, and that they have not before ſhown me their Teſtimonials, 'I do then demand them; and without theſe or ſomething Equivalent to Satisfie me of their Chriſtian Behavior, and that they are 'not juſtly excluded from Chriſtian Communion, I do not admit them 'to Church Privileges: But as for any ſuch Declaration as the Depoſition Mentions viz. *that they wou'd not be employ'd as Servants, but be turned out of ſuch Pariſhes where they went, and that barely becauſe they want my Certificate*, I do utterly deny it, and muſt look upon 'the Aſſerting of this to be, in the moſt favourable Conſtruction, a 'miſtake, lye where it will; for I do very well know it, we have no 'Power to uſe ſuch Meaſures for Reclaiming Offenders or Diſorderly Perſons.

'I have been at ſome pains to Inform my ſelf of what the above-'menti-

Part 3:

mentioned *John White* ſays of the examination printed in the *Con-duct* &c; and two very *Worthy Gentlemen* of *Good Credit* having Diſcourſed him, Returned me the following Account.

'The ſaid *White* acknowledges that he made an *Affidavit*, concerning ſome things mention'd in the Examination contain'd in the ſaid Book, before Captain *Leathes* and Doctor *Tisdall*, and that he ſaid, that he did apprehend there was no need of any *other Certificate* than that of the Presbyterian Miniſter of the Pariſh from whence he came, but he ſays he told the *Doctor* that his Maſter *Robert Welſh* gave him a diſcharge, which he gave to one in *Belfaſt*, tho' the Printed Affidavit imports that he did not get a Diſcharge from the ſaid *Welſh*; and the reaſon (as he believes) why the Doctor inſerted that in the Affidavit (which he wrote himſelf) was, becauſe he the ſaid *John white* told the Doctor, that tho' he got a diſcharge from the ſaid *Welſh* he thought it not needful, ſeeing he had the Miniſter's Certificate, as above; not knowing, that by the law of the Land ſuch a diſcharge was neceſſary. He owns that he ſaid, that ſervants in the place from whence he came dare not quit Maſter or Pariſh without the Presbyterian Miniſter's Certificate, but ſays that he underſtood this of *Scotland*, he having formerly liv'd there. He acknowledges, he ſaid he had heard Mr *Samuel Shannon* ſay at the examining that unleſs ſervants and others brought Certificates from the Congregations where they had been before, he wou'd not admit them to *ſealing Ordinances*; but utterly denies, that ever he heard Mr *Shannon* ſay; that *unleſs they got his Certificate, they would not be Employed as ſervants, but be turned out of ſuch Pariſhes where they went*: and denies, that he aſſerted any ſuch thing in his ſaid Oath. *And* he further aſſerts, that all the *ſcope* and *meaning* he had in the whole Oath was, to ſhow that ſo far as he knew or con'd obſerve, that the practice of Presbyterian Miniſters was this: that ſervants of their Communion when they remove from *one* Congregation to *another*, ought to bring Certificates of their good behaviour with them, otherwiſe they wou'd not be admitted to Chriſtian Communion, and gave an Inſtance of this in what Mr *Shannon* had ſaid at the *Examining*, and that whatever words are in the printed *Affidavit* which import any more than this, were either none of his words, or not underſtood by him at that time, to import any more. And the ſaid *John white* farther

dads

Part 3.

'adds, that the Occaſion of his making this *Affidavit* was ſome debate 'that he had with the *Doctor* (whoſe ſervant he had been) about get-'ting a Diſcharge from him, when he was leaving his ſervice, which 'brought on the diſcourſe about the *Certificates* of *Presbyterian Mi-'niſters*, whoſe Cuſtom in that matter he told the *Doctor* as above, 'and the *Doctor* asked him if he was willing to ſwear to it, which he 'complyed with.

'I think, from this account there can be nothing infer'd againſt 'that *commendable* practice of *Certificates*, as it is uſed at preſent a-'mongſt the Presbyterian Miniſters, and has been *generally practiſed* 's in the *pureſt* and *beſt* Churches of the world. I am,

Sir, Yours &c

SAMUEL SHANNON.

There is one Inſtance more with relation to Certificates, contained in a Letter from a Clergy-man in the Dioceſs of *Down*, *viz.* the Reverend Mr *John Finniſton*, publiſhed p; 98, wherein Mr *Finniſton* alledges, that the Presbyterians *look upon the want of theſe Certificates to be more terrible, than permitting their Children to die unbaptized*; to ſupport which opinion, he tells a ſtory of one *James Moor*, who had a new born Infant in the Agonies of Death, who ſeemed inclinable to ſend for him to baptize the Child, as he aſſerts, until he was obſerved to be taken aſide by one of the Elders, that was then in the Houſe; after which, he wou'd not ſuffer any one to call him; and when Mr. *Finniſton* was expoſtulating the Matter with him next day, and asking him the reaſon why he won'd ſuffer his Child to die unbaptized, while he was ſo near him, he ſays, the ſaid *Moor* anſwer'd in theſe words, 'why then ſays he, I will confeſs to you, I durſt 'not do it; for if I did, I ſhou'd neither be admitted to the Ordi-'nances, nor have the benefit of a Certificate from the Elders, in caſe 's I ſhou'd have occaſion to remove out of this Pariſh into Ano-'ther.

I have ſeen a Certificate under *James Moor*'s own hand, wherein he gives ſuch an Account of his *own words*, and of the *meaning* of 'em, as clearly ſhows that there is no ſufficient Foundation from this fact for the Obſervation that is made upon it: and tho' I am far from accuſing Mr *Finniſton* of any *wilful perverting*, or *wrong Recital* of *James Moor*'s words, yet I think every man is able to explain his own Meaning beſt. The Certificate is as follows: 'I

Part 3.

I *James Moor* of *Castle reagh* solemnly declare that about *June* the 10th 1711. my wife was delivered of a very weak Child *six* or eight Weeks before her time, and that I was urg'd by Mrs *Woods* and *Jane Stanhouse* to have it baptized by Mr *Finnyston*, then keeping Court in *Mr. Wood's* House, but I *ever refused to do it:* There was then no Man in my House but my self, and seeing *John Montgomery* (Who is no Elder) pass by the Road, I went out and ask'd his Opinion, and found it the same with my own Judgment, and spoke to no man else, and the Child died within three hours after it was born, and I buried it at *Knock* that Evening.

'Next Morning Mr *Finnyston* coming by my house challeng'd me very severely for letting my Child die Unbaptized, and asked me the Reason, why I did not imploy him who was my Minister to baptize it; I answer'd I knew indeed he was the Establish'd Minister of *Knock-Parish*; but that I was none of his Communion, nor was he my Teacher, and *unclear in my Conscience* to have my Child baptized by him, and that I did not understand how, if I had gone to him for Baptism to my Child, I cou'd expect Ordinances from these of my own *Persuasion*, but might take the rest of the Ordinances from him as well as that to my Child, and so leave my own People altogether, which I was not resolv'd to do, having found no fault with 'em: *Nor* cou'd I expect a *Certificate* in that case from the Elders shou'd I remove, seeing that supposes me to have left their Communion, or words to this purpose; But I utterly deny, that I used in this discourse these words, *I Confess to you I durst not do it*, or any words, that cou'd imply that I was *overaw'd* by the Elders; or for *fear of being denyed a Certificate*, and what I said about a Certificate, was only to show that I wou'd not change my Persuasion; and I declare it was nothing but fear of sinning against God that made me not imploy Mr *Finnyston* to baptize my child: Given under my hand this 14*th* of *September* 1713.

James Moor

Our *Author's last Presumptive Fact* is express'd thus, (p. 100) Fact IV. Had not the Legislature timely interpos'd with the Test-Clause, as a fence against the Encrpachments of the *Dissenters*, the *Presbyterians*, wou'd in all likelihood have soon wrought themselves into most of the Corporations of this Kingdom, and insensibly worm'd out the Conforming *Burgesses*, *Aldermen* and *Freemen*, till they had obtain'd a Majority of the Corporations of this Kingdom, and chosen such Magistrates, and sent up such Representatives to Par-

'liament as wou'd list in their Service.

'In what manner and by what Degrees the *Dissenters* wrought 'themselves into the Government of so many of the *Northern* 'Corporations in a few years, I shewed fully in the *first part of* 'this *Paper*; and from what I have there prov'd I wou'd gladly be 'resolved by the Learn'd in Political *Arithmetick* in this one Pro- 'blem. If in——o Years the *Dissenters* of *Ireland* gain'd a Majo- 'rity of *Aldermen*, *Burgesses*, and *Freemen* in——o Corporations, how 'many years wou'd gain a *Majority* of voices in the Majority of 'the Corporations of this Kingdom? and if such a Computation can 'be reasonably made, the following *Corollaries* may as reasonably be 'infer'd.

This shou'd have been call'd rather a remote *Presumptive Possibility*, than a *Presumptive Fact*. And all these *guesses* of what might have been, are built upon the *mistaken Account* our Author has given of the unfair Practices pretended by him to have been used by the *Dissenters* for getting themselves into Offices in Corporations. And therefore the Learn'd in *Political Arithmetick* may easily answer his *Problem* from the Refutation I have given of those *Mistakes of his*, upon which it is built. His *four Corollaries* have been all considered already, For the *first* relates to the Principles of Presbyterians about the *Extirpation of Episcopacy*; The *second* to their pretending to make Presbytery the Condition of their Allegiance to Princes: The *third* to their setting up for a Power to *Abrogate such Laws as are judg'd Noisom and unprofitable* &c. and the *Fourth* to their claiming an inherent *Right to intermeddle in all points Relating to War and Peace*. All which have been vindicated already from our *Author's gross Misrepresentations* of the Principles and Practices of Presbyterians, with Respect to these Heads.

And therefore when he pretends by the help of his *Problem* and these *Four Corollaries*, to prove that many dreadful Evils and bad Consequences to Church and State have been prevented by the *Test-Clause*, his whole reasoning is groundless, being founded upon palpable mistakes.

I am not resolv'd in this Book to debate that Point concerning the Continuance or the Repeal of the Law that Enacted the *Sacramental-Test* in *Ireland*: But thus far I must affirm, that the Dissenters in *Ireland*, tho' they have always look'd upon it as not only a Grievance to themselves in particular, but a sensible weakening of the Protestant and *British*-Interest in that Kingdom, have behav'd modestly and peaceably under that Pressure. Tho' I won't meddle with what parti-

Particular Authors have publish'd upon that Subject, yet I shall here insert a true Copy of two *public Papers*, which expreſs the ſenſe of the Diſſenters in *Ireland* as a Body; the firſt of 'em was offer'd to the late Houſe of Commons 1704, and is as follows: Part 3.

'To the Honourable, the *Knights Citizens* and *Burgeſſes* of 'Ireland in Parliament aſſembled.

'The Humble Petition of *Arthur Upton*, *William Hamilton*, 'Archibald Edmorſton, *William Cunningham*, *William Cairnes*, *David But-* 'tle, and *William Mackie* Eſquires, in behalf of themſelves and the 'reſt of the Diſſenting Proteſtant Subjects of *Ireland*.

SHEWETH,

'That your Petitioners Unſhaken Fidelity to the Crown of *Eng-* 'land under all Revolutions, their *Peaceable Submiſſion* to the Laws, 'and their Readineſs to expoſe themſelves and employ their all in 'the Defence of the Proteſtant Intereſt, their Lawful Sovereign and 'the Liberty of their Country, have been Evidenc'd by many plain 'and undenyable Inſtances, not only in their Sufferings for the *Roy-* 'al-Family, but alſo in their Signal Services and Sufferings in the Ci- 'ty of *London-derry*, *Inniskilling*, and other places, upon the *late* 'Happy Revolution. The Truth whereof hath the vote of the Honor- 'able Houſe of Commons in this Kingdom, Anno 1695. for it's 'public and Authentic Voucher; And was farther confirm'd by the 'Vote of the Houſe of Commons of *England*, Anno 1698, wherein 'it's *Reſolv'd that the Services and Sufferings at* London-Derry *were ve-* 'ry *Eminent and of great Conſequence to his Majeſty's Service, and the* 'PRESERVATION OF THE THREE KINGDOMS. which is 'alſo further Evident from the marks of Royal Favor, which their late 'Majeſties King *William* and Queen *Mary* of *Glorious Memory*, & our 'preſent Gracious Sovereign Queen ANNE, were pleas'd in their 'Great Goodneſs and Wiſdom to confer upon your Petitioners, by 'allowing divers of 'em to partake in Common with their fellow- 'Proteſtants in places of *Public Truſt*, both *Civil* and *Military*; to the 'Uniting of the Hearts and cheriſhing the Mutual Affection of all her 'Majeſty's Peaceable and Loyal Subjects of this Kingdom; none of your 'Petitioners having been declar'd Incapable of promoting ſuch Bleſs'd '& Glorious Ends, & which their Principles naturally inclin'd 'em to.

'And your Petitioners further Crave leave to repreſent to your Ho- 'nors, that when the Bill Entitled, *An Act to prevent the farther Growth* 'of Popery was return'd from *England*, your Petitioners (to their Great 'Surprize and Diſcouragement) found a Clauſe inſerted therein, which 'had not it's Riſe in this Honorable Houſe, whereby they were Diſ-

'abled from Executing any Public Truſt for the Service of Her Ma-
'jeſty, the Proteſtant Religion and their Country (tho' as Willing &
'Ready to do the ſame as ever) unleſs contrary to their Conſciences
'they ſhou'd receive the Sacrament of the *Lord's Supper*, according to
'the *Rites* and *Uſages* of the Eſtabliſh'd Church.

'That Your Petitioners Caſe, as they humbly conceive, is Diffe-
'ent from that of the Proteſtant Diſſenters in *England*, who have not
'ſo Numerous and inveterate an Enemy in the Bowels of their Coun-
'try as the *Iriſh Papiſts* are, who by the moſt modeſt Computation
'are ſuppo'd to be ſix to one to the whole Proteſtants of this
'Kingdom; whoſe Common Safety and not the intereſt, Gain or Mer-
'cenary Ends of a Party, can only weigh with Your Petitioners.

'May it therefore pleaſe this Honorable Houſe to Order a Bill for
'Reſtoring ſuch a CONSIDERABLE Part of the PROTESTANTS
'of this Kingdom to a Capacity of defending Her Majeſty's Sacred
'Perſon and Government, and the Proteſtant Succeſſion as by Law
'Eſtabliſh'd; and your Petitioners ſhall ever pray &c.

The *ſecond Public Paper* I ſhall inſert is, The *firſt Apology* of the Presbyterians in the North of *Ireland* to Her Majeſty: That part of it which relates to the *Sacramental-Teſt* is in theſe Words, *p.* 25.

'We muſt acknowledge to your Majeſty that the *Sacramental-Teſt*
'(of which their Lordſhips are pleaſ'd to take notice) is ſuch a grive-
'ance, as doth in the *moſt ſenſible manner* touch us and all others of
'our Perſuaſion: The Clauſe impoſing it hath placed an *odious Mark*
'of infamy upon at leaſt the *one half* of the Proteſtants of this King-
'dom, whoſe *early, active* and *ſucceſſful* Zeal for the *late happy Revolution*
'gave 'em hopes that they wou'd not have been rendred incapable of
'ſerving your Majeſty and their Country, where the *Papiſts* are Su-
'perior in Number to the whole Body of Proteſtant inhabitants, in
'the *Proportion of Eight to one* by a Computation allow'd in the
'Honorable Houſe of Commons of this Kingdom.

'And they hope, that dutiful and Loyal Subjects may modeſtly
'ſet forth the inconveniencies and Hardſhips put upon 'em by a par-
'ticular Law, eſpecially when the *Safety of the whole Kingdom* is con-
'cern'd, in order to ſhow the Reaſonableneſs of Repealing it, without
'being guilty of cenſuring the Legiſlature: & how far the Author menti-
'on'd by their Lordſhips may be charged with this, in aſſerting what we
'believe is *not peculiar to a Diſſenter*, we humbly ſubmit it to your Majeſty.

'And we beg leave with all Humility to acquaint your Majeſty, that our *Non-*
Conformity in this particular, among other reaſons is founded upon this, that, we
'believe that holy Ordinance by the Inſtitution of Jeſus Chriſt, was never deſign'd
'for a *Civil-Teſt*, and that none ought to be excluded from a Capacity of ſerving
'the *State* for *their* ſcrupling Forms *not commanded in the Goſpel*.

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